


CHRISTIAN CYNOSURE



Vol. L

CHICAGO, MAY, 1917

Number 1



A Covenant of Patriotism

I love my country and put unshakable faith in her character and in her mission. * * Whatever I can do to increase love and reverence for my country and her flag I shall freely and fearlessly and joyously do. Above all partisanship and self-interest I solemnly place my country, promising to pray for America, to support America and to honor America by my character and my works. This pledge I make in humble dependence on the God of my fathers, whose favor alone has made our country great.

—William T. Ellis, Ph. D.



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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

Annual Meeting, National Christian Association. Monday, May 28th, 1917, in the

First Reformed Church, Rev. John F. Heemstra, Pastor.

Cor. Michigan Avenue and 107th Street, Chicago, Illinois.

The Annual Meeting of the National Christian Association will convene Monday, May 28th, 1917, at ten o'clock A. M. There will be three sessions.

Every one interested is cordially invited to attend. Delegates from churches and other religious bodies, as well as members of the Association, are entitled to all of the privileges of the meeting.

In addition to the usual annual business there will be a number of short addresses from members of the Board of Directors; and also short testimonies from those who have been Masons or Odd-Fellows, or Knights of Pythias, or Woodmen of the World and other lodges.

Rev. E. G. Cryer, District Elder of the Free Methodist Church, and Rev. John F. Heemstra, pastor of First Reformed Church, and Williston B. Stoddard, Eastern Secretary, will give addresses.

Music will be provided by the choir of the First Reformed Church.

D. S. WARNER, President.

W. I. PHILLIPS, Secretary.



Directions

Take car No. 4 (Michigan and 119th st.) on Wabash Avenue and get off at 107th street.* The church is on the southwest corner of Michigan avenue and 107th street.

Those coming to Chicago from the south on the Illinois Central, Michigan Central or "Big Four Route" trains will get off at Pullman and take the trolley cars going west on 111th street and transfer north on Michigan avenue to 107th street.

LONE SCOUTS OF AMERICA.

Last month we gave our readers a sketch of the Lone Scouts of America, an organization for boys, somewhat patterned after the "Boy Scouts."

In the last paragraph of the article we said: "It will seem unfortunate to those who have scruples against secret orders that the nomenclature of the lodge, such as "degrees," "lodges," etc., has been employed in this organization, which apparently is not a secret society in intent or practice."

We are in receipt of a letter from Mr. Harold Hall, who represents the Lone Scouts for Mr. Boyce, the founder, in which he says: "It may be as you say, that the terms used in several places in Lone Scout literature may give some parents the impression that the organization is like a secret society. You are correct in concluding that there is no element of secrecy in the organization. Some of the literature was made up in a hurry, and it may have been that sufficient regard was not given to this possibility of misunderstanding." And then he goes on to say that he has taken the matter up with Mr. Boyce and that they are "planning to remove any possible cause of misunderstanding."

EAGLE INSURANCE.

The Eagles, like other lodges suffering from indifference and lapses on the part of many of their members, appointed a committee at their last national gathering at Savannah, Georgia, "to consider means for lessening the number of lapses and increasing the membership" of the order.

The committee has reported a recommendation that the order branch out into the life insurance business, by which they figure will not only prevent lapses, but will furnish an incentive to many to join, and will establish some sort of tie between the Grand Aerie and members of Aeries whose charters are revoked or have been surrendered.

As the premium rates are not yet formulated, we can not tell whether the insurance will be of the usual questionable, fraternal type, or of an adequate conservative sort.

The report of the committee is as follows:

"Your Commission created by the Grand Aerie at Savannah to consider means for lessening the number of lapses and increasing the membership, after considering most exhaustively the various measures presented, unanimously recommend that the Grand Aerie organize and maintain a life insurance department for insuring members in good standing in Subordinate Aeries, who may wish to take out insurance; provided that an efficient organization and a safe insurance, in harmony with the fundamental purposes of this Order, can be established and satisfactorily maintained; and provided, further, that the present rights, privileges, duties and benefits of members not wishing to take such insurance shall in no wise be altered or affected."

"THE POOR EEL."

Butler, Pa., March 1st, 1917.

Prof. J. R. Millin, Knoxville, Tenn.

Dear Mr. Millin: I write to protest against your pernicious opposition to oathbound secret lodges and brotherhoods.

It is plainly written that "He hath made of one blood all them that dwell on the earth," but it is not said, nor does it follow that He hath made all equal in the matter of backbone. There are men whose fiber is not strong. Their chins retreat, because they cannot face the battle. Their hearts are affected by fatty degeneration. Their livers have a pallid cast. They have chicken oil in their gall bladder. Their red corpuscles are yellow. The vertebrae which goes with a normal spinal cord was omitted from their make-up. Their backbone is like a Chinese cue. They cannot help themselves. They were made that way. When they were made, iron for the blood and lime for the bone and fiber for the heart, was only to be had in small quantities. Such unfortunates cannot stand alone. They have to be propped up.

It is all well for a man like you to talk *against* lodges, and to talk *up* churches; but what about the poor eel who doesn't have the lime and iron and fiber? For him the lodge is an absolute necessity. He must have something to prop him up. This is why the cripple and the deformed and the young man in his nonage and the old man in his dotage

martyr stuff and there is none of it in the lodge; or at all events it cannot be kept therein. Hence, quit kicking. "We that are strong ought to bear the infirmities of the weak," and are not our lodge men weaklings who cannot stand alone?

Most truly yours,

A. P. HUTCHISON.

"EXTRAVAGANT" GAMBLING.

Elk Official Issues Warning.

"The attention of this office has been called by district deputies to the fact that gambling, of an extravagant character, is being indulged in in a considerable number of subordinate lodges, and that, in spite of warnings issued by deputies, it continues.

"This is for the purpose of notifying such lodges that thirty days from date a request will be made of all district deputies that they furnish this office with a list of the lodges within their jurisdictions that continue to offend, and immediate endeavor will be made to forfeit the charters of such lodges on that ground." —From "Official Circular No. 2" of the Grand Exalted Ruler, in *The Elks-Antler*, February, 1917.

Why this warning about "extravagant gambling"? Apparently any form of gambling in an Elk lodge goes, so long as the bleating of the fleeced does not reach the ears of the "lambs" outside.

MASONIC SPIES.

Here is a curious statement, credited to Brother Elmer E. Rogers, of Chicago, writing under title of "The Masonic Spy or Traitor." "Some have become Masters, because of the greater opportunities for their nefarious work; but our investigations have proven that these spies or traitors quite generally work themselves into positions with salaries. We will not name one state in which the Secretary of the Grand Lodge of Masons had long made his living and reared his family on his Masonic wages; at his death the fraternity was amazed to learn that his whole family were Roman Catholics; his Masonic brethren were not welcome at his funeral! Served the fraternity right!" — *The American Freemason*, March, 1917.



are not taken in; instead of propping somebody else they would have to be propped.

This is why lodge oaths are made so strong; it takes a closer cask to hold goat's milk than syrup. This is the reason also for the sealed doors; the many and great secrets which lodge men are covenanted to keep are very thin and would leak out. And this is why Deism is the religion of the lodge. Anybody can be a Deist, but Christianity requires

RECEIVER FOR ROYAL ARCANUM.

Boston, Mass., April 17.—The Supreme Council of the Royal Arcanum, which was placed in the hands of a temporary receiver Saturday, was authorized by Federal Judge Aldrich to-day to continue business as a fraternal insurance organization pending final decision on the question of making the receivership permanent.

The active duties of Thomas J. Boynton, temporary receiver, was suspended.

Judge Aldrich announced he would appoint a master to hear evidence and report findings of fact and law.

OBLIGATION, ROYAL ARCANUM.

"In the presence of Almighty God and these witnesses, I do, of my own free will and accord, most solemnly promise that I will strictly comply with all laws, rules and usages of this fraternity established by the Supreme Council of the Royal Arcanum.

"I will hold allegiance to said Supreme Council and be loyal thereto, as the Supreme authority of the entire Order.

"I will obey all orders emanating from the Supreme or Grand Councils, or from the Subordinate Council of which I am a member, so long as they do not conflict with my civil or religious liberty.

"I will not defraud or wrong any department of this Order, or any member thereof, or suffer it to be done by others if in my power to prevent.

"I will never introduce anything of a political or sectarian character at any meeting of, or in any way bring reproach upon this Order.

"I will keep forever secret all that may transpire during my initiation, and will never improperly communicate to any person any of the words, signs, or tokens; and should I be expelled or leave the Order, I will consider this obligation as binding out of it as it is in it.

"I will assist a distressed brother, or his family when in distress, as far as in my power, without material injury to myself or family.

"I will answer all proper signs of the fraternity, and use all proper means to protect a brother from defamation.

"And should I violate this my solemn

promise, I hereby consent to be expelled from this fraternity; and may God aid me to keep and perform all of these obligations."

The above obligation is printed as a part of application for membership which the applicant is required to sign previous to initiation. The application blank says that no one will be received who does not believe in "a Supreme Being," and that Mongolians, neither of pure nor mixed blood, no matter what they believe, are eligible.

All aboard for Chicago, May 28th, to attend the Annual Meeting of the National Christian Association.

MASONRY HAS NO FETISH.

The Holy Bible Is on a Level With Writings of Confucius.

There are some survivals of the stone age still to be found in American Masonry. Some of these have severely criticised the scholarly and broad-minded Grand Master of Massachusetts. This latter official recently and rightly ruled that when and where non-Christian petitioners for the degrees were obligated, under charter from the Grand Lodge of Massachusetts, the sacred books of such petitioners might properly be used. The question arose over the establishment of a lodge in China under dispensation from the Grand Master of the Bay State jurisdiction. The very object of the obligation would be defeated and its sacredness destroyed had the decision required for those of other religions that the Christian Bible be used. Fetishism has no place in Masonry. The Jewish-Christian volume is a part of the most meaning furnishings of our Lodges; it will and should remain upon our altars; but to thrust it upon others for whom it has neither sacredness nor binding force is to make of Masonic initiation a farce. —*The American Freemason*, March, 1917.

Any of our readers who may wish for additional reading matter along religious lines of a non-sectarian character, should write to *Zion's Watchman*, Butler, Ind., for a sample copy.

"I SAID IN MY HASTE."

By President C. A. Blanchard, Wheaton College, Illinois.

Those familiar with the Word of God will readily attribute this title to David who said, "I said in my haste all men are liars." Some of them will probably remember the remark made by a Scotch preacher who, after announcing his text, said, "Indeed, David, you might have said that, quite at your leisure." This remark was cynical and is not repeated as an example but as a suggestion.

A friend of mine has recently told me that a minister recently speaking on the subject of secret societies said that the Christian church was, in its beginnings, distinctly an organization of that character. He declared that it had grips, signs and pass words and, as I understood my friend, intimated that these were like the grips, signs and pass words of the lodges of our day.

I very much dislike to think that a Christian minister would deliberately say what he knows to be untrue. I am not ready to make this criticism on the minister whose remark was reported to me, but the statement is so obviously false that I greatly dislike to think of anyone who is a Christian making it, most of all a Christian minister.

There were plenty of secret societies in the days when the church was being begun. They existed in India, Egypt, Greece and Rome. They had certain well defined characteristics concerning which all who desire may easily inform themselves. Their places of meeting were frequently caves—they were dark and sepulchral in character.

The ceremonies of initiation involved artificial thunder, lightning and other methods of terrifying the candidate. In these initiations, just as in initiations of our own time, men were sometimes driven insane and at other times killed by nervous shock. Those who unlawfully witnessed these ancient ceremonies were, according to the rule, to be killed. Those who unlawfully made known the secrets were likewise to suffer death.

Associated with these "mysteries" as they were called, there was almost universal licentiousness. The meetings were

held at night, as lodge meetings are, and the orgies were indescribable. It was concerning these secret societies that the Holy Spirit spoke when through Paul he warned men against fellowship with them, saying, "Have no fellowship with the unfruitful works of darkness but rather reprove them for it is a shame even to speak of the things which are done of them in secret." All these facts may be ascertained from any fairly complete dictionary of antiquities.

The Christian church, as all Christian people ought to know, was in every respect the opposite of these lodges. The meetings, whenever possible, were held openly. When the early Christians were in danger of being killed, if they met openly, beyond doubt they met in private but they had to be *driven* to caves and dens of the earth. They never sought such places of their own volition. The people who drove them there would have murdered them if they could. Frequently they did. That, in such a time and under such circumstances, there should be secret methods of recognition adopted was one of the most natural things that could have occurred. Good men who are not fools do not generally commit suicide.

For a minister to take this perfectly natural and obvious fact to associate the early church with the lodges of its day and to justify the secret societies of our own time, is a sin which must be repented of before it will be forgiven. I do not know that these words will reach the mind of a single one who has been guilty in this manner. I fear not. Such persons I do not think generally put themselves in the way of information, but it is true none the less that for such shameless dealing with the early church, the men responsible will be held in account.

The Princely Knights.

I was recently in a Christian conference and one day at noon time sat at luncheon with several clergymen. One of them had on a badge which was new to me and I asked him what it signified.

He said it was the badge of the Princely Knights. I asked him who the Princely Knights are, and he said that they are a secret society which four ministers in his town, he being one of the four, were organizing. I asked what the principle of this organization was, and he replied that it was to help the boys to be good and manly. To prevent them from saying and doing the things which were objectionable. I asked if they had an initiation ceremony and he replied that they did; if they had oaths or obligations, and he said, Yes; if they had prayers, and he said, Certainly. I sat in dumb amazement. He seemed to be a good man; I believe he was. I have not the slightest doubt that he was really trying to do a good work for those lads that he was getting into his secret society, but what must be the effect upon the boys and what must be the effect upon the church of Jesus Christ by such a transaction as this?

The natural result will be that every one of those boys will join other secret societies. All the time, all the money, all the interest which is devoted to the secret societies will be so much withdrawn from possible investments in the Christian church. If the lads join the church, which some of them no doubt will do, they will have a divided interest. They will probably, most of them, be more interested in the lodges and orders which they joined than in the prayer meetings and the services of the church.

Our Lord said that no man could serve two masters, that he would either love one and hate the other or cleave to one and despise the other, and as a sort of a comment on the whole situation, he said, You cannot serve God and mammon. That is, you cannot serve God and the world, but the effort of these orders and lodges is always to do both. They have titles, regalia, fun and obligations of assistance which are distinctly worldly in character. They have also prayers, scripture readings, moral instruction and the like which are ostensibly Christian in character. Unsavvy men who have no spiritual discernment look at this compound of religion and worldliness as a most admirable thing. They say without hesitation that the lodge is better than the church. I would be afraid even

to guess how many men have said this to me. Certainly scores and possibly hundreds, and where one man says this in words, a hundred say it by their actions, which speak the louder.

Who Pays the Bill?

A friend recently wrote me, complaining that some one had criticized a friend of his for being a lodge man. There was no question about facts, the only question was about the criticism. I said to him in substance, I know your friend and esteem him highly for many good qualities. I think it fair, however, to pass one most important criticism on his conduct. He is supported by Christian people, he is ostensibly laboring for the organization which pays him a salary and gives him his standing in society, yet he has been accustomed, when he stands up to speak, to swing a large Knight Templar badge in the face of his audience. He is a good speaker but I think that his badge talks much louder than his words. It is a public commendation and an obvious argument for Freemasonry. Now I do not criticize men for being Masons if they are so ignorant of the character of the order that they can conscientiously be such; I justify them. If I were like them I would belong to it myself. What I do object to is that men should be supported by the church and should be advertising the lodge.

Wherever this gentleman goes this badge has been accustomed to go along, and wherever the badge goes the lodge gets an advertisement. It seems to me obvious that this is not fair dealing. I think if he wishes to be an advertiser of the Masonic lodge he ought to be supported by the lodge. I do not doubt he will get little presents from them, but that they pay him in ten years anything like as much as humble, self-denying Christians do in one, I do not believe. Why should he not work where he gets his money? Of course he would say that he does and I admit that in words he does, but I insist that his real service is rendered more to his lodge than it is to the organization which sustains him, and this I claim is unfair dealing. Men ought to be willing to put themselves at the complete service of organizations which furnish them their daily bread.

This is not simply good Christianity, this is good sense and ordinary fair dealing.

I have been told of another boys' society recently organized in Philadelphia. I have seen notice of it once or twice; how many thousands of members they had; what splendid processions they got up; what lovely exercises they do, etc. Only this morning, I think it was, one of the papers which I opened spoke of still another lodge, The Ancient Order of Gleaners, organized in 1894. I understand it to be a secret order gotten up by men for the purpose of selling charters and degrees to farmers and perhaps making other incidental gains. What is to be the end of this sort of a thing? Obviously there is no end.

I was talking recently with a gentleman in a little town where the church was planted by abolitionists, opponents of lodges and temperance men. For nearly seventy-five years that church has been supported by that sort of people and has done a great work, being associated with every interest of the kingdom of God. This gentleman was telling me about the secret societies in that town. "It is quite strange," he said. "One secret order comes into town, the lecturers or agents slip around quietly from man to man and get the thing to booming. They get up some public entertainments of one kind or another and directly the whole town is agog. A few months pass and the interest wanes. The members do not attend except the little handful who run the machine and have some selfish aim to gratify. The ordinary people who have homes and business enterprise and expect to earn an honest living do not turn out.

"Then we find some other man slipping into town. He has a new badge and he has a new name for a new order. He explains how his order is better than the other orders and the same performance is repeated. He gets the initiation fees for the beginners and the order has quite a large interest for a short time before its ceremonies pall as the others did. Men get tired of trying to live on wind and they stay away. The result is that this order dries up and dies. Once in a while a lecturer will come around and revive it. He will get in a few mem-

bers, perhaps they will have a dance or two, maybe get up a bridge party, but the thing will naturally die. Then will come in a new man with the new order, the new badge and new ritual and these poor souls who have been feeding upon husks which swine eat, go over the same performance and after a little while, the worthy people among them will tire of it and they will then be ready for another secret society."

Meanwhile, what do the ministers do? Their sheep are being sheared and made into mutton. It would seem to be the duty of a Christian minister to save his sheep, but what is he generally trying to do? Evidently not trying to save his sheep. He takes no measures to protect them from these wolves who raven and devour. He is trying to shear off enough wool and to get enough mutton to keep himself and his family alive. In most instances he does not succeed very well. The rule is that he is perpetually discouraged and disheartened. After a while he tries to get a new church. Usually he succeeds in finding one, and the same sad story is repeated again and again.

I am not saying that these people are bad people. Many of them are very worthy people, but they do not understand that, religiously, men must belong to God or Satan. They do not understand that prayers offered to God which purposely omit the name of the Lord Jesus Christ are offered to the Devil, that the Devil receives them and answers them and that he spoils the souls of the people who offer them.

We read in the prophecy of Ezekiel of the time when a man with a writer's inkhorn by his side went through the city to mark certain people. The people whom he was to mark were those who sighed and cried over the abominations that were wrought. It is not popular to sigh and cry in our day. It is popular to laugh and joke. The most popular man is usually the one who can tell the largest number of jokes and produce the most laughter.

When the Eastland was overturned, sending nearly a thousand men, women and children into eternity in thirty minutes of time, the persons who organized the excursion said, "Picnic! Picnic! You

are invited. A whaling good time and no Jonah." What a frightful thing that those who were sending nearly a thousand people to die in half an hour's time should crack a little small joke about the story of that old prophet who ran away from his duty, as so many prophets now run away from theirs. Would God we might have more sighing and crying. If we had, there would be more praying and if there were more praying there would be more power.

DAUGHTERS OF THE SCOTTISH RITE.

At the Scottish Rite Cathedral in Omaha was organized Friday afternoon the first club of the kind ever to be established in Nebraska, composed of the wives, mothers, sisters and daughters of Scottish Rite Masons—which means thirty-second degree Masons. The membership is confined to the Northern Nebraska district, taking in all the territory that lies north of the Platte river. The plan is a most unique one and meets with the approval of all Masons of the higher degrees in Omaha and out in the state. The club will be strictly a social affair, with no expense to the members, and will be operated entirely by the ladies.

At the initial meeting over two hundred ladies were present. The officers of the club elected were Mrs. John E. Simpson, president; Mrs. William Berry, vice president; Mrs. Z. D. Clark, secretary, and Mrs. F. C. Patton, treasurer. The only reason why a treasurer was elected was because the ladies plan to hold a few social events where a small charge will be made to raise money for purchasing silverware and chinaware. There are no dues, everything being free to the members.

The cathedral is to be at the disposal of the members of the new club at any time they wish it, except when required by the Scottish Rite bodies.

The club will consist of two divisions, one composed of ladies who desire to play cards and the other composed of women who do not play cards, but will do fancy needle work. Light luncheon will be served the women at each meeting, there being two meetings each month.—*Omaha World-Herald*, January 17, 1917.

RESCUED BY A "CHURCH FELLOW."

[Comment on John 6:26, by William H. Ridgeway in "The Busy Men's Corner," *Sunday School Times*, of Feb. 24, 1917.]

Ye seek me . . . because ye ate of the loaves, and were filled (v. 26).

No doubt thousands join the church and "go through the motions" simply for the bread and meat, just as the scoffers charge. But you will please notice that it was not here that Jesus was so mightily moved to cry, "Woe unto you, hypocrites" (Matt. 23:13, etc.). That impassioned outburst was for an entirely different class. Here is the point for consideration. Why is it that "loaves and fishes," why is it that prosperity is connected with religion? Why don't men join clubs and orders and societies for "loaves and fishes"? They do? Well, any man who does so can't know very much. Sickness or accident or loss of any sort is certainly not prosperity.

Coatesville has about every sort of order and secret society there is. I notice that when any of the members get "right hard up against it" they never fail to hunt up us church folks to help them away from "it" (Num. 22:6). Even as I write there is a member of one of the leading secret societies who has been lying sick all winter. His wife also is sick. He sells machinery when he is well. There was a nice order he expected to get from a large concern in his town whose head man was a brother What-you-may-call-it. This secret society brother could have given the business to the sick man on an "even-Stephen" basis, the commission on which would have been a godsend at this time. "Can't run sentiment into business," and the order went elsewhere. A "church fellow" who hardly knew the man, but who knew the dire need, came to the rescue, as usual.

"THE STONEMEN AND CHICAGO."

"And now it is announced that the Stonemen will advance on Chicago. It is high time for *The Standard* to sound a note of warning to the Baptists of the Middle West. *The Standard* has declared its position to be one of open-mindedness, but open-mindedness ought not to mean a disregard of facts. The Stonemen and Baptists have nothing in common. We are glad that *The Continent*, a near neighbor to *The Standard*,

speaks its mind unhesitatingly and unequivocally. We quote in part an editorial entitled, 'Stonemen Mighty Little Good.'

"The society, in fact, is merely what Mr. Stone makes it, and his chronic mysteriousness prevents outsiders from guessing just what he intends to accomplish through it. Indeed, his own members seem equally in the dark. Only after a vast deal of mystification was Mr. Stone crowded to confess that he was trying to attract men of non-Episcopal connections to receive the confirmation rites of the Episcopal church at the hands of one of its bishops. In Brooklyn, however, he hedged on this point and said any minister of any church might perform the ritual ceremonies required in his "third degree." But back in Philadelphia once more, Mr. Stone refused to admit to *The Public Ledger* that he had sanctioned any change. A brotherhood dependent wholly on one man's domination is not, at best, the kind of thing that promises big results for the general church of Christ; and when that one man proves so shifty and uncertain as Mr. Stone, it is no risk to dismiss his society as a phenomenon of only temporary and superficial interest."—*Watchman-Examiner*.

PUBLIC DANCING IN SCHOOL- HOUSES.

BY WILBUR F. CRAFTS.

While there was excitement and consternation last summer when sharks appeared at our seaside resorts and destroyed precious lives, yet there are other sharks—in human guise—whose prey is precious souls.

The amusement craze is so strong and family government and civil government both so weak, that neither parents nor police interpose to save the youth of the nation.

The dance madness, now at its worst in alliance with drink in the high-toned cabaret, is an even stronger and more destructive part of this shark-filled gulf stream of amusement madness, which history warns us has been the chief destroyer of the great nations of the past, whose dying cry was "bread and games." Nations have not died of free

trade or free silver, but of free love; not of currency, and seldom of conquest save as they had first been weakened by moral cancer.

In the face of the fact that the dance was shown to be the chief cause of moral lapses when a nation-wide investigation was made a few years ago, by the International Sunday-school Association through a "Commission on Safeguarding Adolescent Youth Against Moral Perils of the Community," our very school-houses are used for dances—first, school dances, despite the fact that many of the parents who pay the taxes belong to churches that forbid dancing, so that announcing a school dance is a case of state *against* church; second, public dances, which prevent the otherwise wholesome use of school buildings in evenings for "social centers." Surely there is no dearth of dancing, that the state should provide it, and manifestly whatever amusements are provided in school buildings, erected by enforced taxation, should be both recreational and educational in harmony with Shakespeare's lines:

"'Tis well to be amused;

But when amusement doth instruction bring
'Tis better."

What is *your duty*, reader, in the presence of this nation-wide peril? Let no one say, I can not do anything to change this mighty current. You can at least shoot the shark that ventures in range of your gun. No mother sits idle in the presence of the paralysis plague. She uses daily the preventive antiseptics prescribed by the health boards. She becomes a vigilant watcher of her child's movements, and safeguards its general health.

School boards have promoted dancing only because parents opposed to it have not protested. The churches, with forty millions of members enrolled on their books, have the ability, and so the responsibility to change the very currents of national thought and action. Even one million can do it. Will you count one? Here is a good motto: "I am but one, but I am one. I can not do everything, but I can do something. And what I can do I ought to do, and by the grace of God I will do."—Exchange.

LODGES PROTEST PAYING TAXES.

"Prominent Odd-Fellows" says the *O. O. F. Lodge Record*, April, 1917, "and members of other fraternal societies from various sections of the state were present at a hearing held in the Capitol at Albany [N. Y.] on Wednesday, March 27, in opposition to the passing of a bill which would wipe from the statute book the law which exempts the property of fraternal societies from taxation."

It almost brings tears to the eyes to contemplate the struggles full of anguish through which the million and a half Odd-Fellows have passed in order to "succeed in owning" a few homes for a very small number of their aged and orphans as set forth in the following paragraph:

Deputy Grand Sire Judge H. V. Louns was the first speaker, who pointed out the hardship this bill if passed would cause organizations that after years of hard work had succeeded in owning homes which under the present laws are exempt from taxation. The scope of the charitable work which is being done by the Odd-Fellows was referred to and urged as one of the several good reasons why the bill should not become a law. If the proposed bill became effective charitable efforts of the Odd-Fellows and other fraternal organizations will be curtailed and great hardship put upon many who with the understanding they would receive benefits if they needed assistance joined these organizations.

Those who spoke in favor of the bill were A. B. Wilson of Buffalo, representing the Taxpayers' League of that city and several gentlemen who represented the Taxpayers' League of the city of New York.

How utterly heartless for these taxpayers to attempt to have the lodges pay their share toward the support of the government, the same as other insurance concerns. Some one must have told them that the so-called charities—sick benefits, old folk homes, etc. are all included in the member's dues.

On behalf of the Masons, Past Grand Master Charles Smith of Oneonta and Past Grand Master John A. Dutton of New York City appeared.

HUNT FOR MACCABEE THIEF.

Nashua, N. H., March 16.—A warrant was issued today for the arrest of Henry J. Knowlton, financial secretary of Eureka Tent Order of the Maccabees on a charge of obtaining money under false pretences. The police say that at least \$8,000 is involved. Knowlton, who has been an officer of the lodge in this city since its organization 20 years ago, disappeared about Feb. 1, the police announced, and no trace of him has been found.—*Boston Post*, March 17, 1917.

BLUE GOOSE ELCTS.

The Nebraska Blue Goose, composed of insurance men, elected the following officers to serve till July 1, 1918: P. K. Walsh, most royal gander; J. K. Morrison, supervisor of the flock; D. E. Gallagher, custodian of the goslings; H. M. Rose, guardian of the pond; E. D. McCall, keeper of the golden goose eggs; C. E. Steffen, wielder of the good quill.—*Omaha Daily News*, Jan. 24, 1917.

WHY I LEFT THE MINOR ORDERS.

Joins Knights of Pythias Through Friendship.

About ten years ago a friend asked me to join the Knights of Pythias lodge and, as I thought highly of him, and thinking it might be beneficial to me, I consented and took the various degrees, parting with fifteen dollars for my experience. I asked one of the leading men as to what part Jesus Christ had in our lodge, and he replied that he believed Christ was a good man but that he was not the Son of God, and that so far as membership in the lodge was concerned, one need only acknowledge his belief in a Supreme Being. The carousing and drinking which occurred after the regular meeting closed, the ritual and formal prayers, etc., did not appeal to me, so I just dropped out.

Joins Royal Arcanum for Insurance.

I next joined the Royal Arcanum and, as I sang in the quartette, did not have to pay the dues. I went into this order for the benefit of the insurance. However, in time I got tired of it and left them, for the same kind of hail-fellow-well-met, cigar-smoking and mixed worldly companionship which I had found in the Knights of Pythias did not appeal to me as a Christian.

Tries a Compromise with Modern Woodmen.

Some years ago I joined the Modern Woodmen for the insurance protection and attended one meeting. I thought I would pay the dues and not attend the meetings. I salved my conscience with the thought that there would be no harm in being a member on this basis. Then the thought occurred to me, "If I cannot be loyal to the lodge, boost it hard and

to be unequally yoked together with unbelievers and to be separate from them. I was convicted by the Holy Spirit that a man can not be free and in accord with God's will and still have this ungodly fellowship. For this reason I have left my lodges, and now have the satisfaction of knowing that I have done God's will in this matter.

CHARLES J. GOODMAN.

Chicago, Illinois.



try to secure new members, why should I be a member at all?" I wanted to be clear in the matter and have a conscience void of offence to all men, so I determined to drop out and avoid these entangling alliances with the world.

A Free Man in Christ.

A lodge, to my mind, is a great institution for the development of self-righteousness, to do good deeds in the name of humanity and not of our Lord and Saviour Jesus Christ. It endeavors to supplant the work of the Church, and to my mind is a dangerous counterfeit, as members of lodges frequently allow its services to take the place of divine worship. God's children and the lodge folk cannot have fellowship, as we "are a peculiar people, zealous of good works." We are also told, in II Cor. 6:14-17, not

God made a man out of a piece of clay and He can make one out of what is left of you if you will let Him.

Knockers are those who try to cover their own faults by talking about the faults of others.

THE BEREAN BAND.

The Berean Band was formed for the purpose of promoting the habit of storing the memory with the Word of God. Every member is supplied each year with a list of Bible verses for the year and is asked to memorize at least one verse each week, and to endeavor to influence others to do the same. The following are some of the subjects and verses for 1917: God's Compassion, Psalm 86:15; Salvation Through Christ, John 3:17; The One Foundation, 1 Corinthians 3:11; Transformation by the Spirit, 2 Corinthians 3:18; Gracious Words, Acts 20:32; The Sabbath, Deuteronomy 5:12; The Son of Man Cometh, Matthew 25:13. In the list the verses are printed in full. This year they are in a handy little booklet suitable for carrying in pocket or purse. A contribution of 5 cents a year is made by every one who receives annually one of these lists, 7 cents if postage is required. Postage stamps may be used in remitting by mail. Membership involves no obligation except that of memorizing at least one of the verses each week and that of contributing the amount named for the expenses of the work. The attention of members is called to literature that would be a help to them in their study of the Word and in their work for Christ.

The Band is international. The general secretary is Charles J. G. Hensman of London, the founder of the Band. The president of the American section for 1917 is Dr. Wm. Evans of the Bible Institute of Los Angeles; president-elect for 1918, Dr. C. I. Scofield. Many of the great leaders in the evangelical churches in Great Britain and the United States are identified with our Band and are earnestly aiding in its work.

If you wish to become a member of this Band of Bible lovers, send your request and a contribution of 7 cents to J. A. Gordon, 536 South Hope street, Los Angeles, Cal., and you will receive the list of verses for 1917 and further information regarding our Band

and its work. If you do not wish to be enrolled as a member of our Band but would like to know more about it, send him your request and 2 cents postage and he will gladly give you the information desired.

Anyone interested in a little deaf child can obtain free literature explaining approved methods of training deaf children from infancy to school age by writing to The Volta Bureau for the Increase and Diffusion of Knowledge Relating to the Deaf, 1601 Thirty-fifth street, N. W., Washington, D. C. This literature relates only to the training of little deaf children, not to medical treatment nor to the deafness that comes in later life. Age of child and other details are welcomed.

CATHOLICS ESCORT MASONS.

It will be news to many of our readers to learn that at the memorial services in honor of the late Major Archibald Butt, one of the heroes of the Titanic disaster, and a Freemason, that the parade was participated in by many citizens, including the Masonic lodge and a body of Roman Catholic cadets. Commenting upon this, William F. Bowe, Grand Marshal of the Grand Lodge of Georgia, wrote a letter to a brother residing in Washington, a part of which was published in the *Washington Star*, which said:

The remarkable fact of a body of Roman Catholic cadets being permitted by their priests to form part of an escort for a Masonic lodge is significant—either of a more liberal attitude of those priests toward Freemasonry, or of the determination of at least some American-born Roman Catholics to disregard the silly fulminations of Pope and priest and meet us like men and brothers. The letter says:

"I thought it would not be amiss to call your attention to one feature of the parade which might pass unnoticed. In the military line of the parade forming the escort for Temple-Noyes Lodge were the Sacred Heart Cadets, under command of Capt. P. H. Rice. The Sacred Heart Cadets is a Catholic temperance organization. I believe they are total abstainers. They formed a part of the line and stood at a salute while Temple-Noyes Lodge, accompanied by the escort of Masons from the Grand Lodge, marched through the line."—*The Keystone-Tyler*, January, 1915.

MURDER "ALL RIGHT," SAY I. W. W.

Vincent St. John, of the Industrial Workers of the World, is quoted in the *Washington Post*, May 22, 1914, as saying:

"The point with us is to gain our end. It does not matter to us how we gain that end. If violence against human life is necessary, all right; the end justifies the means. If it means the ruin of property, all right; again the end justifies the means. If it means the isolation of a factory, the ruining of raw or finished material inside the factory or outside, all right; again it is a case of the end justifying the means. Do we believe in agreements between the members of the locals of the I. W. W. and the owners of industries? No, we are against working agreements of any kind, for any length of time. That is where we differ from the trade unions. We are a step farther. It is our belief that the workman loses by making a contract as a member with the owner of a mill, factory, or other plant."

I. W. W. Violence.

The press dispatches of November 5 told of six men killed and fifty wounded in a battle between the Industrial Workers of the World and the authorities at Everett, Washington.

On November 26, a Los Angeles dispatch told of the wrecking of the city jail at Newhall, near Los Angeles, California, by twenty-two Industrial Workers of the World. Some of the men involved, as stated in a later report, admitted that they were connected with the rioting at Everett, Washington.

Another dispatch from Los Angeles, dated December 15, tells of a conflict between a posse of armed deputy sheriffs and thirty-one I. W. W. men.

The *San Francisco Chronicle* of December 14 records turmoil at Exeter, occasioned by Industrial Workers who "for some days endeavored to foment trouble among employees of the orange-packing houses."

From Porterville, California, comes word dated December 17, telling of two towns that were terrorized by "bands of Industrial Workers."

We are not familiar with all the tenets of the I. W. W. But we know this—that they claim to have great grievances; and in many parts of the world they are stirring up trouble because of these grievances. But whatever may be the right or the wrong of these contentions, we know that disturbances have come in rapid succession, in a very small section of the world, and that they are only illustrative of similar conditions which prevail almost everywhere.

When Christ was here on earth, He said, "As the days of Noe were, so shall also the coming of the Son of man be." Matthew 24: 37. And the One who uttered the foregoing words inspired Moses, the great leader of Israel, to give a graphic account of the conditions that prevailed in the days of Noah. Of that time it is said, "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:11.

It requires no imagination—merely recognition of actual facts—to see that the condi-

tions of to-day are strongly fulfilling the predictions of the Master.—*Signs of the Times.*

Chicago Labor Repudiates I. W. W.

Organized labor in Chicago dealt the I. W. W. and its methods a solar plexus wallop.

By a vote that was practically unanimous, the Chicago Federation of Labor refused to issue credentials to I. W. W. members who had planned to seek contributions from various labor unions for the purpose of financing the defense of seventy-three members of the organization who are to be placed on trial for murder at Everett, Wash., as the result of recent strike disturbances there.

Action on the matter was taken by the federation after an I. W. W. delegate arose in the meeting and made a "brotherly love" appeal.

John Fitzpatrick, president of the federation, thought differently about the matter.

"The I. W. W. is an organization which has been built up in an endeavor to destroy the American Federation of Labor," he said. "Time and again, despite the fact that it makes its appeals in the name of unionism, it has employed tactics calculated to sow the seeds of disruption within the ranks of the national labor organization."

A typical example of this was the Everett affair.—*Chicago Tribune*, March 5, 1917.

TEACHERS' FEDERATION LOSES.

Illinois Supreme Court Upholds School Boards' Control of Teachers.

The Chicago Teachers' Federation received a body blow from the state Supreme court yesterday in the decision upholding the school board's authority to employ teachers and to refuse to re-employ those it deems unfit.

The decision was upon the Loeb rule under which sixty-eight teachers were dropped from the rolls last June—a majority of them being members of the Teachers' Federation, whose activities, under the leadership of Margaret Haley, were deemed by the board to be insubordinate.

There are said to be 3,600 members of the federation in the grade schools and 400 more are high school teachers who are in affiliated organizations. It is said that only about 1,000 of the teachers are active.

Miss Haley said that the case would be appealed to the United States Supreme court.

There is said to be no intention to attempt any wholesale ousting of teachers. President Loeb's position has been that the dropping of the leaders last summer

was for the purpose of checking labor union control of the schools.

The new school law, which has passed both houses at Springfield, provides for a tenure of office for teachers. No teacher may be dropped from the lists without a trial. In the present case, when the rule is put into operation, every teacher affected, who did not wish to resign from the federation, could demand a trial. She would then be tried on the charge of violating a rule of the board.

President Loeb was jubilant over the court's decision.

"This is the happiest day of my life," he said. "Such a decision is worth making a long fight for. It means that our public schools cannot be dominated by any outside influences and that the board of education shall conduct the affairs of the system. There will be no labor unions in the public schools."—*Chicago Tribune*, April 20, 1917.

NEW LABOR PARTY IN BRITAIN.

London, March 29.—What is considered the ground work for a new political party in Great Britain, a party which shall bear the name of Imperialist Labor Party, was perfected to-day with the constitutional organization of the British Workers' National League.

The league is a development of the Socialist defense committee organized in April, 1915, for the purpose of counteracting peace at any price pacifists and antinational elements of labor and Socialist parties, which were charged with agitating "pernicious and perilous cosmopolitanism."

What Party Stands For.

The Hon. John Hodge, minister of labor, was elected president by the delegates, who took action by resolutions along the following lines:

First, because of their belief in the righteousness of the allies' cause they pledge support to the government to prosecute the war to a victorious termination.

Second, they will work for the maintenance of a standard living wage to be fixed by joint boards of employers and these agreements are to be enforced by legislation applying in the industries.

Third, they recognize the conviction that war has taught the necessity of state action on the subject of national agriculture, but for present support a minimum wage for agricultural workers with a guarantee against rent raising.

Fourth, they urge that all class dissensions be dropped for the effective reconstruction of national industries and the solution of complex economic problems after the war.

Urge Public Ownership.

Fifth, they support a project for the exploitation of natural resources under public ownership directed by boards of experts chosen from administrative and manual workers.

Sixth, they indorse restrictions of importations of manufactured goods produced at lower wages or under inferior labor conditions than in England.

Seventh, they support an eight hour day and a minimum wage for women workers.

Eighth, they point out the impossibility of women simultaneously being bread winners and mothers, and urge an increase of maternity endowments on the basis that child bearing is work for the state for which the state should pay.

Ninth, they call on the government to take the earliest steps possible for nationalization of railways, so as to be run for the benefit of the country instead of in the interests of private owners.—*Chicago Tribune*, March 30, 1917.

GOMPERS WOULD CURB SUPREME COURT.

Washington, D. C., March 21.—President Gompers and Secretary Morrison of the American Federation of Labor presented to Attorney General Gregory to-day a protest against the declaration of the Supreme court, in the Adamson law decision, that the right of railroad employes to strike is limited by the public interest.

The labor leaders declared the court had gone out of its way to inject this "reactionary" assertion into its opinion. The protest concludes:

"The opinion of the United States Supreme court in connection with the Adamson decision belongs to the reactionary despotism of Russia and Mexico and it is out of harmony with the free institutions of this republic."

Calls Curb on Unions "Industrial Slavery."

Washington, D. C., March 22.—A call to the laboring classes to rise up and curb the power of the United States Supreme court is issued in the April number of the *American Federationist*, the official organ of the American Federation of Labor, by Samuel Gompers.

In an editorial denouncing the decision on the Adamson eight-hour law, Mr. Gompers asserts the tribunal interpolated an unsolicited opinion on the question of compulsory arbitration.

"Five men out of our one hundred million," he says, "have interpolated into

our political institutions a principle destructive of the fundamentals of freedom. The Supreme court has provided the way for the establishment of industrial slavery.

"Would it not be well for the nation to consider the necessity of curbing the assumption of power by the Supreme court rather than to supinely permit the court to curb the freedom of the masses—the workers?"—*Chicago Tribune*.

Whose Tyranny?

Mr. Gompers is raging because Chief Justice White declared that "the right to strike is necessarily surrendered when men are engaged in public service."

From a soap box orator this sort of thing would not be surprising, but from the lips of a supposedly responsible leader of organized labor it deserves comment. We can not believe this statement is sincere unless Mr. Gompers' brains have become hopelessly addled. He objects to the declaration by "five men," who happen to be the justices of the Supreme court who upheld the Adamson law, that four men, who are the heads of the railroad brotherhoods, should not have the power to paralyze the transportation system of the nation.

Mr. Gompers is talking twaddle when he pretends that the principle of public service and public safety declared by Chief Justice White is "destructive of the fundamentals of freedom." He asks us to assume that "the masses, the workers," will be benefited by a general railway strike to enforce higher pay for a small minority of the workers. Gompers knows that the masses, the workers, must pay for the exercise of this power, as well as the classes, and that it is as much of a necessity for the wage earner, the clerk, and the farmer to shackle as to any one whom he represents.

It is only demagoguery to pretend that the uncontrolled power of a comparatively small minority of workers to paralyze the whole economic processes of the nation's life is a "right," which "the masses" ought to protect. As a matter of cold fact, it is a danger to every worker and to every class, a threat of the tyranny of force against all the people.

The right to strike in private industry

is fully recognized. But it is obvious to any sane mind that in the case of a public service essential to the well being, even the life, of the whole community this right must give way to a right which is paramount to all other rights—the community's right of self-preservation.

The most radical democratic organization would never permit a minority to destroy the common prosperity and imperil the common safety. If it did that democracy would quickly disappear.—Editorial, *Chicago Tribune*, March 26, 1917.

A "MOVIE" OF THE UNIONS.

Clipped from the *Daily Press*.

Must Wear Eight Union Labels to Act as Delegate.

Chicago, April 2.—Every delegate to the Chicago Federation of Labor must be able to show, if the demand is made to him, at least eight union labels on as many articles of clothing worn by him, according to a resolution passed by the federation yesterday. Failure to do so means that he cannot act as a delegate until he complies. Women members were not mentioned in the resolution.

Janitor Strike at End.

Chicago, April 4.—Janitors, janitresses, and window-washers employed in loop office buildings returned to work yesterday after a two months' strike, winning a partial increase of wages they demanded.

"Janitors were getting \$55 a month and wanted \$70," said Walter Zukowski, secretary of the union. "We agreed to a compromise of a 10 per cent increase for all workers in the union. The new scale goes into effect May 1."

More than 2,500 persons are members of the union, Zukowski said. He also said that janitors employed in the Conway, Merchants' Loan and Trust, and Woman's Temple building may be called out again in a few weeks.

Attempt to Dynamite Barber Shop.

Chicago, March 28.—Four sticks of dynamite in a bomb with a twelve foot fuse were found in front of the Imperial barber shop at 735-41 West Madison street last night after a policeman had frightened away the bomb throwers.

It is supposed the bomb was left by those sympathizing with striking barbers, the manager of the shop having announced his policy of remaining open for business as late as the downtown shops.

Rioting Marks Milk Strike.

Stoughton, Wis., April 1.—Rioting to-day marked the sudden inauguration of a strike by the farmers in the Chicago Milk Producers' Association. Rifle shots were fired at some employes of the milk purchasing organization. Several were beaten, but no one seriously injured. Arrests are to be made, it is expected, and steps taken to prevent a repetition of to-day's rioting.

The rioters were successful in preventing shipments, for instead of the usual 35,000 or 40,000 pounds of milk only 600 pounds were taken through the picket line to the creamery.

Bullets Fly in Union Office.

Chicago, April 13.—Two men walked into the offices of the International Theatrical Employees' Union, on the sixth floor of the Temple Court building at 219 South Dearborn street, yesterday and talked with President Joseph Armstrong and Secretary Edward Collier. Then bullets began to fly.

Armstrong was shot in the leg and Collier in the right wrist and left arm. One bullet struck the Great Northern hotel and others broke glass doors and partitions in the offices. The victims had their wounds dressed and when questioned by detectives told the same story that the police have heard from participants in other labor rows.

They denied they knew their assailants or the motive for the shootings, but said they "preferred to take care of the matter" themselves. The police are convinced the shooting was the result of trouble between rival unions. The shooters escaped.

Anti-Injunction Bill Favorably Reported.

Springfield, Ill., April 11.—Organized labor to-day won its first distinct victory of the legislative session when it secured a favorable report of the antiinjunction bill from the senate judiciary committee by a vote of 12 to 4. The bill was bitterly opposed by the employers. It provides that no restraining order shall be granted in labor disputes except to prevent irreparable injury to property and that persons shall not be prohibited from striking or boycotting by injunction.

Calls Court Strikebreaking Agency.

Chicago, April 16.—Judge James A. Baldwin of the Circuit Court was charged by labor leaders with being a party to an organized conspiracy, "with detective agencies, sluggers, and employers and their attorneys," to break the strike of women's garment workers. His court was termed "a strike breaking agency." The charges were made by John Fitzpatrick, president of the Chicago Federation of Labor, and Sol Seidman.

Electrical Union Head Sentenced.

Chicago, March 30.—Michael J. ("Umbrella Mike") Boyle, formerly business agent and king pin in the Electrical Workers' Union was sentenced yesterday to a year in prison and fined \$5,000 for his part in the conspiracy of labor agents and electrical switchboard manufacturers to prevent the use here of switchboards made outside Chicago. Boyle's sentence was the maximum. Boyle's co-defendants were sentenced as follows:

Raymond Cleary, Boyle's right hand man, sixty days in the bridewell and \$500 fine; Frank A. Lundmark, former business agent for Local 713, E. W. U., \$500 fine; Warren E. Ripple of the J. Lang Electric Company, \$3,000 fine; John Cuthbert, Cuthbert Electrical and Manufacturing Company, \$1,000 fine; Charles Kreider, Kohler Bros., \$1,000; Otis B. Duncan, J. Lang Electric Company, \$1,000; James Obermiller, States Electric Company, \$1,500; Julian J. Nielson, States Electric Company, \$500; G. W. Berthold, Electric Apparatus Company, \$500; C. J. Peterson, Henry Newgard & Co., \$500.

The corporations, also found guilty, were fined as follows: Henry Newgard & Co., \$2,000; J. Lang Electric Company, \$1,000; Cuthbert Electrical and Manufacturing Company, \$1,000; Electric Apparatus Company, \$500, and the States Electric Company, \$500.

Bomb Explosion.

Chicago, April 19th.—The explosion of a bomb in the rear basement of the new Fuchs Theater, 3810 Broadway, last night, an hour before a mass meeting of striking waiters from the Bismarck Garden was to be held in the building, led many to believe the garden had been dynamited.

Albert Fuchs, owner of the building, which is across the street from the Bismarck Garden, said the explosion probably was caused as a result of a fight between electrical unions with whom he has had trouble.

The bomb aroused the neighborhood, but little damage was done.

The strikers say waiters receive only \$1 a day and that they are striking for \$10 a week, with one day off in seven, pay for extra hours, and for the right to organize.

Garbage Team "Strike" Called.

Exactly one week before the aldermanic election 800 team owners on the city pay roll demanded an increase in pay that means \$250,000 a year. They asked for \$7 a day instead of the \$6 now paid them. The teams are used in hauling garbage and ashes.

Twenty-four aldermen are candidates for re-election and many of them will hesitate to vote against the team owners. But unless something is done to settle the "strike" at once, garbage will be piling up in the alleys to a dangerous extent. Chairman Richert of the finance committee says the extra \$250,000 may have to be taken out of the ward appropriations for street and alley cleaning, as no other funds are available for the purpose.

The team owners say they now pay their drivers only \$16 a week. The union scale for other teamsters is higher than that. For example, the coal teamsters recently established a scale of \$3.50 for a ten-hour day. The garbage teamsters work eight hours.

Municipal Construction Strike.

Chicago, April 3.—Strikes against all municipal construction and repair work, except that on school buildings, were ordered yesterday by the building trades council.

After a noon meeting thirty-one business agents began the work of calling out the men and it will be continued to-day. Municipal officials say about 1,600 city employees belong

to the unions in the council, and the labor spokesmen say several thousand men, including both city and contractors' employees, are involved.

William Gunther of the trades council gave the following as some of the reasons for the strike:

Placing of a number of "sixty day" laborers in jobs after 100 laborers certified under civil service were laid off.

Failure of the city to pay steamfitters the union scale of \$6 a day.

Retention of 200 high salaried engineers by the city "who do the work of mechanics laid off."

Use of bridewell labor in clearing vacant lots preparatory to construction work.

Moving Picture Labor Shooting.

Chicago, April 9.—Frank Brown, business agent for Local 110 of the Moving Picture Operators' Union, and Morris Cohn, an examiner for the city electrical department, went to the White Eagle Theater, 1618 West Eighteenth street, in an automobile after it was reported to them that gangsters employed by a rival union had tampered with electric wires there.

On their arrival, according to one version, the gangsters drew revolvers and started firing at them. Brown and Cohn returned the fire and one of the dozens of bullets exchanged struck Miss Martha Woda, a block away. Brown, Cohn, and Rooney who was found limping from the scene, were arrested and taken to the Hinman street police station.

There, according to the police, a fresh wound was found on Rooney's leg, believed to have been made by a bullet. Rooney, it is said, admitted having been on the scene, but denied taking part in the shooting.

Rooney last February was acquitted by a jury in Judge Barrett's court of the charge of having murdered James Cooney in a labor dispute in Hodcarriers' hall. Several days ago charges were made that the jury had been tampered with.

Unions Pledge Loyalty During the War.

Washington, D. C., April 8.—Full and loyal support to the government in war against Germany has been pledged by organized labor of America.

The council of national defense announced this tonight in a statement giving details of a conference held yesterday with its advisory commission, Samuel Gompers, president of the American Federation of Labor, and heads of various other labor and employers' organizations.

No strikes or labor disputes of any kind during the war is the program.

Chicago Federation Refuses to Declare Loyalty.

Chicago, April 18.—The Chicago Federation of Labor seems to be dominated by men who do not consider themselves a part of the United States.

At the meeting on Sunday, which refused to take action, one proposal was to lay an embargo on all foodstuffs and necessities of life; another was to put all effort into obtaining the conscription of incomes.

The first proposal would be warmly seconded in Germany, but if congress were insane enough to adopt it American labor would suffer worse than any other class by the industrial disorganization which would follow.

Union and Nonunion Labor Mobilizing.

Philadelphia, Pa., March 20.—Officers of the international unions in this city said today that the barriers between union and non-union labor have been taken down in an effort to mobilize the skilled artisans for work at the navy yards and federal arsenals.

Asks Gompers to End Can Factory Strike.

Washington, D. C., April 17.—Secretary

Redfield to-day appealed to Samuel Gompers to use his good offices in ending a strike of workmen at the plant of the Wheeling Steel and Iron Company at Wheeling, W. Va., which is preventing the output of 2,000,000 tin cans a day. Mr. Redfield pointed out the unusual needs for canned goods the country will face soon. Attention also was directed to Mr. Gompers' recent declaration that there would be no strikes during the war. The strike, which has been in progress four days, has already resulted in the curtailment of the supply of cans sufficient, Mr. Redfield estimates, to contain 24,000,000 meals.

John Quincy Adams — Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 19 August, 1832.

William L. Stone, Esq.

Dear Sir: On receiving at Washington the volume of "Letters Upon Masonry and Antimasonry," which you did me the honor of addressing to me, I wrote you a few lines of acknowledgment with the assurance of my intention to read with deep attention the work to the composition and publication of which I felt great satisfaction in believing that I had contributed to give occasion. I have accordingly perused it with the most earnest solicitude, and the result has been not only a confirmed conviction that the institution of Freemasonry ought in these United States to be totally and forever abolished, but that this event is a consummation devoutly to be wished.

In the three letters which I wrote about a year since to a friend in Philadelphia, and which were submitted to your perusal, I presented in the form of interrogation a list of nine atrocious crimes under the denomination of *Morgan—Murder Crimes*, with the inquiry whether they had not been so committed as in a great degree to have lost the character of individual guilt in their perpetrators and to have assumed that of associate or corporate offenses; as conspiracies, in which numerous bodies of men constituting lodges, chapters and encampments of Freemasons were implicated; and inquiring further, whether the commission of

those crimes had not been previously instigated by the oaths administered, the obligations imposed, and the penalties imprecated or denounced, in the ordinary forms of the admission of candidates to the numerously graduated hierarchy of Freemasonry.

That these crimes had been committed, that the efficient impulse to the commission of them had been the Masonic oaths, obligations and penalties, and that they were incorporate crimes conceived and matured for action in the Masonic deliberative bodies in the western part of the state of New York I firmly believe from a mass of irresistible evidence, which had been growing into certainty for a series of years. On the other hand, many of the most important facts, both in relation to the commission of the crimes and to the purport of the Masonic oaths and obligations had been vehemently contested. A considerable number of seceders from Masonry had revealed all the secrets of all the degrees and all the oaths and obligations and penalties, as established in the lodges, chapters and encampments in all the region round where the murder had been perpetrated. The books of David Bernard and Avery Allyn, both seceding Knights Templars, had been published. Bernard had been admitted to the ineffable degrees in New York, Allyn at New Haven in Connecticut. The Rev. Moses Thatcher and Pliny Merrick had declared that the Royal Arch oath was in many lodges in Rhode Island and Massachusetts administered with the words, "murder and treason not excepted." That it was so administered in the state of New York had been testimony extorted and most reluctantly given

upon oath by Royal Arch Masons upon trials before courts of justice—and yet adhering Masons were solemnly declaring that *they* had taken no such oaths, that *they* acknowledge no obligation incompatible with the laws of God or of the land, that the only penalty ever inflicted was expulsion, and that *they* did not believe the oaths and obligations were otherwise understood by Masons everywhere.

In the controversial conditions of the facts upon the issue which seemed to have been made up between the adhering and the seceding Masons, I had preferred stating them to our friend at Philadelphia in the form of interrogation rather than to assume them as granted. He was a Mason, inclining to Antimasonry, but unwilling to join its political standard. He knew little of what had taken place in the western counties of the state of New York and had been made to disbelieve the most prominent facts of the tale of horror connected with the fate of Morgan. I was desirous, if possible, to keep myself entirely disentangled from all the politics of Antimasonry, but this was becoming exceedingly difficult. I wished for a more perfect exposition of facts from a source fully informed—from a person in whose candor and integrity I could place entire reliance, and not so connected with either of the parties as to be under a bias disqualifying to the perception or to the judiciary faculty. I was well assured that I should find this in your book and I have not been disappointed. The book is marked with integrity and candor which not even the fifth libation has been able to prevent.

(To be continued.)

MOODY INSTITUTE SUMMER COURSE.

A special summer course in evangelistic singing and playing is announced by The Moody Institute of Chicago for the six weeks extending from June 27 to August 8.

The Institute has a strong musical department under the supervision of Dr. D. B. Towner, the well known hymn writer. All who realize the importance of the gospel in song as well as in sermon will find the course of special value. It is intended for pastors, evangelists, theological students, missionaries on furlough, Sunday school and day school teachers and other Christian workers who wish to spend part of their vacation this

summer in better preparation for Christian work. Students in this course may attend any of the other classes of the Institute without additional cost. A bulletin outlining the course and giving full information has been prepared and will be sent upon application to the Institute, 153 Institute place, Chicago.

Editorial.

Read on another page the call of the National Christian Association to its Annual Meeting in the First Reformed church, Chicago, corner Michigan avenue and One Hundred and Seventh street.

THE "STATE OF WAR."

The "State of War" into which our country has been drawn brings a heavy responsibility upon every citizen. New conditions and new responsibilities require new adjustments. Demands of time and money in public or patriotic service will be made on us all. The tendency will be to allow our minds to be distracted from the needs of the N. C. A., benevolence, Missions, and the various forms of Christian work, because of the absorbing character of the stupendous task to which our nation has set itself.

Let us not, however, forget that when Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," he did not limit it to times of peace. Christian work will suffer just in proportion as Christian people allow themselves to become absorbed by our material needs. History shows that the tendency of war is not to increase the spiritual fervor of people but rather to deaden it. This will not be true in all places nor of all Christian people, but, of the country as a whole, it will be true.

Antisecrecy has never been a popular form of Christian work. What will be true of the general laxity in religious conditions will be even more so in our Cause unless Christian people determine to support the work more vigorously than heretofore.

It was when men's minds were distracted by the conflict and subsequent distress in the early sixties that Masonry

revived. Men had supposed that the great popular outpouring of righteous indignation, following the murder of William Morgan and the subsequent revelation of Masonry's throttle hold upon the courts so that the murderers were never brought to justice, had forever branded the institution as a public menace. But under the shadow of the war cloud Masonry silently spread like a plague. When the war was over, the nation was astonished to find that the accursed thing was twice as strong as it had ever been.

Times such as we face call for greater, rather than slackened, effort. Let us consecrate ourselves to keep the Anti-secrecy banner floating. The officers and directors can not do this alone. They will do their part but the responsibility rests upon you. We must share in your daily prayers and in your financial support as far as you are able.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The real secrets of Freemasonry are as much of a mystery to a majority of the Masons as to the uninitiated, simply because they do not study and delve for them in the "rubbish of the temple."—*Texas Freemason*.

"Rubbish" is right!

NARROWNESS OF FREEMASONRY.

Nothing marks the Masonic order more plainly than its slender scope and narrow bound. It lacks room for practical life, no less than for reasonable theory. Reticent in telling the little that it is, yet ever bold in pretending to be much that it is not, it remains silent when it ought to speak if it had anything true to say. Deficiency is its distinguishing feature; its peculiar mark, vacuity. Most of its very secrecy is empty silence.

Narrow scope is strikingly manifest at the point where it vaunts alleged morality. Tested by the true Christian standard, Masonry is not moral. In certain

features it is worse than deficient, being not merely unmoral but overtly immoral. Nowhere does it fill out the full scope or occupy the entire range of the genuine ethical principles of Christian morals.

As a religious cult it is antiquated, withered, and pitiful. Claiming everything, it possesses nothing. Now making a show of the Bible, and again directly repudiating or indirectly supplanting it, Masonry knows no authorized revelation, no standard of religious belief.

Besides all this, it is empty of what interests the mind, stimulates thought, or develops intellectual power. Slight mental capacity is needed to compass so narrow requirements. Breadth is not a feature of Freemasonry. Neither food for thought, a path for moral progress, nor a home for the soul finds room in its narrow range.

In Louisiana it is considered a Masonic offense to "cheat, wrong and defraud," and the victim is not told, when he tries to make a brother keep his obligation, that the "lodge is not a collecting agency," as he is told in some jurisdictions we know of.—*Texas Freemason*!

This speaks well for the moral tone of the remaining jurisdictions!

ODD-FELLOW "CHARITY."

If we had supposed that the Odd-Fellows were a charitable organization because they say they are and because they escape paying taxes on their vast properties, on the plea of their "charities," one could imagine our surprise to find that there is a great protest expressed in some of their leading journals because, in the older lodges, there are "from one to six chronic invalids," the only "infirmary they are suffering from is that of old age," who are drawing a paltry \$1 per week. If there ever was a chance for real, spontaneous charity, this would seem to be it. But how shallow is this claim of charity is shown from the *I. O. O. F. Lodge Record*, April, 1917, where the writer says, "One lodge in particular was dragged from prosperity to the verge of bankruptcy" by paying some aged members their meager one dollar a week.

The trouble with this business is that it is not charity. The *Dominion Independent Odd-Fellow* speaks thus of their "burden"—the aged members:

"Yet every lodge, of our older lodges, is paying to-day one or more old members who have no specific illness. It is so difficult to draw the line. These members are unable to follow any vocation, and so they become burdens on their lodges because they have reached the age beyond which man cannot labor. It would be all right if our lodge funds had been built up to meet these cases, but they have not.

"A glance at the figures compiled for the Dominion government by competent actuaries, in working out the plan of our Canadian government annuities, will show that at the age of thirty a man must pay a yearly fee of six dollars and fifty cents (\$6.50) to secure an old age pension of fifty dollars (\$50) per annum, commencing at the age of sixty-five. We take in our average member at about the age of thirty; we charge him—in practically all the lodges outside the larger cities—six (\$6.00) dollars per annum. For that amount we give him all the social advantages of a weekly lodge session, sick benefits of three (\$3.00) dollars per week for a full year, a funeral benefit of forty (\$40.00) dollars, and a widow's benefit of one hundred (\$100) dollars.

"As the Government rates clearly show, we cannot afford to add to these an old age pension. If a member contemplates that as one of the advantages of membership in an Odd-Fellows' lodge it will be necessary to charge him at least double the average of the present annual dues.

"Some plan must be devised by the Grand Lodge, and made a part of our working Constitution, to protect our lodge treasuries against the demands for these old age annuities, or very many lodges will find themselves seriously embarrassed in the immediate future."

"Charity suffereth long and is kind." But not so with the lodge "charity." It is neither kind nor inclined to suffer, because it is not really charity, but a business proposition. It is about time the Odd-Fellows order practiced a little of

the "Truth" they prate about and called its business transactions by the right name—Insurance.

As Masonic clubs are now becoming an established adjunct of the lodge, why should not the sons of Master Masons of suitable age be admitted as associate members? The environment of such clubs could not fail being beneficial to the young men.—*Texas Freemason*.

We have our doubts about the benefits to the young men, but we can see that it would furnish an unfailing supply of recruits for the order.

A. D. Baughman, an old time Mason, who died the latter part of November at Charlotte, was a spectator at the Ford theater when President Lincoln was assassinated.—*The Tyler Keystone*.

Was that a Masonic event, too?

CONCOMITANTS.

As "a man is known by the company he keeps," so, likewise, is an institution known by its regular concomitants; for which reason we are unable to overlook some things that keep close to a lodge.

Booze follows a lodge like its shadow. Origin and continued history, alike, show this association of lodge practices and drinking. Even a sanctimonious Templar Conclave does not refrain from drenching itself at once with liquor and with sacrilege.

Dancing is a concomitant, not less of adoptive than of real orders. Whether condemned or condoned; however conducted, and with whatever result; dancing keeps constant step with lodge routine endlessly circling round.

Cards share with dancing, as both with drinking. Gamblers of both sexes can find here ample convenience for their familiar games, without which the lodge would be hardly well furnished.

Some other things cannot here be named, for they are as rigidly excluded as these are included. Yet they, like those named, are indexes. A man is known by the company he does not or cannot keep, and an institution may be known by things that are not and cannot be its concomitants. Although rejected, they seem nowise inferior; while

they would not less readily coalesce with a "beautiful system of morality," nor fit less naturally among things that seem to be well "founded on the Bible."

If an X-ray of our thoughts could be taken unbeknown, what an exposure of our inner life there would be.—Editor *Texas Freemason*.

Yes, indeed! Will not some one volunteer to operate the X-ray?

Good taste would dictate modesty in the use of Masonic titles, especially in public. High sounding titles are apt to excite the derision of the profane, who are not presumed to understand their peculiar meaning.—*Tyler-Keystone*.

How fortunate that their "peculiar meaning" is not generally understood, for were the emptiness and sham generally realized, the derision of the "profane" would be complete.

A "SECRET" SOCIETY.

The Grand Lodge of Connecticut, according to the *Masonic Chronicler*, adopted a report on publicity for Masonic lodges, which said: "A secret society is one which seeks to conceal its existence and its objects. Freemasonry is not such a society and is secret only as to the obligations, means of recognition, ballots upon candidates and forms or ceremonies observed in conferring the degrees. With the exception of those particulars, Masonry has no reservations from the public."

According to this, Masonry is as open as a Salvation Army street meeting, since even its "obligations," "ceremonies," etc., long ago ceased to be real secrets. But to claim that Freemasonry is not a secret society is the limit for audacious argument, for the reason that the premise is not true. The brains that evolved this report must have survived from the stone age.

According to *The Independent*, April, 1917, Billy Sunday said, "God tells America to wipe Mexico off the face of the earth."

This does not sound like the voice of God as we read it in our Bible. It has none of the compelling power and dignity of the Biblical, "Thus saith the

Lord." Mr. Sunday's utterance is a piece of shocking irreverence that calls for unqualified rebuke. What confidence are we to place in the message of this man who, claiming to be the mouth-piece of God, flippantly delivers such an unchristian message?

BISHOP MILTON WRIGHT.

Milton Wright was born November 17, 1828, and died at the home of his son Orville, in Oakwood, Dayton, Ohio, April 3, 1917.



BISHOP MILTON WRIGHT, IN ACTIVE LIFE.

His childhood and early manhood were spent on the farm. He attended the country schools of the neighborhood, and later was for a time a student at Hartsville College. However, the larger part of his education was obtained by extensive reading, he being a profound student.

In 1859 he was married to Susan Catherine Koerner, who was to him a loving and efficient helpmate for nearly thirty years. He is survived by three sons, Reuchlin, Lorin and Orville, and one daughter, Katharine. Another son, Wilbur, died in 1912. Two of these sons, Wilbur and Orville, attained world-wide fame in the field of invention.

The contribution made to science and the field of invention by Wilbur and

Orville Wright can not to-day have any adequate evaluation. History will show that the invention of the aeroplane was equal in importance to invention of the steamboat, or the steam engine, or the automobile. And, in the acquisition of this world fame, which would have swept many a man off his feet, and in the conduct subsequent thereto, we see the priceless value of fundamental Christian teaching and conduct in the home. To maintain Christian character and follow out Christian principles under such circumstances reflects the very highest credit upon parents, and no higher tribute can be paid to any father.

After the loss of his wife in 1889, he resided with his sons, Wilbur and Orville, and his daughter Katharine.

Bishop Wright was converted in 1843, and joined the Church of the United Brethren in Christ. He was ordained in August, 1856, and in 1857 was sent by the church as a missionary to the Pacific Coast, going to the coast via the Isthmus of Panama. For two years he preached and taught in the region about Salem, Oregon. After his return to the east in 1859, he taught for a short time, and then served as pastor and presiding elder in White River Conference, his last pastorate being at the college church at Hartsville, Indiana, where, in connection with his pastoral work, he was made a professor of theology in the college.

At the General Conference of the United Brethren church in 1869 he was chosen editor of *The Religious Telescope*, which position he held for eight years. In 1877 he was made a Bishop of the church, and, with the exception of four years, was so continued for the remainder of his active ministry.

Bishop Wright all his life was strongly opposed to secret organizations, believing them to be evil in their nature and tendency. When, in 1889, a division occurred in the church, largely because of this question, he remained with that branch which continued faithful to the original constitution and faith of the church. He was a man of deep convictions, and he had little sympathy for those whom he regarded as sacrificing principle for expediency.

The evening before he died he was apparently in good health, reading the paper and conversing with his children until the usual hour of retirement. He was found apparently peacefully sleeping in the morning. It was evident that he had passed away during the night without struggle or suffering. His body was laid away beside that of his wife and son Wilbur in beautiful Woodland Cemetery. His spirit is with his Heavenly Father, whom he loved and served so long. A great soul has gone to its reward.

Bishop Wright was a lifelong friend of the National Christian Association, and at the time of his death he was the oldest corporate member. Bishop Wright and Hon. J. A. Conant, Eld. S. C. Kimball and Pres. C. A. Blanchard, were the only members remaining of those who joined in the early days of the Association.

LOST CIPHER KEYS.

The officers of various lodges in Michigan must have felt humiliated and thought it a serious offense when they were obliged to report to the Grand Secretary that they had lost their rituals or cipher keys to the esoteric work, in one way or another, and asked for another to replace the ones lost on railway trains and in other public places. What a sad commentary upon the fair name of the institution of Freemasonry. — *Masonic Tidings*.

Why feel humiliated when they might have borrowed \$2.50, if they did not possess that much, and have sent for another copy.

BOOK NOTICE.

The Holy Spirit.

Eld. I. J. Rosenberger of Covington, Ohio, has written on the Holy Spirit as to his activities in the creation of the world, and in man's conversion and as man's partner.

"The Holy Spirit" is the title of this book of 176 pages, and is for sale by the author at the above address, cloth, \$1.00 postpaid. It ought to find a place in many Christian homes. It is easily understood and is also illuminating. The author turns over all profits from its sale to Christian Missions.

News of Our Work.

AN OLD TIME REVIVAL.

Sin Rebuked and Sinners Saved.

[The following extract from a letter received from our friend, A. D. Cline, a dry goods merchant of Pikeville, Ky., is a kind to rejoice the hearts we trust of every reader of the CYNOSURE.]

"We have just closed a two weeks' meeting at Nigh, Ky., with great results, notwithstanding the rain poured down and the river and creeks were over their banks and there was a great overflow of water. Yet the people came for miles carrying lanterns, crossing the waters in small boats and on horseback. God poured out his Spirit upon them until there was a great coming together of neighbors, friends and enemies, until it seemed as though there would not be left in that section of the country any who had not accepted Christ as their personal Saviour, Sanctifier and Keeper, or who were not moved to live a better Christian life than ever before. The whole country was stirred under the mighty power of God. Sin was unveiled in every form—especially the great lodge evil. It was wonderful how God honored the preaching of his Word. It pays to obey him.

"God has seen fit to let me pass through some great trials for which I give him my continued praise. I am pushing the battle against the lodge sin with all my power. They can hardly get enough together in our town to hold a meeting and many are coming out of the lodge, which has become so rotten in itself that it has almost fallen to pieces. I preach against it on the streets and in the church and wherever I am called to bear my testimony. People who were changed. Bless God, I love to live his once bitterly opposed to me have life. Pray for me."

West Medford, Mass., March 13, 1917.

Some time ago I got from you some interesting tracts on Masonry, which gave the oaths and some of the secret work of the institution. I distributed the same and they caused consternation

among some of the so-called elect. I want some more for distribution and I would like some tracts on the work of the Eastern Star to distribute among some of the sisters who think more of the Star than they do of the Christ child of Bethlehem.

I know of no institution in the country that is doing so much subtle harm to the cause of the kingdom of God as are secret societies.

I want to congratulate the National Christian Association on the good work that it is doing in distributing this literature. I see great need for the extension of the work you are doing. There are so many ministers who need to have their eyes opened and so many laymen needing instruction concerning the pagan origin of Masonry that, if I could get or cause to be got from \$50,000 to \$100,000, I would lay it in gratitude at your feet for a vigorous campaign from the Atlantic to the Pacific, that would drive the thing to cover.

I have said repeatedly that when we finish the saloon octopus it will be in order to clean out the secret society octopus. I love the brethren but God knows I hate the system that got me to swallow that damnable blasphemous oath which placed me on a level with all the pirates and murderers and cutthroats of the ages. It will take ages to fumigate my soul of its poison as it often took a week to fumigate my clothes from the nicotine poison of the anteroom where I hung my coat and hat.

Yours fraternally,

F. A. LEITCH.

A SECEDER'S REASONS.

My reasons for renouncing the Lodge were these:

"I left the Masons after having read the exposures which showed that Masonry was founded on a base fabrication from the start. Hiram Abiff, finished all the work that he was to do for King Solomon and was not slain during the building of the Temple.

"I left the Knights of Pythias from the dictation or direction of the Holy Spirit. I realized that I was unequally yoked with unbelievers, and I did not care to be a member of an organization that continually gave balls when my

church was fighting against it all the time.

"The book 'Let There Be Light,' testimonies of the pastors of the Moody church, settled the Lodge matter with me forevermore.

"H. J. McKINNEY."

March 23, 1917.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This finds me on my westward trip as far as Dayton, Ohio. The program given in my last report was carried out as planned. Rain prevented many from attending the Midland Park, New Jersey, meeting, but those who braved the storm seemed thankful for the message. Rev. J. B. Hoekstra is to be congratulated for his large congregation of loyal, faithful workers.

The audience that greeted me on Sabbath evening in the Prospect Street Christian Reformed church, Passaic, New Jersey, was equal to that of a year since, as was also the offering given in aid of our work. This is doubtless due in large degree to the faithful work being done by the pastor, Domine D. DeBeer.

My lecture given in the Hall of St. Paul's Lutheran church, Paterson, New Jersey, was not as largely attended as Pastor Koenig thought it would be, but a number of the faithful gathered, and we comforted ourselves with the thought that quality was more desirable than quantity. The pastor assured me that they "did most thoroughly enjoy the address."

Addresses in the Second and Fourth Christian Reformed churches were also helpful. Weather conditions lessened the attendance in the former meeting. I was assured that much good was accomplished and more meetings of a similar nature were desired.

Some days were spent in Washington, D. C., and vicinity. The war, of course, is the absorbing topic, other matters being pushed largely to one side. A visit to Alexandria, Virginia, permitted the renewal of former acquaintances. There were several expressions of appreciation for meetings held there last winter in the Free Methodist church. In my western trip I stopped at Braddock, Pa., New

Concord, Zanesville, Columbus, Delaware, Leonardsburg, Cedarville, and Xenia, Ohio. Some good was accomplished in each place, and many tracts were distributed. Those who have been keeping the CYNOSURE in schools and libraries were willing to continue. It is hoped much good may come to the young people thus receiving our important message.

The pastor of the Radical United Brethren church at Delaware, Ohio, invited me to remain and preach to his people last Sabbath, but it seemed best to worship with our Free Methodist friends at Columbus. Brother E. D. Crane, the pastor, was called away, so the services both morning and evening were given into my care. Truths along the line of our special work were presented in both church and Sabbath school, and were welcomed by those seeking more knowledge on the lodge question. Brother E. D. Spencer, at whose home I was kindly entertained, is among those recently seceding from the Masonic lodge.

My attention was called to several lodges making contributions to patriotic efforts. What a pity that such contributions could not be made through more worthy channels! As friends will doubtless wish to read little, that they may work much, I make this report short. God help us to look up, move forward, and not grow weary in well doing! We have important truth, let us proclaim it!

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter I have been privileged to visit and speak at four annual church gatherings: the Louisiana Freedmen's Baptist Association, the Women's First District Baptist Association, the First District Baptist Sunday School Convention, and the First District Baptist Association of Churches. Each body was largely attended by some of the strongest ministers and laymen of the negro race. Although secret lodge pins, lodge signs and on several occasions—and especially during my address at the Sunday School convention—the sign of distress was openly manifested, nevertheless, your representative was cordially received and extended cour-

tesies and given a few minutes to speak of our work.

At the Women's Association I succeeded in getting the following resolution passed: "We believe our people have been and are too keenly concerned in the organization of oath-bound secret societies and other worldly organizations, to the exclusion of religion and other necessary and beneficial interests, therefore we advise and urge our people everywhere to look well before affiliating with oath-bound and other sinful organizations. Resolved that we heartily endorse the Anti-Saloon League, the W. C. T. U., the Civic League and other patriotic movements seeking for law enforcement, Sabbath observance, the abolition of the debauching saloon and other places of vice. We hereby pledge our prayerful, moral and financial aid to help accomplish the desired results."

I have just closed a week's Evangelistic services with the Austerlitz Baptist church, where several persons made profession of faith in the Lord Jesus Christ. I attended services March 25 at St. Mark's Fourth Baptist Church. The Knights of Pythias were holding their annual thanksgiving service here. All of the speakers represented the organization as a religious institution, founded on the Bible, and next to the church. They said it is doing a great work to lift up humanity and make the world better. The speaker on Pythianism, after extolling Damon and Pythias and declaring that they were two of the truest characters the world has even seen, declared that the order dated back three or four hundred years before the coming of Christ and finally wound up by telling his hearers that the first lodge was founded in 1851. This was too deep for me!

The pastor of the church who preached the sermon, introduced himself, after the lodge dignitaries had consumed fully an hour and a half, by boastfully declaring that he himself was one of their number and was fully in accord with each preceding speaker and that he had found nothing in the order against Christian principles and the teaching of the Bible. This pastor is an earnest, good man, but the crafty lodge has blinded his reasoning, and he does not

understand the Word of God. How can blind guides and perverters of Bible truth lead the people to a higher religious plane? "Like priest, like people" is as true to-day as it ever was.

I had an appointment on the same night to preach at Kennerville, Louisiana, but the Knights of Pythias sermon there took almost all of the congregation. Not even the officers of the church came to hear the gospel, but the whole town flocked to the Methodist church to witness the lodge ceremonies.

There are a great many negroes leaving this city for points in the North. If this continues as it has been in the last few weeks, it will cause a labor famine. The leading city papers, instead of helping the negro secure a square deal, are abusive and harsh and misrepresent him and try to mold bitter sentiment against him in his new field in the North. Some of the papers here are trying to stir up race feelings by publishing glaring and inflammatory headlines to the effect that the negroes are plotting to join the German forces to overthrow America. Such charges are absurd, for history proves that the negroes are the most loyal defenders of our flag from the battle of Bunker Hill to the slaughter at Carizal, Mexico, in 1916. When all men accept the Fatherhood of God and the brotherhood of man in Christ, then, and not until then, will wars cease, and swords be beaten into plow shares.

"LIZZIE WOODS' LETTER."

Argenta, Arkansas, April 11, 1917.

Dear CYNOSURE:

I have been in a great revival lasting nearly thirty days in Little Rock, Arkansas. I taught many lessons on the sin of secret societies in the meeting.

One brother told me that he was a 32nd degree Mason, and a little over a year ago he heard a young preacher, who had learned about secret societies through the tracts of the N. C. A., show the great sin of the lodges and make it plain from the Bible. He said: "I was made to see how awful it was to sin like we Masons have to do in the oaths we take. I knew it was true that we do protect all kinds of secret deviltry. I prayed to God to help me to give up the Masonic lodge. It is a hard thing to do,

for in some way there is a charm that holds a man captive. But I got loose, by the help of God. I had a square and compass charm on my watch chain and the Lord troubled me until I took it off. Now I am free from not only the lodge sin, but from all sin."

I said to the church, "There is no way to escape the great judgment that is come on us. We need not go north, or east, or west, but go and pray as we are told to in Luke 21:36. Do not you see men's hearts are failing? (verses 25, 26 and 34). You may go to the secret chambers but He is not there. "If any man shall say unto you, Lo here is Christ, or there; believe it not" (Matt. 24:23, 26). You need not go North for nothing will exalt a nation but righteousness (Proverbs 14:34). You will not serve God. Every man seems to be joined to his idols. We see that peace is taken from the earth, and neither the Masonic god nor any other idol god can help us. The nations are angry and the time for judgment is come (Rev. 11:18). The safest thing for us is to be in a state of prayer. The Word of the Lord is a strong tower and the righteous run in and are saved.

I had a great meeting at Dumas, Arkansas. I was there four days and did not forget to expose the secret work of the Devil. It seems as if the "indignation of the Lord is upon the nations" (Isa. 34:1-4). God bless the N. C. A. If God is for us, who can be against us? I am praying for all who are in authority.

Yours for Him who said: "I am the door."

LIZZIE ROBERSON.

FROM ELD. G. B. CROCKETT.

Dear CYNOSURE:

Again I am permitted to write to you. I have been silent for some time, but busy. I was in Memphis in December, and on my way home I stopped at Crawfordsville, which is the place where they wanted to kill me for preaching God's Word against secret orders. This time I learned that one of our brethren, A. C. Murry, had spoken against the lodge and the people rose up against him and compelled him to leave. Another brother, Mr. M. Saunders, testified to the

truth, and they shot at him one night. I stopped with one of our sisters, whose husband is a strong advocate of the lodge. While there a Mr. Turner, a farmer came in, who was waiting for some goods from Memphis to take out to his farm. My host labored seriously with his friend Turner trying to influence him to join the lodge, but without avail. I noted this with pleasure, and when I had an opportunity I handed Mr. Turner some of the tracts with the request that he read them. I hope they did their work.

While I am writing these words a man is standing in front of my window, who came to my house four days ago to kill me because I preached and his wife believed the message. He is a strong church man but a stronger lodge man, and when his wife repudiated the lodge the trouble began. Now the whole town is stirred up. Sister Roberson said in one of her letters that, if I am to stay here, I will have a hard time. Well, the hard time is here. I do not know what the Lord wills for the future, but please pray for me. God's way is right and his words are true.

Some local preachers here, I understand, have been to the authorities to see if I can not be stopped from preaching. These fellows pretend to find some fault of the doctrine, but since I preach from the open Bible that cannot be true.

The other day I was in a store when a young preacher came in. We talked quietly a few minutes of the reason why the people get angry when I preach. The proprietor brought the lodge question up, so I gave them both some lodge literature that would answer the very points they wanted brought out. Then I left. Now, everything went through quietly and peaceably. There was no argument and no anger. Shortly afterward one of those who fight against me entered the store and poisoned this storekeeper's mind, and immediately trouble began between him and his wife, who has repudiated the lodge. Now she has left him, so there is more trouble, all because the blind guides stand in the door and will not go in or suffer those that would to go in. I do not know where this thing will end, but one thing I do know, that without holy lives no man shall see the Lord (Heb. 12:14).

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NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St. CHICAGO, ILL.



CHRISTIAN CYNOSURE



Vol. L

CHICAGO, JUNE, 1917

Number 2

The Lightbearer of San Salvador

Wilbur F. Crafts

Who bore the light Columbus saw,
Pacing his deck with storm-tossed soul,
His hopes with mutinous fears at war,
When it was darkest ere the dawn unrolled?

Some Indian toiler, early at his chores,
His lantern rude shining with feeble ray;
No thought it heralded the long sought shores,
The morning star of the world's coming day.

So what in lowliness we do or bear
Sends helpful light to other straining eyes;
In heaven at last we shall the story hear,
And bear our honors with a glad surprise.

No longer forward nor behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here.

Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved,
His chastening turned me back;

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good.

—J. G. Whittier.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

DAY BY DAY.

BY W. J. SWIGART.

'Tis evening now. The day is done;

Its toils were hard, with burdens
pressed.

I'm tired now—my strength well
gone—

I thank thee, Lord, for night and rest.

The night is gone. 'Tis morning now;

My rest was sweet—no toil-pangs
lurk.

My mind refreshed, my strength re-
newed:

I thank Thee now for day and work.

—*Sunday School Times.*

fraternal associations while on duty.—
Boston Journal, April 26, 1917.

ELKS WOULD SEIZE BOY SCOUTS.

Scoutmaster Charles D. Chase of Logansport Boy Scouts of America will appear before the regular meeting of Logansport lodge No. 66, B. P. O. Elks to-night and present the matter of the Boy Scout movement. The Elks have under consideration the taking of the Boy Scouts under their wing as a part of the Big Brother program of the B. P. O. Elks.—*Pharos Reporter*, Logansport, Ind., Apr. 26, 1917.

"AMERICAN SOCIETY OF EQUITY."

This is an organization that teaches co-operation among farmers. Its National Headquarters are at Wausau, Wis., where its constitution and by-laws may be obtained, if the request be addressed to Secretary, Mr. H. G. Tank.

So far as I am informed there is no objection to this organization, but on the contrary it is to be commended. The members do not have to take an oath or obligation, neither is there any religious service in the local Union. The only thing of a religious nature is that at the opening of the state or national conventions some one is asked to lead in prayer. They do not have any chaplains. There are no secrets and non-members are welcome to its meetings. The Union may hold executive meetings to which only members are invited if there are good reasons for doing so. A member is not obligated to sell his produce through the association, nor to buy through them. He is left free to buy or sell as he or she sees fit.

WINK BY JUROR CAUSES MISTRIAL.

Judge King Takes Away Damage Case in
Superior Court.

An indiscreet wink by a juror, as he was passing out of the Superior Court yesterday, caused Judge King to take away the \$30,000 suit brought by John McAleer against C. N. Kimball & Co., arising out of injuries received by McAleer in being struck on Charles street by an automobile owned by the defendants.

Incidentally, the insignia of a secret order had something to do with the case, although it was not the proximate cause of a mistrial. One of the jurors and a witness called for the plaintiff wore similar fraternal badges, and an attorney says he saw a wink exchanged between the juror and the witness.

This led Judge King to remark that hereafter all jurors and witnesses should refrain from wearing any insignia of

We are under obligations to Rev. A. W. Meyer, of Pease, Minn., for the information which we are able to give our readers of this co-operative society among farmers.

DISAPPOINTED.

An editorial in the February *Odd-Fellow Review* says in part: "Observation and information from widely extended sources create the conviction, that in all parts of the country there are a great many men—perhaps many thousands—of intelligence and character, influential in their communities and interested in the higher purposes and ideals of fraternity, who are either still members of our order—but never, or very rarely, attend—or have lapsed from membership, for reasons primarily not because of the burden of paying dues. . . . They entered with an impression of the order's great purposes and high ideals; but, in the lodge they joined, they found much of the coarse, sordid, petty things, of a temporarily dominant, ignorant element. They found little or no uplifting sentiment; they found an atmosphere without warmth, or the promise of helpfulness to anything worth while. Disappointment was natural, and was speedily followed by indifference—perhaps, even contempt. This is no conjectural answer, but the fairly composite reply of many explanations. Great and strong as we are, we may be palsied, or even utterly broken down, by the mere dead weight of ignorant members."

"CAMELS OF THE WORLD."

We were about to say that this was one of the newer insurance lodges, but if we had, how we would have exposed our ignorance, for the first thing that it says about itself is that it is "the oldest and best" and continues to enlarge upon its age. "The Order of Camels was established in Arabia in pre-historic times; it crossed the waters and was established here; and to-day the Temples know the sands of the Desert, even as we work them to-day."

"The regular initiation fee is \$30, but by special dispensation from the Supreme Temple the initiation fee has been reduced to \$5 for a short time."

The Camels of the World "invites all

good men to membership" providing they are white and "twenty-one years of age and believe in a Supreme Being." It has "for its cardinal principle the Fatherhood of God and the Brotherhood of Man."

Its printed matter says, "Hey, Jerry! Get a hump on you. You'll feel younger, healthier and more manly after a Camel initiation. The Camels take care of its members—morally, physically and socially. They certainly are a lively bunch."

The Supreme Commissioner of the Camels of the World is C. Herbel Morris, address, Camels' Building, 45 South Fourth street, Minneapolis, Minn.

BOY SCOUT PROPAGANDA GOING BEFORE 8,000,000.

New York, March 19.—Inauguration of a movement through which the Boy Scouts of America hope to place the benefits of the organization before 8,000,000 boys of scout age was announced here today. Field secretaries are to visit cities and towns throughout the country to carry on organization work.

At the close of 1916, 245,073 boys and men were registered as scouts and scout officials, as compared with 181,522 on Dec. 31, 1915. Of these 54,345 were adults.—*Chicago Herald*, March 20, 1917.

ELKS' CONVENTION BUDGET.

Past Grand Exalted Ruler James R. Nicholson is devoting many hours to his duties as president of the Boston Convention Association, and has burned many quarts of midnight oil. That the 1917 convention will be the greatest convention in the history of the Order is now an assured fact; here is the tentative budget of expenditures:

Decorations and illuminations . . .	\$20,000
Entertainment	15,000
Prizes	7,500
Publicity and printing	7,500
Office expenses	7,500
Headquarters and registration . .	2,500
Halls	2,000
Badges	6,000
Reception, bands, etc.	5,000
Miscellaneous	2,000

Total \$75,000

From that \$15,000 entertainment fund they ought to buy enough booze to at least tickle the palates of the thirsty herd.

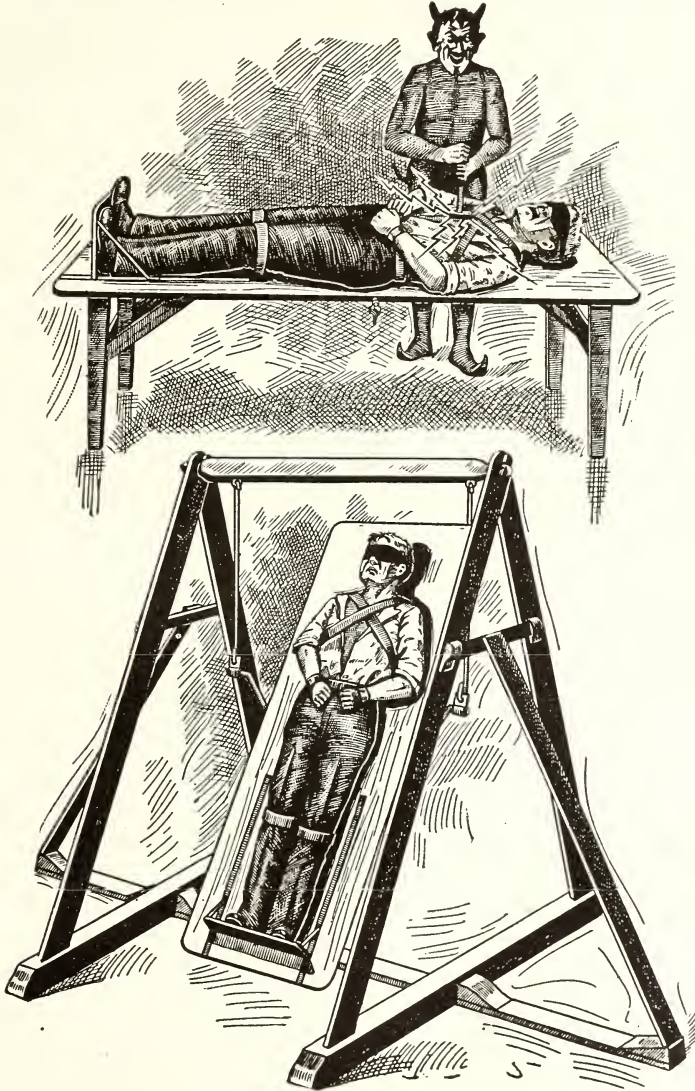
DEATH AT MOOSE INITIATION COSTS \$18,000.

Initiate Killed by Electric Shock From
"Branding Board."

Washington, May 7, 1917.—By refusing to review Alabama court proceedings, the supreme court to-day put into effect decrees awarding \$18,000 damages

That this feature was not a regular part of the initiation, but impromptu "horse-play" of local lodge members, was contended unsuccessfully by the supreme lodge.

We reproduce herewith pictures and description of the branding outfit, to-



against the supreme lodge of the Loyal Order of Moose for the death of Donald A. Kenney during initiation at the Birmingham, Ala., lodge.

Kenney died after receiving an electric shock from a "branding board."

gether with the "suggestions" for using it, found on pages 26 and IX of the De Moulin Bros. & Co.'s catalogue. The outfit costs \$17.00.

"The Branding and Whirling Table."

"Just think of a candidate being branded with a hot (?) electric brand and

when the shock is supposed to have killed him, to drop him, table and all, into an old well, 'end over end,' and then bring him up uninjured. This beats riding the fuzzie-backed goat or sliding down the cellar steps."

Then follows the ritualistic ceremony of branding, "suggested" on page IX:

A More Severe Way of Using the Branding Outfit—With Operating and Whirling Table.

Officer: "My friend, you have so far proved yourself worthy of becoming a member of our Order. Some of the tests were to teach you valuable lessons which you will no doubt not soon forget. Others were to amuse our brothers, but you will now have to undergo a painful ordeal before registering your name on our records. This Organization is probably the only one which brands each of its members."

(The attendants will prepare for the branding.)

"Now, my friend, let me assure you, while the branding is painful, it is not dangerous. We have had but one die from the results of blood poison and one of heart failure, but your blood is in good condition, and judging from your nerve in withstanding all former tests, I do not think there is any danger of blood poison or heart failure."

Officer: "Attendants, prepare the candidate to be branded; fasten him securely to the operating table and have the brand heated red hot so it will burn our mark well into his flesh."

(Attendants hoodwink candidate and strap him securely to whirling board prepared especially for the purpose. Unbutton candidate's shirt so as to brand him on the breast.)

Officer: "Chief Brander, is the iron good and hot, and are you ready to perform your duty?"

Chief Brander: "Officer, the iron is hot and I am ready to perform my duty."

Officer: "Then apply the brand."

(Chief Brander advances and applies the Electric brand.)

"Great horrors! He is dead! He has been unable to withstand so severe a test, and he lies dead upon the table!"

(Much confusion and many suggestions as to better way to dispose of body, it being finally decided to bear it away and deposit it in an old well near the hall. After marching several times around room and through doors, carrying candidate with

whirling board on their shoulders, a halt is called at the place where frame work for "whirling board" is placed, and the hooks are quietly attached to the rings at ends. Attendants whisper to each other to drop body head first into well, when, at a given sign, candidate is given a whirl which sends him spinning "end over end." The board is then stopped and attendants quietly walk a little distance away, discussing in a low tone, so that candidate can hear, whether or not he was really dead. One will say that he thinks he saw him move, etc., etc. Finally they decide to draw him up out of the well and return him to the lodge room for careful examination. They quietly step up to candidate, give him another whirl and then take him on their shoulders again, walking around lodge hall a few times, when they come to a halt and lay him down. One then addresses Officer:)

"We took this body to the old well, and, after letting it down, some of the brothers had good reasons to believe that the candidate was not dead, so we drew him up again and brought him back for a careful examination."

Officer: "You did well under such circumstances to return with him, as in the event that he might have life, he could have called assistance by loud cries, and the discovery of our deed would end in serious results."

(Officer advances, feels candidate's pulse and places his ear over candidate's heart and exclaims:)

"The heart still beats, and he is now breathing!" "Attendants, unbind him."

(Attendants unbind, remove hoodwink, and stand him on his feet.)

Officer: (Shaking hands with candidate, says:) "My friend, I congratulate you on your nerve through this test. We are always glad to have men of iron nerve to become members of our grand Order."

LEADING INSURANCE ORDERS 1916.

From records furnished *The Fraternal Monitor*, it is seen that Modern Woodmen of America, as usual, leads all other fraternal beneficiary societies. During the year 1916, Modern Woodmen of America wrote 125,822 new certificates. The next highest was the Woodmen of the World, Sovereign Camp, which wrote 121,617. The third in the list was the Brotherhood of American Yeomen, Des Moines, 48,284. Fourth in the list was Royal Neighbors of America, Rock Island, 42,646.—*Modern Woodmen Magazine*, April, 1917.

KILLED IN FRAT INITIATION

Son of Methodist Minister Injured During Sunday Initiation.

Earl B. Rice, whose neck was broken in a fall during his initiation into a fraternity of Eastern high school students Sunday, died this morning at Marner hospital.

Shortly before noon deputy sheriffs went to Eastern high school and asked for Jack Wallace, John Henry Lyons, Jr., Fred Lilbe and Edward Geist said to be members of the fraternity into which the boy was being initiated.

Grade room principals stated that the first two named were not in school and that the others were graduated last June.

Dr. J. Remsen Bishop, principal of Eastern high school, who is conducting an investigation of his own, which so far has been fruitless, said that he would get in touch with the prosecutor's office immediately and produce the boys.

Rice was 17 years old. The son of the Rev. E. R. Rice, 275 Belmont, a church secretary of the evangelical committee of the Methodist Episcopal church and formerly pastor of the Morris Avenue M. E. church.

Though Mr. Rice has said that he would not prosecute the boys, Charles H. Jastowski, prosecuting attorney, states that he will see the matter through to the finish.

Will Wipe Out Frats.

"It is very nearly manslaughter," he said, "and not a matter to be treated at all lightly. If nothing more can be done, we can at least clean out the fraternities which exist contrary to law in the Detroit schools."

Information was obtained by Robert E. Speed, assistant prosecutor, who visited young Rice at the hospital Monday. The boy still conscious, said that he had been asked to drink a rather handkerchief and about the eighth thing had slipped and landed on his head.

At this point, Mr. Speed says he was interrupted by a nurse who ordered him and the sheriff's deputies to leave. He refused, and an inmate was called to reinforce her. The allegations excited the boy and his father's statement was

not taken. Mr. Speed, however, obtained enough names of the boys to enable them to go ahead with the investigation, but these names are not the present withheld.

Questions Many Boys

Dr. Bishop on the investigation the morning questioned more than a dozen boys believed to be members of fraternities, but all denied they were present at the initiation. He asked any boy in the school who was present to come forward, but not one so far has admitted knowledge of the matter.

Fraternities in high schools are barred by state law, but the fraternity for their existence is said to be so numerous since the law was passed. Dr. Bishop has refused to ban or suppress organizations. The authority for discipline lies in the hands of the superintendents of schools and the board of education, but it has been possible for the students to organize with comparative impunity because of the difficulty of obtaining valid evidence against them.

Principals Accept Honorary Memberships.

Principals at Eastern high and the others were at least three well-known fraternities in the school, the Delta Epsilon, the Kappa Sigma, and the Phi Kappa. Many asserted knowledge that young Rice was to have been initiated in the first fraternity but disclaimed any knowledge of details of the fraternity actually initiated him. They said that fraternities existed under different names in Eastern high schools and that at some cases principals have accepted honorary memberships.

According to the story as pieced together the boy fell into a swimming pool, was hit and after a few moments of conscious mind that he was unable to stand alone. Frigorous treatment carried him to the hospital, a physician whose name has not yet been ascertained, and from there, two of the other boys who had been home. He was at that time paralyzed below the shoulders.

Dr. Vernon J. Hough, the first called by physician, found that the fifth vertebrae was fractured. Dr. Rice who was out of the city was called home and Monday the boy was taken to Harper hospital, where X-ray photographs

by Dr. C. D. Brooks confirmed Dr. Hooper's diagnosis. An operation was performed, but the chances of recovery were found to be slight and the boy never rallied. His parents and Dr. H. Lester Smith, pastor of the Central M. E. church, were with him when he died.

The boy was a senior at school and would have been graduated in June. He was a member of the track team and popular among the students.—*Detroit News*, April 24, 1917.

TO ERADICATE FRATS FROM HIGH SCHOOLS.

Springfield, May 16.—The house, in the face of bitter opposition of thousands of high school students of the state, is about to place on the statute books of the state, the Turnbaugh bill which eradicates fraternities and sororities from the high schools of the state. The opposition in the house to secret organizations in high schools was almost unanimous.

The bill will be sent to the senate, where the house amendments—all minor changes—undoubtedly will be concurred in and the bill sent to Governor Lowden for his signature.

The victory of the antifraternalities follows several unsuccessful battles in the general assembly. Conditions, however, have been growing steadily worse, it is contended, and victory from the beginning was certain.

The main provisions of the bill follow:

Prohibits any student or pupil enrolled in the common free schools of this state from joining, becoming pledged to, or promising to join any fraternity, sorority or other secret society, the membership of which is composed wholly or in part of students or pupils enrolled in such school, and prescribing that school directors and boards of education, school inspectors, and other corporate authorities, managing and controlling any of the common free schools, shall enforce the provisions of the bill. Prohibits any person from soliciting any such student or pupil to join, pledge himself, or promise to join, any such fraternity or sorority or secret society, and provides that any person violating

any of the provisions of the bill shall be fined from \$25 to \$100 for every offense.—*Journal-Standard*, Freeport, Ill., May 16, 1917.

"Anti-Fraternity Bill" Passed at Springfield.

Springfield, Ill., May 17.—The House to-day passed Senator Turnbaugh's bill prohibiting fraternities in high schools.—*Chicago Examiner*, May 18, 1917.

MATTHEW 16:18-19.

Professor G. Frederick Wright, D. D., LL.D., geologist and archaeologist of Oberlin, in a recent lecture at The Moody Bible Institute of Chicago on the Historic Evidences of Christianity, related an interesting find in the celebrated Spanish manuscript of the New Testament owned by the late J. Pierpont Morgan, and whose worth is estimated at \$30,000. In its recent decipherment by the Latin expert, Rev. E. S. Buchanan, of England, the celebrated passage, Matthew 16:18, 19 about Peter and the keys of the kingdom of heaven, is found to read, "on this rock, the Holy Spirit will build up my church," and again "whatsoever the Holy Spirit shall bind on earth shall be bound in heaven."

Dr. Wright added, that the same expert had more recently been engaged by Colin Huntington of New York, to decipher a similar manuscript in the costly collection in his museum, in which he found the same reading. And he said that this gave new interest to what Bible scholars know as the "Western manuscripts" in distinctions from the text of Westcott & Hort.

The second Annual Missionary Rally of the Moody Church under pastorate of Rev. Paul Rader will be held in the Moody Tabernacle, corner North Clark and North avenues, from Wednesday evening, May 30th, to Sunday, June 3d. About a dozen Boards will be represented with missionaries from some of the fields. It is expected that this gathering will be much greater than that of a year ago, when over two hundred young people volunteered for the foreign field and over \$10,000 in cash and pledges were raised. The rally is open to all who may wish to attend.

Confucian Candidates Challenged

The Masonic grand master of Massachusetts seeks to justify chartering a pagan lodge in Pekin, China, by asserting that "We may find Monotheism proclaimed . . . in the Book of Kings of the Chinese." There is no Chinese Book of Kings, but he obviously means the *Shoo King* (*Shu King*), "Book of History," and not the *She King* (*Shi King*), "Book of Poetry," nor *Yih King*, "Book of Changes." The *Shoo King* history beginning 2356 B. C., ends 781 B. C., exactly 230 years before the birth of Confucius. If this ancient book, written in his own language and carefully cherished and "transmitted" by him to his followers, "proclaims Monotheism," it is surprising that the famous philosopher himself practiced polytheistic worship, and advised the practice of polytheism.

The very first reference to worship to be found in Chinese literature occurs near the beginning of the *Shoo King*, to which the grand master appeals. It not only fails to "Proclaim Monotheism," but even includes as objects worshipped, "The Six Honoured Ones, the hills, the rivers, and the host of spirits." It also includes *Shang-te*, which modern, native Chinese commentators incline to interpret as signifying the azure sphere, with its included rotation of seasons, and production, and life. This is first in rank, and "earth" is second. The phenomena and separate objects which each includes, are also worshipped. Such are, for instance, stars above and streams below. The rank of *Shang-te* is supreme among objects worshipped; but the grand master forgets that rank among divinities implies plurality, while plurality is itself the distinctive essence of polytheism. A more personal conception of *Shang-te* still makes him one among objects worshipped, leaving rank and plurality unaffected.

Monotheism is hardly "proclaimed" in the *Shoo King* midway between the foregoing period and that of the New Testament, where the leader of a rebellion denounces the ruler for not serving *Shang-te*, nor the Spirits of heaven and earth, nor his ancestors, whose temple he

neglects. This rebellion occurred six centuries before Confucius saw the *Shoo King*; but though he became its recognized editor, aware of what it "proclaimed," still it made no Monotheist of him. He worshipped as a polytheist, and also advocated polytheism, as if he had never heard of Monotheism or found it "proclaimed" in the *Shoo King*.

Animism.

There remains a fundamental theory which is more comprehensive than many of the particular features that actually fix the plain brand of plurality of gods on the brow of every Confucian. For example: ancestor worship, alone, would completely exclude Monotheism. And, again, that complete coalescence of the "Three religions," Confucianism, Taoism, and Buddhism, which leaves them three sects of "One religion," as the Chinese truly claim, makes the plural worship of each the common polytheism of all. This threefold cord binds all, Confucians included, to a common paganism. But to worship in any temple or with any ritual that happens to be convenient, indiscriminately, or to employ now one priest now another haphazard, is apparently a somewhat exoteric feature of Chinese religion. There is nevertheless a fundamental theory or esoteric principle, on whose broad foundation Confucianism immovably stands planted where Monotheism cannot come. That theory is Animism. Every Confucian must believe that objects in nature called inanimate are animate. As such, he worships them. To him, the running river lives; the fixed mountain also is alive; and both are divine.

An Impossible Combination.

Since Animism is fundamental and inseparable, while its inevitable effect appears in plural worship, no Chinese can truly adopt Monotheism and retain actual Confucian existence for an instant. He could as truly be dead and alive at the same time. Yet the grand lodge proposition is, that this impossibility is not only possible, but actual. It antedates Confucius and many of the ancestors he worshipped if it appears in the

"Book of History," the *Shoo King*. A Confucian can be a Mason if he is a Monotheist; but he cannot be a Monotheist without, in the act, ceasing to be a Confucian. Animism knows no Monotheism; Monotheism instantly annihilates animism; noonday and midnight will sooner exist together. The Chinese should therefore have sent their belated

"Alpha Chapter, the Cabletow Fraternity, was organized April 6, 1916, and absorbed the Masonic Club at the Kansas City Dental College. The Masonic Club had tried for several years to acquire an Acacia charter, but on learning, over a year ago that we need never expect to receive one, and feeling the need of an organization such as ours is, we founded



petition in those earlier days of Freemasonry when, as the grand master shows by a quotation which says, "In ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was," they would have been charged to be polytheists because Masons, and also as Confucians.

INSPECTOR.

CABLETOW FRATERNITY.

A new fraternity under the above title was organized the past year at Kansas City, Missouri. In order to acquaint our readers with the objects and aims of the fraternity, we quote from a communication received from the Secretary of the extension work. This fraternity will doubtless be organized in many institutions of learning where the Acacia does not exist, and we trust will prove of lasting benefit to young men who become members thereof.

the first chapter. The Vice President of the Acacia Fraternity in charge of the extension work advised us that they could not grant a charter to any school with an attendance of less than 2,500 students, or to any school teaching only one subject, or science. At that time we had some twenty students in the school here who were members of the Masonic Order. We found on investigation that the membership of the Acacia Chapter at one of the nearby State Universities (with a total student enrollment of 2,800) was 13; we, at present, have 37 members in a school with 250 students enrolled.

"According to our constitution, the purpose of the order is 'the spread of the precepts of Freemasonry among Master Masons who are students in the professional and denominational colleges, including as professional, schools of dentistry, medicine, law and theology.' We have three other schools of dentistry or-

ganizing, and one denominational and one medical.

"The government of the fraternity is vested in a Supreme Chapter, of which Dr. F. G. Hagenbuch, Eudora, Kansas, is S. W. M.; Dr. H. L. Blachly, Drumwright, Oklahoma, S. S. W.; Dr. F. B. Misse, Highland, Kansas, Supreme Treasurer, and H. Morton Helzberg, 806 Waldheim Bldg., Kansas City, Mo., Supreme Secretary. Extension work is being handled by the council of the local chapter, of which George Tinslar is W. M., L. D. Gray, S. W., R. C. Shaver, J. W. Vere Lane, Secretary and Hubbard B. Whiting, Treasurer.

"The emblem is a triangle formed by the Cabletow, with a knot in each corner, edged with twelve pearls, with a ruby at each corner of the triangle with the square and compasses on a red field, with the all-seeing eye in the center.

"Each chapter must be absolutely self-supporting, as we will not allow any outside financial assistance to be given them."—*Quarterly Bulletin*, Iowa Masonic Library, April, 1917.

GET SOMEBODY ELSE.

PAUL LAWRENCE DUNBAR.

The Lord had a job for me,
But I had so much to do
I said: "You get somebody else
Or wait till I get through."
I don't know how the Lord came out,
But He seemed to get along;
But I felt kind o' sneaking like—
Knowned I'd done God wrong.

One day I needed the Lord,
Needed Him right away;
But He never answered me at all,
And I could hear Him say
Down in my accusing heart:
"Nigger, I'se got too much to do.
You get somebody else
Or wait till I get through."

Now, when the Lord He have a job
for me,
I never tries to shirk;
I drops what I have on hand
And does the good Lord's work.
And my affairs can run along
Or wait till I get through.
Nobody else can do the work
That God marked out for you.

EFFECT OF THE LODGE ON NATIONAL LIFE.

REV. E. A. CROOKS, NEW CASTLE, PA.

"The lodge" is a collective name for numerous organizations of the same general character. Their common feature is secrecy. Their ritual, their business, and to a considerable extent at least, the very purpose of these organizations are concealed from the uninitiated. Their inner purposes are guarded by oaths, or sacred promises. They exist ostensibly for a variety of purposes—fraternal, protective, benevolent, patriotic, political, reformatory, moral and religious. Their name is legion and their membership is reckoned by millions.

The Most Extensive and Intensive Relationship.

The term nation describes a very definite relationship of human beings. It is the most extensive relationship known to men. It brings into contact more individuals than any other form of association. It is also the most intensive relationship. It makes demands of property, of service and of life made by no other association. It is brought into being in the providence of God who holds it to a strict account for its moral character. The government of a nation is a divinely instituted instrument for the administration of the authority delegated to it from God through Jesus Christ.

This brief description of the lodge and this summary definition of the nation will give us our bearings in discussing the effect of the former on the latter.

How Enjoy Democratic Institutions.

The lodge affects the life of a nation injuriously because it is an undemocratic institution. Democracy is the ideal of all national life. It means equality in opportunity and privilege for every one. If it is to be realized there must not exist favored classes, enjoying special immunities and privileges. It matters not whether these specially favored classes exist by the act of sanction of the government, or whether they have sprung up as a part of the social fabric: they are inimical to democracy.

When we charge the lodge with being undemocratic we bring two counts against it. First it is undemocratic in its

tions logically they will be satisfied with a Christless political philosophy. A Christless lodge makes for a Christless nation.

Weakens the Power of the Oath.

The lodge is injurious to national life because it employs the oath in an unjustifiable way. The oath is the chief instrument of the state for securing integrity on the part of its citizens. It is used universally to secure fidelity in office. Every step in courts of justice is safeguarded by the oath. The financial soundness of our banks is vouched for by their officers under oath. The citizen makes a return of his property under oath. By his oath the soldier pledges his life to his country. Anything that weakens the force of this instrument of public welfare is injurious to the national well-being.

There are only two institutions that have a right to administer the oath, and they administer it publicly. The church uses it in her judicial processes and in declarations of her fidelity to her Lord. The church is a divinely commissioned agent of God. The state is the other organization having a right to employ this conscience-binding instrument. All oaths administered by other agencies are extrajudicial. Private individuals and officers of voluntary organizations have no right to administer an oath. The oath is misused when it is administered by an unauthorized person. It is misused when it is administered for private ends. It is misused when it is employed to bind one to conditions not plainly set before him. An oath in advance to conceal secrets is unlawful. No one has a right to bind the conscience of another in this way. An oath is wrongly employed when used to invoke penalties on the swearer. The extrajudicial use of the oath by the lodge for the furtherance of its concealed aims and purposes is opposed to the highest welfare of the state. Such use of the oath weakens its force and turns it aside from its original purpose.

It Is a Power in Civil Affairs.

The lodge affects injuriously the life of the nation because it interferes with the free exercise of its political functions. The assurance sometimes given the candidate that the obligations he is

asked to assume will in no way interfere with the obligations he owes to his God, his family or his country is a tacit admission that there is a danger lurking in secrecy to these vital interests. However honest the assurance may be it cannot be a positive guarantee against such interference. Many, perhaps a majority, of secret societies in this country disclaim any political purpose. This does not guarantee that the influence of the lodge will not be brought to bear on the selection of public officials where the choice is between a member of the lodge and one who is not. It does not mean that there will be no favoritism in the courts of justice.

Numerous secret societies have existed and do exist in this country for political purposes. The New International Encyclopedia, under the heading Secret Societies, Patriotic and Political, says: "Extended inquiry based on original and other data shows that a broad, if not a deep influence has been exerted over the political life of the U. S. for 150 years by secret societies which form a chain extending practically from 1776 down to date."

In the list that follows the above quotation are such societies as "Sons of Liberty," "Society of Red Men," later developing into the Improved Order of Red Men, "Know-Nothing," "Junior Order of American Mechanics," "Ancient Order of Hibernians," imported from Ireland, and the "American Protective Association," the A. P. A. To this list should be added Knights of the Gold Circle, Ku-Klux Klan, Mollie Maguires, Night Riders; numerous farmers' organizations, such as the Grange and the Farmers' Alliance; Black Hand societies among the Italians and Highbinders among the Chinese. Some of these have had laudable aims; others are recognized as enemies of the public good. However highminded any of them may be the method of secretism is markedly out of harmony with democratic institutions. The Masonic order, which is in this country avowedly non-political, is a recognized political agent in France and other Latin speaking countries. During the third and fourth decades of the last century Masonry was a political issue in this country.

Many men of enduring national fame, such as John Quincy Adams, Thaddeus Stevens, Charles Sumner and Daniel Webster, were pronouncedly opposed to it as the enemy of republicanism. Secret oath-bound associations of men are out of harmony with the genius of free institutions.

Mormonism.

The greatest danger that confronts the American nation to-day is from an organization of this character. As a directing force it binds together 3,000,000 people. It controls more wealth than any financial institution in this country. It exerts tremendous political influence. It has its recognized representatives in the halls of Congress, men who are the sworn enemies of the U. S. government. This organization is the priesthood of Mormonism, the oath of which is as follows: "Therefore, we do covenant and promise, each and every one of us, that we will avenge the blood of the prophets on this nation, that we will teach the same to our children and our children's children unto the third generation, and that we will pray and never cease to pray Almighty God that he will guide the hand of the prophet against this nation." (Oath taken by Attorney Vernon J. Danielson in the Mormon Temple, Salt Lake City, Utah, in 1911.)

The penalties invoked for revealing the secrets of the Mormon Temple are very similar to those invoked on himself by the Master Mason. Brigham Young was a Mason. It is also interesting to know that every Mormon of any consequence to-day is a Mason. From its very nature secretism is inimical to the free institutions of republicanism. In practice it frequently proves a menace.

Interferes with Administration of Justice.

The Lodge affects the life of the nation injuriously because it interferes with the administration of justice. How generally this is true no one is able to say. The methods of procedure makes general detection impossible. Sufficient cases of actual, or would-be interference, come to light to make one wonder what are the actual facts. I shall not attempt to go into the evidence that has been accumulated on this point. In-

stead I shall sight certain instances that have come to my personal knowledge. I have not been especially alert in this matter, nor have I had any opportunity, other than such as come to the average man, to note such occurrences. I relate them in substantiation of the possibilities of the interference of secretism with the administration of justice because they are incidental and commonplace.

When I was a boy of about twelve years of age there occurred the murder of a man in a neighboring county. The two sons of the murdered man were tried, convicted and executed for the crime. The murdered man was possessed of considerable means and was a man of influence in the community in which he lived. The mother sided with her sons in the trial. Naturally the occurrence was much talked of in all the surrounding territory. One day I heard a group of men discussing the trial at the neighborhood blacksmith shop. One of them remarked incidentally that he understood that the Talbot boys were Masons. A neighbor who was a Mason replied, "If they are they will never be hanged." Unwittingly he was declaring what would have been his verdict had he been on the jury and the accused Masons. Would a Republican, a Democrat, a Presbyterian, or a Methodist have felt under a similar obligation to a fellow politician or a co-religionist?

About twenty years ago a defaulting city treasurer was on trial in the city of Pittsburgh. At the time a young lady of my acquaintance was stenographer for one of the leading attorneys of the city, a man who subsequently represented the U. S. government in the Bering Sea controversy with Great Britain. He was regarded as a man of honor and integrity. One day when the office force was talking about the probable conviction of the defaulting treasurer the distinguished attorney broke into the conversation with "I hope he will be acquitted." In answer to the question "Why"? he replied, "He belongs to several lodges of which I am a member, and I hope he will be acquitted." The young lady who reported the occurrence said, "But what if he is guilty?" To this the attorney replied

that he did not care about that, but wanted to see his fellow lodge man acquitted. One cannot refrain from asking what would have occurred if this attorney had been the judge before whom the defaulter was being tried, intrusted with the instruction of the jury.

During my residence in La Junta two negroes, father and son, were on trial for killing two police officers in a neighboring town. The son was charged with the killing and the father with being accessory to it. At a certain point in his testimony the father was asked by the prosecuting attorney what he did then. He replied, "I threw up my hands and exclaimed, 'Lord, God, is there no help for the widow's son?'" In his address to the jury the prosecuting attorney said, referring to the old negro's testimony, "This is a pretty cute old negro. If any of you jurors are Masons you will probably have noticed that he made use of a Masonic expression. (He did not quote the expression.) He probably belongs to some clandestine lodge." The old negro was wearing a Masonic badge. Two things may be fairly inferred from the incident. First, the old negro evidently indulged the hope of influencing the jury by advising them of the fact that he was a Mason. Second the prosecuting attorney considered it worth while to warn any Masonic members of the jury that they were not to take the accused lodge relationship into consideration, he being a member of a clandestine lodge. As I listened to this I could not refrain from wondering what would have been the situation had the accused been a white Mason on trial before a jury on which there were Masons. Had he made a similar appeal would the prosecuting attorney who was himself a Mason have called attention to it and warned the jury against being influenced by it?

These incidents are confessions that men are susceptible to lodge influences in the court room. These influences are not such as are exerted by the ordinary political, social or religious ties of life. Would men thus confess their bias if there is not something in the obligations of the lodge that binds them to this undemocratic discrimination?

An institution that is capable, accord-

ing to confession of its members, of interfering with the administration of justice is antagonistic to the welfare of a nation. Opposition to these institutions is a patriotic duty.

ELK'S "LODGE OF SORROW."

Frequently we hear from some lodge of our order inviting a stranger, a non-Elk, to give the address on Memorial Day, although experience again and again has made manifest that such an address is very seldom, no matter how gifted the orator, a success, that is, from an Elk point of view. As a rule such a speaker knows little or nothing about the fraternity, mere hear-say, knowledge; and cannot possibly appreciate its whole-soul comradeship outside of its conviviality, or fully understand that its all abiding companionship and brotherly-love is founded upon certain ethical principles taught in its ritual of initiation, principles, it is true, as old as the human heart, yet, interpreted in a new way; and above all he is rarely in sympathy with its spirit of toleration, for the average man is not broad enough to forget religious, political and racial prejudices and antipathies; and scarcely is he ever willing to admit that Elk charity "is broader, its humanity deeper, its purposes nobler, its aims higher than those of any other social or fraternal organization with which he is acquainted." Consequently, is it any wonder that his address has little or no value, often offends and generally has nothing to do with Elkdom?

An Elk memorial service "does not evidence any particular system of faith or worship, its exercises have no religious signification." The word religion in its larger sense implies a love of God and ones own neighbor, and in that sense only are Elk memorial ceremonies devotional. To be an Elk, a man must believe in the existence of a Supreme Being, and in the immortality of the soul—here we draw the line, here we stop on the religious highway.

As Bro. Charles L. Jewett expressed it, "We leave the matter of religion and pious care of the soul to the church. We remit the conduct of a man's private affairs and the question of his morals and his habits to himself, satisfied that these

things must thus be conserved and cared for if at all. We require only an acknowledgment of the omnipotence and divinity of the Father, obedience to our laws, and substantial conformity to those regulations of society which are essential to the life and character of a gentleman."

In speaking of memorial services he said: "The members assemble not to bewail the fate of those who have fallen, but to witness their triumph in that they have risen; not to regret the end of the race, but to gladly recall the manner in which it was run."

Elk Memorial Day Echoes.

"We represent a body of men who believe in doing unto others what we would have them do unto us. We are men seeking the same end, possibly by divergent routes, but as a body standing shoulder to shoulder in the Fatherhood of God and the Brotherhood of Man. The practical way to honor our dead is to model our lives after theirs."—P. G. E. R. William J. O'Brien, Baltimore, Md., Lodge No. 7—Scranton, Pa., Lodge No. 123.

"Their fidelity, their discipline and patience are even more valuable qualities and more highly honored than when they were on earth. Their honesty is still honesty; their fidelity is still passing as current coin; their patience is still waiting upon God with his approval; their faith, their hope, their love, and all their little nameless unremembered acts of kindness (and that is the best portion of any life) and whatever of them was precious will abide victoriously in that world to which God takes every trustful and loving child."—Rev. Louis Vanden Burg—Paterson, N. J., Lodge No. 60.

"We have gathered, brethren, and good people all, to reverence those of our order who await our coming to the land of light. * * * If we, as Elks, protect those among us, should we none the less protect the memory of those who have passed behind the curtain into the Grand Lodge of eternity? Yea, and before those names the tear mist rises and in calling them the voice is caught and held, and to keep those names in remembrance we hold this, our sacred trust."—Rev. Wyatt Brown—Asheville, N. C., Lodge No. 608.

"Oh, yes, my friends, there are many lessons which we may draw from the example of these our departed brothers, and may we ourselves so live that when we shall reach the valley of the shadow and when we shall cross the dark river, we may hear the welcome of well-known voices and feel the clap, warm and tender, of well-known hands ready to take us and lead us as brothers through the eternal mystery."—Bro. Overton G. Ellis—Tacoma, Wash., Lodge No. 174.

"In no sense are the principles of this order used or urged as a substitute for religious faith and yet, in large degree, they embody or crystallize the best ethical elements in all religions and in all philosophies. Charity, justice, fidelity and brotherly love spell fraternity and the fraternal spirit is the great ideal which men and nations have been striving to attain or acquire since the beginning of civilization."—Frank H. Matt, D.D., E.R., N.Y., West Jamestown, N. Y., Lodge No. 263—Raleigh, N. C., Lodge No. 735.—*The Elks-Antler*, January, 1917.

A "HIGH FROLIC."

Any Mason who has received the degrees of Royal, Select and Super-Excellent Master Mason in the Council, particularly the latter, according to the beautiful ritual of these last few years, must feel greatly mortified that a view of them could be taken by the writer of a news item in a Detroit newspaper, if he is a Council Mason. It is no wonder that some Grand Lodges are taking steps to prohibit the publication of any news of lodge activities. It was said:

"Detroit Masons and companions from throughout the state joined in high frolic at the Masonic Temple Saturday afternoon and evening. The occasion was the exemplification of three degrees of the order, the Royal and Select Master degrees in the afternoon, and the Super-Excellent degree in the evening.

"The affair was given under the direction of Monroe Council, which has been in existence sixty-six years. The production of the symbolic shows cost more than \$2,000. Seven hundred persons attended."—*Masonic Home Journal*, Jan. 1, 1917.

MARTIN LUTHER.

Luther was in the very highest sense of the word a hero. No man ever entered the lists of mortal combat against more fearful odds. No man was ever so left to depend under God on his own single judgment and personal courage. The leading acts of his life startled and alarmed alike his friends and his foes. When he nailed his ninety-five theses to the door of the church at Wittenburg, not one of his most intimate friends was made aware of his intentions, and all stood aghast at his audacity. When he burned the papal bull and excommunicated the Pope and denounced the hierarchy of Rome as the Antichrist, the world raised its hands in holy horror, and his nearest friends trembled at the temerity of the fearless monk. And when at the Diet of Worms he stood alone before the Emperor Charles V., whose kingdom extended across both hemispheres; his brother, the Archduke Ferdinand and six electors of the Empire; twenty-four dukes, among them many whose names excite horror in our minds when we recall their bloody deeds; eight margraves; thirty archbishops, bishops and prelates, seven ambassadors, including those of France and England; deputies, princes, counts and barons and the Pope's nuncio—two hundred magnates, the highest dignitaries of Europe—when Martin Luther, warned at every step of his danger, resolutely marched to Worms; entered that Diet; humbly, calmly but firmly acknowledged his writings; reverently declared his belief of their truth and his refusal to retract; and pronounced his solemn warning to the Emperor and his council to beware lest they be found fighting against God, we have before us the grandest spectacle of moral heroism of modern times. For moral grandeur and sublimity it approaches nearest to that incomparable glory of the God Man in meeting the wrath of heaven, earth and hell for the redemption of our race. Luther was not dragged in chains before that tribunal; bonds stronger than iron chains held him; the love of Christ constrained him; the glory of God and the salvation of souls were at stake, and his faith did not falter, "I neither can nor

will retract. I stand here and can say no more. God help me. Amen."

That heroic act of the intrepid monk struck terror to the hearts of his many and mighty foes. Pallid with mingled fear and wrath they looked at each other in mute astonishment and realized their ignoble defeat.

The news of this daring and successful stroke spread through the world and like an electric spark awoke the nations from the lethargy of ages, kindled a gleam of hope in the breasts of the enslaved millions, and made tyrants tremble on their thrones. A. M. M.

GRANGE SECRECY.

[An Open Letter.]

Degolia, Pa., Jan. 8, 1917.

Mr. Mortimer Whitehead,

Compton, Cal., R. R. 2.

Dear Sir:—

Your circular, "Secrecy in the Order—'The Grange,'" presumably a reply, or perhaps only an acknowledgment of my note to you of the 14th ultimo, is very disappointing. The old sophistical stock arguments are musty with age; the "Come into my parlor, said the spider to the fly" coaxing; a trap set for the unwary, and to fool the unthinking.

The circular refers to the "Good Book." It is hard to understand what other use the Grange has for the Bible, than for a blind for simple souls. "Its (the Grange) teachings are the loftiest that man can seek." Its patron goddess is that filthy goddess of the Eleusynian mysteries; see Ephesians V; 6-13. "Can two walk together, except they be agreed?" Jesus Christ and Ceres, the concubine of Zeus-the-sun are not in agreement, hence do not associate. The "Grange" ritual provides for its dead to be taken to—(we are presumed to suppose Heaven) because all dues have been faithfully paid, and the secret, fore-sworn oath (see Levi. V: 4-5) is unviolated. The Christian's necessary atonement for sin, Jesus Christ, is deliberately repudiated, but the Christian's Bible fills its lodgely place as lodge furniture only! No, sir, I do not forget that the congregation at the grave's mouth is dismissed with the Christian dismissal for effect. A society born of selfishness, its members foresworn to selfishness, trying to

prove its charity because of the presence of the Bible on Ceres' altar, is too far-fetched; it has no part in the economy of the Lord Jesus Christ. Ceres knew, and knows no charity. She and "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," have nothing in common; they are as far apart as East is from West; the distance is unbounded.

Your circular questions, "Where would *our* Christian religion have been if it had not been a thousand times more secret than the Grange?" Then it speaks of Nero's persecutions and the persecutions of the Scotch Covenanters. The "thousand times" is open to question; but if the cases do parallel, it would be interesting to be informed what martyrdom the "Grange" oath is to ward off; perhaps its terror is as great a wretch as Nero? The methods of the early Christians to preserve their lives and the religion they held most dear; or the methods of the Scotch Covenanters to outwit their persecutors, and to keep alive that religion; these are the bulwark of all liberties needing no defense. A secret system that resorts to the subterfuge of attempting to put itself on a level with self-sacrificing Christians is beneath contempt. Pledged assistance and help paid for in advance is not the spirit of the Good Samaritan (stolen and hypocritically used by secret societies to hide selfishness), he who aided *his enemy* in distress; not a man bound to him by lodge ties, and whose dues were surely paid to date, and sworn to him against all comers. I have no desire to be sarcastic, disrespectful in my language nor uncharitable in my feelings; but, sir, I must positively assert, without fear of successful contradiction, that the effort of the tract is to catch the unwary.

Apropos the paragraph speaking of "the grand people who have made your state—the Quakers or Friends," etc., I now quote to you from a tract issued by "The Tract Association of Friends:"—"That men should organize secret societies for evil objects can be readily understood; but why good objects—charity, temperance, or the reformation of evil doers—should require the cover of a secret organization is not so clear to many minds. Such a society, in the hands of

evil and designing men may readily become a powerful agency for the accomplishment of the basest of purposes. However good the avowed object of such society may be, it might easily be perverted, so that its very existence arouses mistrust among fellow-citizens, and becomes a menace to the liberties and rights of all who are not members."

The paragraph concerning the family is an insult to all decent families. I challenge proof of the assertion, with its insinuation, that any family except it be oathbound to itself, is a secret society. A family oathbound against every other family outside its doors would smell very strongly of criminal instincts and need very close watching. That a family is a secret society was worn threadbare many years ago; and, sir, it is not conceivable that it is advanced now in good faith. Such a suggestion is an insult to our fathers and to the mothers that bore us. I again quote from the Friends' tract: "We should carefully discriminate between that *voluntary privacy* which belongs to the family, and many other proper relationships of life, and that *enforced secrecy* which properly belongs to evil doers to cover up their evil deeds. The family is not a secret society; the home of the family is *private*, not *secret*. The individual firm and corporation doing a legitimate business may choose to keep their affairs private; but if their business methods are honest, they will not be guarded by an oath of secrecy from their employees. The business meetings of religious societies are often select, only members being expected to attend them. If each member were required to make a solemn promise *ever to conceal* and *never to reveal* any business transacted, then might such a society be called a *secret society*."

Thousands of Grangers are known, outside the lodge, to be honest people; their lives and dealings are above reproach; but in the sacredness (?) of the Grange precincts, "it is necessary that you give us a solemn pledge" to obey irresponsible superiors, and unknown laws, enacted and which may be enacted: free born but lodge enslaved.

Except for clandestine assistance, I suggest that farmers can get as good results in open farmers' clubs as in the

secret Grange; and without being compromised as citizens, or Christians. Respectfully submitted.

J. C. YOUNG.

—*Christian Conservator*, Jan. 31, 1917.

GLIMPSES OF THE SECRET WORLD.

BY MEAD A. KELSEY, RICHMOND, IND.

Things are coming to light all of the time that reveal the true inwardness of the secret lodge system. A woman writing in the *Indianapolis News* and signing herself "A Lodge Man's Wife," tells some very startling things. She does not regard the lodges as essentially bad, but rather put to bad uses. She says:

"Lodges have done a great deal of good in the land, but the late hours which they keep have offered opportunity for a great deal of harm. It is not known at large that lodge rooms are being a den for sports. * * * It is very common now for fast women to saunter past the lodge headquarters, watching and waiting for their prey. And it is known, without a doubt, that men, not in small numbers, but large numbers, go to the lodge, not for the good they may do their fellowmen, but to be able to meet these women without being called in question by wives and friends. * * * It would surprise people to know how many broken-hearted wives are in the city of Indianapolis, all because their companions have chosen the lodge room in preference to the home."

A somewhat prominent lawyer, who was also a Mason but not a Christian, said to President Blanchard: "The trouble is not with what happens in the lodge but with that which comes after." Then he went on to tell how that in almost every lodge there would be found one or two moral lepers whose delight it was to invite innocent young men to go with them after lodge to the house of the strange woman. And he said that he had seen young man after young man go down in this way like lead in the water. And yet we are told in the face of all this that it is not best to say anything about it. But who says so? And I press that question—Who? Our God says, "Cry aloud and spare not." There are really but two voices in the world to-day and we must choose which we will obey.

Of course, we do not admit that there is no evil in the lodge itself, for we know that there is one evil that is ever present—being the practical denial of our Lord and Master. We know this not only

from their lodge rituals, but from the admissions of those who practice the secret arts. An intelligent Odd-Fellow who knew full well that it was contrary to the rules of their order to offer prayer in the name of Christ, told me that he met that difficulty by praying in the name of the Father, the Messiah and the Holy Ghost. And he found that the use of the term Messiah pleased the Jews who would not tolerate the name of Jesus Christ. Well, we may fool ourselves and we may fool men, but we cannot fool God. At the laying of a cornerstone of a Masonic temple in Indianapolis a year ago last summer the benediction was pronounced in the name of the Father and the Holy Ghost, the omission being made doubtlessly out of deference to those who were unbelievers in the Name. A minister with whom I talked in an Illinois town admitted this practice and defended it stoutly. "This is that spirit of anti-Christ whereof ye have heard that it should come, and even now is it already in the world." When will the Church arise and separate herself from the unclean thing?—*The Friend's Minister*.

LABOR LODGE LEADERS ON LIQUOR.

[Extracts from "The Anti-Prohibition Manual," 1917, published by the National Wholesale Liquor Dealers' Association of America.]

Prohibition Wrong, Says Darrow.

"Clarence Darrow, the labor attorney of national note, has frequently taken the stump against Prohibition. On one occasion he gave utterance to the following:

"Now there is one rule of life. If you give men opportunity, give them food and clothing and drink and sunlight and homes, they can look after their own morals, and they cannot do it any other way. The whole theory of Prohibition is wrong."

Gompers on Prohibition.

"Samuel Gompers, president of the American Federation of Labor, in a telegram to Peter Schaeffer, president of the Trades Union League of Duluth, Minn., thus gives his position on Prohibition:

"Replying to your request for an expression of an opinion on the subject of

prohibition, beg to say, as a result of my travels in several countries, my observation and study of prohibition by law of the liquor business, is not a blessing, as its advocates declare, but a curse. Prohibition has not, and does not, make men abstainers or even temperate, but in addition to increasing intemperance, makes men, otherwise law-abiding, law-breakers. There is no power more potent to make men temperate, not only in drinking, but in all things of life, than the organized labor movement, which secures for the workers the shorter work day, higher wages, better working conditions and better surroundings in their homes. The liquor business requires just and fair regulation—prohibition is unfair, unjust and makes for unfreedom and is anti-Americanism.'

Labor Opposes Prohibition.

"Realizing the failure of Prohibition as an aid to real temperance, and conscious that dry legislation is a detriment to the worker, throwing hundreds and thousands out of employment, labor organizations in all parts of the country have repeatedly gone on record as opposed in any such laws. Their journals have consistently fought this propaganda, and their leaders have openly arraigned themselves on the wet side of the controversy.

"A few of the Labor Unions which have within the past year passed resolutions condemning Prohibition, are:

"The Pennsylvania State Federation of Labor.

"The New Jersey Council of United Brotherhood Carpenters and Joiners.

"Convention of Labor Editors at St. Louis.

"Montana State Federation of Labor.

"San Francisco Labor Council.

"American Federation of Musicians.

"Detroit Federation of Labor.

"Massachusetts State Federation of Labor.

"Michigan State Federation of Labor.

"Building Trades Council and Unions of California.

"Baltimore Federation of Labor.

"The resolution adopted by the Baltimore Federation of Labor was also endorsed by the building trades, steam fitters and helpers, cigarmakers, granite

cutters, hoisting portable engineers, boiler makers and iron ship builders, bottlers, cap, cork and stopper workers, sheet metal workers, paper hangers and decorators, structural iron workers, painters, clothing cutters, tanners and plumbers of Baltimore."

All reforms that are either genuine or perament are the outgrowth of Christianity, said Rev. Dr. J. R. W. Sloane: even those which apparently have but slight connection with religion, such as sanitary, political, educational, labor reforms, etc., draw their inspiration either directly or indirectly from this source. Society has made no progress during all these eighteen hundred and more years except as moved by this impulse, as breathed upon by this wind from heaven. Those movements which are specially designated "moral reforms" are simply bringing out into new light, emphasizing and making practical and effective some Scriptural principle, the leaven affecting a portion of the mass which has not heretofore felt its operation.

The world has been resounding these few months past with the name and fame of Martin Luther; but who was Luther? A follower of "Him who being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel and still governs the ages." What was the Reformation of the sixteenth century? A mighty movement toward primitive Christianity; first of all, religious; secondarily, as religion and politics will always be found hand-in-hand, political.

John Milton said, "Reformers look small in the eyes of the world, they are so far in advance, but large in the eyes of God, they are so much nearer him; for all real reform is Godward."

Zion's Watchman is a "full salvation," "separate from the world." undenominational, non-sectarian religious weekly paper. Write for free sample copy. Address L. H. Higley, Publisher, Butler, Ind.

Family Affairs of the Gompers.

Clipped from the Daily Press.

Bomb in Flat Building.

Chicago, May 3.—An apartment building of 56 flats at 1156 East Sixty-second street was slightly damaged by a bomb explosion last night. It is believed the bomb was placed as a result of the janitors' war. It shattered seven windows, causing a loss of \$25. A non-union janitor, it is said, is employed.

Garment Workers' Strike Called Off.

Chicago, April 24.—Discouraged because of the upholding of an antipicketing injunction against them by Judge Baldwin, and his action in sentencing a number of them to jail for violations of it, members of the International Ladies' Garment Workers' Union called off their strike yesterday.

Wage Increase to Miners.

Philadelphia, Pa., April 30.—Concessions which will mean an increase of more than \$26,000,000 a year in wages were granted tonight to the 55,000 mine workers in the bituminous fields of central Pennsylvania by a committee of operators who had been in conference with representatives of the men for more than a week. The advance in wages for all classes of labor ranges between 20 and 30 per cent.

Nonunion Diesetters in Can Factory.

Chicago, May 18.—Nonunion diesetters were placed at work yesterday in the plants of the American Can Company, to replace union diesetters who went on strike, together with 800 machinists. Girls employed in the can company's factories received a 10 per cent increase in wages.

End of Bakers' Strike.

Chicago, May 2.—The strike of the bakers is likely to be settled within a few days. Unofficial overtures from some of the union leaders were met yesterday, unofficially, with sympathetic interest by the committee of bakery owners.

Plainly the differences between the two parties have dwindled to a point where it needs only the forceful action of someone in authority to bring them together.

The employers are beginning to see that public opinion will not be likely to support them in inflicting suffering or even serious inconvenience on a large part of the population over such a comparatively unimportant matter.

The bakers, now that their demand for an increase in wages has been granted, are also feeling that to hold out in their position of refusing to compromise on other matters may reflect against them.

The fact that the country is at war and that any prolonged strike is likely to result in drastic action by the national government is also having its effect.

Street Car Strike Threatened.

Chicago, May 9.—Chicago again is confronted with a transportation employees' contro-

versy, with another strike on all the elevated and surface lines as a possibility in the background.

The chief demands of both the elevated and surface lines car men are for higher wages—amounting to an increase of about 40 per cent—and shorter hours, to go into effect on June 1, at the expiration of the present agreement. This was formulated as the result of the strike two years ago and has been in effect since that time.

The chief clauses in the new agreements the company officials will be asked to sign are as follows:

Wages—Increase of from 36 cents to 45 cents an hour during the first year of the agreement, and from 45 to 50 cents during the second year. At the present time the minimum wage is 27 cents, and the maximum 36 cents, on the basis of a four year scale.

Hours—To be on a basic eight hour day with a nine hour maximum. Under the present agreement the men work under a basic ten hour day. Night car runs not to exceed six hours, and the men operating on them to receive \$3.50 a run. "In case the company operates any runs of less than eight hours," reads one clause, "the company shall pay eight hours' time therefor." This also applies to extra trips.

Overtime—Those on runs necessitating work over eight hours to be paid time and one-half for overtime.

Movie Unions in Dynamite Outrages.

Chicago, May 9.—City-wide dynamiting of moving picture theaters and apartment buildings by a ring of labor unionists, who are said to have extorted money from nearly all of the large theater owners and many building contractors in Chicago, has been revealed in all its details by Assistant State's Attorney Nicholas Michaels.

Perhaps the largest "shakedown," evidence of which is in the hands of the state's attorney, is said to be that of Albert Fuchs, proprietor of the Chateau Theater, Broadway and Grace streets, who, reports have it, paid \$30,000 when the alleged extortionists demanded that sum or a higher one on the threat that his theater would be blown up.

Fuchs is said to have yielded to this kind of extortion and to have paid the money. The blackmailers are then said to have demanded \$3,000 more. Fuchs then went to the state's attorney's office with his son and made a statement. Hearing of this, the extortionists damaged his theater with a bomb. It was said yesterday that had not a mistake been made the theater would have been wrecked.

The reign of blackmailing, vandalism, dynamiting and even shooting, which saw their climax in a feud between the two rival organizations, locals 157 and 110, was described yesterday by a man high in authority.

Previous to 1914, Local 110, the rank and file of whose members are and always have

been above suspicion, had certain members of influence who started a blackmail campaign on movie owners, he said. In 1914 Local 157 was formed at the instigation of the electrical workers, and the organization was builded from the gunmen and sluggers in the ranks of Local 110.

Macaroni Workers Strike.

Chicago, May 8.—One hundred and seventy-five macaroni workers, members of the Chicago Macaroni Union, declared a strike yesterday against ten macaroni manufacturers. The strikers demand higher wages. They have been receiving 30 cents an hour for a ten and twelve hour day.

Chicago Labor Decides to Support the Government.

Chicago, May 21.—After a bitter fight, consuming the most dramatic session it has held in years, the Chicago Federation of Labor yesterday determined the position that organized labor of the city is to take with regard to the war.

The question was brought before the delegates in the form of a report by the executive committee, recommending that the position of the national labor executives be adopted as that of the local body.

For hours before its passage a number of the delegates hurled fiery denunciations at a proposal that the federation indorse the stand taken by the heads of the national labor organizations at a meeting held in Washington on March 12th when they pledged themselves on behalf of organized labor of the country to "defend, safeguard and preserve the republic of the United States of America." They declared the stand taken at the Washington conference to be a misrepresentation of the beliefs of the rank and file of labor, and that labor, if it ever goes to war, should fight for itself and not for the country.

But just in the middle of the attack, at a time when the delegates were shouting that a vote be taken and defeat of the proposal seemed certain, a Mark Antony for the occasion arose in the person of Victor A. Olander, secretary of the Illinois Federation of Labor.

"Stop and think what you are about to do," he said.

"The question that is before you now is the most important that has ever come before this body. It affects the future of organized labor in Chicago more vitally than anything you have ever had to decide. Can you afford to decide it in the mood you are now in?"

"I have no sympathies one way or the other with any of the foreign nations involved in this war. I believe that labor should go to almost any length to avoid war and its horrors. But this country is now facing, not the possibility of war, but war itself—and this is my country. I'm an American and I intend to do what I can to safeguard America as I would my own family.

"For, after all, this country is but an extension of our families. True, there are a number of black sheep in it, but this is my home and these are my people, and by them and for them I stand."

When a rising vote was called for, 144 delegates stood for the measure's passage and 59 against it.

Would Demand Irish Freedom.

Chicago, May 7.—A debate over whether the United States should demand that Great Britain "grant to the Irish nation full and complete independence, with the right to form an Irish republic," occupied part of the time of the Chicago Federation of Labor's meeting yesterday.

It was finally decided that a resolution favoring the question be adopted, and that copies of it be sent to President Wilson.

Gompers Warns Russian Labor.

Washington, D. C., May 7.—The seriousness of the Russian situation was emphasized today, when, with the sanction of the government authorities, Samuel Gompers, president of the American Federation of Labor, addressed an emphatic appeal to the executive council of workmen and soldiers' deputies at Petrograd.

In the name of American labor, Mr. Gompers urges the Russian workmen to stand firm against the plottings of the central powers for an abortive peace. He warns the Petrograd labor leaders to beware of the efforts to bring about a settlement of the conflict between Russia and Germany favorable to the continuation of Prussian militarism.

Mr. Gompers also expresses complete confidence in the purposes and opinions of the American war mission soon to go to Russia. He denounces as criminal and pro-German any suggestion that the members will seek to interfere in Russian's internal affairs or will give any advice except with the purpose of combating the common enemy.

Labor Would Cripple the Courts.

Two bills whose passage by the Illinois legislature would have exceedingly grave consequences in their effects on good government in Chicago are to come up for a final vote in the House on Wednesday. They are the anti-injunction bill and the contempt case trial bill. The first named measure is intended practically to prohibit court injunctions in labor disputes and the second provides trials by jury in cases of contempt of court for violation of court injunctions. The first bill prevents interference with picketing, sympathetic strikes and boycotts; the second takes from state courts the power to enforce compliance with their orders and requires judgment to be passed by juries in contempt cases instead of by the courts.

The rights of the people of Illinois are not imperiled by their judges. Rather are they imperiled by acts of intimidation or violence which just and fearless judges are required to condemn under existing law. To make contempt of court a safe and profitable pastime by depriving judges of their power to enforce their own orders would be a lamentable departure from wise policy.

It is fairly certain that the contempt case trial bill if made into law would practically

nullify injunctions against the illegal sale of liquor and against disorderly houses.

Both bills are dangerous and unnecessary. They ought to be defeated.—Editorial, *Chicago Daily News*, May 15, 1917.

[Both bills, against which the *News* protests, failed to pass when put to vote.—Ed.]

Rebuke to Teachers' Union.

Chicago, May 1.—Jacob M. Loeb's reappointment as a member of the board of education was confirmed yesterday afternoon by the city council. The vote was 42 to 24, recorded after a series of verbal attacks on President Loeb's administration by Socialist members and other allies of the Teachers' Federation.

At the same time the council confirmed the reappointment of Mrs. Frances E. Thornton to the board.

Both appointments are for the new five-year terms provided by the Otis-Mueller law. There are to be eleven members of the school board under this new law, the number being cut from twenty-one.

The big majority by which President Loeb won, after a continuous fight waged by Margaret Haley and her allies, was regarded the severest rebuke yet administered to the Teachers' Federation's attempt at union labor control of the schools.

It was the general verdict that the issue of school government determined the battle. It was accepted that the council by a large majority approved the policies of Mr. Loeb.

Teachers Quit Labor Unions.

Chicago, May 21.—The Chicago Teachers' Federation, one of the chief storm centers in the school system of the city for nearly two decades, severed its connection yesterday with organized labor.

"In view of the city council's action in reappointing Jacob Loeb as head of the schools, and because of the Supreme Court's action in sustaining the Loeb rule, it is the only thing that can be done," explained John Fitzpatrick, president of the Labor Federation. "Withdrawal from the union labor movement is the only way that the teachers' organization can remain intact. They have a chance to stay together in that way, and the principles of unionism will remain imbedded in them."

Mr. Fitzpatrick then presented a report recommending the withdrawal. By action of the delegates in concurring in the report, the teachers' organization became a thing of the past.

Six reasons were given by Mr. Fitzpatrick in his report for recommending the withdrawal. They were:

1. Because of the Loeb rule, prohibiting membership by teachers in labor unions.

2. Because the Supreme Court of Illinois reversed the opinion of the Superior and Appellate Courts of Cook County and ordered the injunction dissolved which had restrained the board of education from enforcing the Loeb rule.

3. Because, while the teachers' federation was testing the validity of this rule in the courts, Loeb dropped from the service 38 effi-

cient teachers who were officers and members of the federation, all of whom were recommended for re-election by the superintendent of schools.

4. Because the city council, by a vote of 42 to 24, confirmed the reappointment of Loeb.

5. Because all of the 38 teachers dropped are still out of their positions and the board threatens to drop more teachers.

6. Because the Supreme Court has held that boards of education in Illinois have the absolute right to refuse to employ as teachers any one who is, or is not, a member of a labor union.

FRATERNITY SCHOLARSHIP.

Worcester Polytechnic Institute is one of the important educational institutions devoted to science and technical skill. It is located in the same city with Clark University, although independent of that or any other educational foundation. Scientific tests and methods of a strict and reliable sort would naturally be expected to make any self-examination the basis of a reliable report. The annual report of its president for the year 1916 contains facts and figures justifying that expectation, and these include some that pertain to the relation of Greek letter societies to scientific and technical scholarship. The Institute having received many inquiries about the effect of fraternity membership, a member of the faculty took pains to lay out a table of averages for all students of the Institute, which disclosed the difference between fraternity members and other students, making obvious the superior success of those who did not join secret societies. They are found to do better work in classrooms and laboratories. The table was prepared at the request of students, who are said to have had no purpose of comparing between societies; but the reported results do actually reveal some difference between them. Our own readers, however, will be chiefly interested in a more general comparison. This may be stated as follows: Average scholarship of students who are not Greek letter men, 71.4. (Seventy-one and four-tenths.) Average scholarship of those who are such, 69.1. Lowest average of any society, 67.6.

It isn't enough to beat the fruit from an evil tree. It should be cut down or dug out by the roots.

John Quincy Adams — Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 19 August, 1832.

WILLIAM L. STONE, Esq.

DEAR SIR:

(Concluded)

There is a lingering attachment to the institution, as it had been in better days,—like the affection of a parent discovering in bitterness of soul the profligacy of a favorite child,—which adds a double seal of confirmation to the disclosures which you have had the intrepidity to make and to sustain. There are many things in the volume which I do not see as you do; but the sincerity of your own conviction of the truth of all that you affirm is apparent in every page. I speak of the intrepidity of your disclosures, because I have not dissembled to myself the peculiar position in which you stand toward the institution, both as a man and as a member of a responsible profession. I see you as neither an adhering nor a seceding Mason. I think I perceive the conflict in your own mind between the obligation of Masonry which you had taken upon you and the duties of your profession as the editor of a public journal—duties to a community at large, which you had resolved never to compromise or to betray. I think I see that when you took the oaths of the Entered Apprentice, the Master Mason, the Royal Arch, and the Knights Templars, you little imagined the temptations, the trials, and the dangers into which they were to lead you by their conflict with your duties as a man, a Christian, and a citizen. You seem scarcely to be aware even now that the trials through which you are passing originated there. You are unwilling to acknowledge it to yourself. But the trials are around you. You have betrayed no Masonic secret. You have forfeited no obligations of your own. But you have justly concluded

that of what had been divulged by others it would be absurd to make longer a secret, and dishonest to deny it as false. Yet you are in the midst of brother Masons,—men whom you respect and esteem, who still hold themselves bound by the ties which you consider as dissolved, who still tyle the lodge and swear the candidates, upon horrible penalties, to keep secrets now as common as the stairs that mount the capitol. These men look upon you as an unworthy brother, even if they have not dared to expel you. How will these men tolerate your exposure of the contrast between the public proclamation and the secret appropriation of the Grand Royal Arch Chapter of the State of New York, at which upward of *one hundred and ten subordinate chapters were represented* in February, 1829, as detailed in your twenty-first letter? How will they endure your confirmation of the essential facts in Avery Allyn's affidavit, that Richard Howard had confessed himself the executioner of Morgan; that he made this confession at an encampment of Knights Templar at St. John's Hall, in the city of New York, under the sealed obligation, and had then been furnished with money and means to abscond and go to Europe, as related in your twenty-second letter? How will they bear the twenty-fifth letter? The account of the unblushing grant of money by the grand lodge of the State of New York to one of the most active conspirators? of the debates in which you bore a part? and of the appropriations, since which you have never crossed the threshold of a lodge-room? You are still surrounded by members of the grand lodge, of the grand chapter, and of the encampment at St. John's Hall. And although perhaps you may receive no more letters from Washington like that of the 25th of February, 1827, there are other modes of hostility in which we well know that the Masonic power can make itself felt.

But if the boldness with which you have dared to speak is not without its

perils now, neither will it, I trust, be without its remembrance or its recompense hereafter. I believe your letters to be well adapted to promote a great national reform of morals in the abolition of Freemasonry; and the more extensively they are read the more beneficial will be their effect.

This letter is confidential, and if satisfactory to you may be followed by others suggested by the information contained in your book, and perhaps discussing some of your opinions. The Masonic controversy will form a large chapter in the annals of this Union probably for several years to come. It presents already a prominent feature in the canvass for the presidential election, and that is precisely the reason for wishing to meddle as little with it as possible until that question shall have been settled. It will assuredly survive that event; and in all probability will form an essential ingredient in more than one quadrennial choice of president, if more than one we are destined to have. It is my deliberate opinion that the Antimasonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country. The career before them is long and dreary, but not discouraging; the object is single, just, and honorable. You have put your hand to the plow. Let it not be withdrawn. For contributing so largely to the end you will deserve to be ranked among the benefactors of mankind.

I am, very respectfully, your friend,
JOHN QUINCY ADAMS.

John D. Caldwell, Grand Secretary of "Select Masters" in Ohio, said to Jonathan Blanchard, former editor of the CYNOSURE:

"We respect such gentlemen as you, because you are sincere; and you must be aware that we are disintegrating your churches."

The pastors of foreign-born congregations realize the truth of the words of Grand Secretary Caldwell. Within a few blocks of the place where our Annual Meeting gathered are thousands of Swedes who have forsaken the Church for the Lodge.

Editorial.

We call the special attention of our readers to the article "Confucian Candidates Challenged," appearing in this number. It will be remembered that the grand master of the Massachusetts Grand Lodge authorized the establishment of a lodge in Pekin, China, (see CYNOSURES of December, 1916, and January, 1917), and based his right to do so on the report of a committee, headed by Roscoe Pound, Dean of the Harvard University Law School, that the religions of Confucius and Buddha are monotheistic, and that, therefore, worshipers of them are fit material to be received into Masonic lodges.

The very able article in this number shows how completely the Massachusetts committee was governed in their findings by what they *wished* to have true. There seems to be no real evidence that the ancient religions of China are or ever were monotheistic.

A BEREAVED MOTHER.

"I am going right to the college as soon as my poor boy is buried," his mother is reported to have said, "and I am going to tell the faculty just how my son was treated and the condition he was in. There is no chance of bringing him back to life, but it may serve as a warning to others if the heads of the institution exercise more precaution in the matter of the boyish pranks of the students." The night before the funeral, officers of the Phi Sigma Kappa could not be reached. The chancellor of Alpha Phi threw doubt on the story of roughness or risk; citing the tradition of the fraternities of the College of the City of New York, which excluded initiations from college grounds and the vicinity, and alleging that there was not grass enough on the campus to verify an important feature of the story which was told.

No one denies that for several days this first-year student had not been perfectly well, although until the initiation he had been able to attend classes. On returning home after initiation he said he felt worse, and from that time he

remained in bed until he died. The boy told his mother that the other boys handled him roughly and rolled him in wet grass on the campus. His cold rapidly developed into meningitis, but the physician refused to discuss the case. If the slighter preceding illness was the beginning of what would have terminated in the same way, whatever happened, it is unfortunate that the initiation occurred just when the fear that recovery was prevented fell as a life-long burden on members of his society. Too many college graduates must carry memories, that in like manner darken the recollection of college days. Besides the immediate victim there are the other boys—and the mother.

DIES AFTER INITIATION.

A grieving mother bowed her head over the body of her student son in Flushing, L. I., last night and vowed amid her tears that after he was buried she would wage a war to purge college life of the dangerous excesses of fraternity initiations.

Her son—William Ashcom Bullock, nineteen, a freshmen at the College of the City of New York—had died of spinal meningitis following a severe cold he caught soon after being soaked to the skin in the course of his induction into the mysteries of a student Greek letter society.—*New York American*, May 10, 1917.

MASONRY IN POLITICS.

The old delusion that Freemasonry should be kept out of politics is fast fading away.—*Inter-State Freemason*.

It is wrong to mix politics into Masonry, but eminently proper to mix Masonry into politics.—*Texas Freemason*.

The *Masonic Home Journal* of Louisville, Ky., is among the conservative, yet one of the most able Masonic publications of the country, and, like the other far-seeing craft papers, it has come to realize that Masonry must practice as well as preach; that to accomplish the greatest good to mankind it must enter more into the practical affairs of life.—*Masonic Chronicler*.

The place of Masonry in politics becomes more and more the question in the minds of this greater number of crafts-

men. And by "politics" we cannot be misunderstood to refer to partisan or factional politics, but that which the Century dictionary defines as "the theory and practice of obtaining the ends of civil society as perfectly as possible."

* * * In fact, the active participation of Masonry and Masons in politics is not a new departure even in this country.—*Masonic Home Journal*.

This last quotation would appear to deny that Masons seek to control partisan politics. And why *should* they have control when they are a minority of the voters? It is, however, a well known fact that, outside of the large cities, public offices are generally filled by Masons, no matter which party is in power. That is mixing Masonry into politics in the most pernicious way, call it what you please.

The preparation of a candidate for the ceremonies of initiation symbolizes one of the principles of our fraternity—that a man is taken in on his character and personal moral worth, and not on his external honors and rank. He is stripped of all distinctions, and comes in on the level with all who have gone the way before, no matter what may be his status in the outer world.—*Texas Freemason*.

We have never known of Masons to be stripped of anything but their clothes. If they are stripped of their distinctions too they must be queer looking birds.

A VETERAN MACCABEE VANISHES.

Beyond the report given by a daily newspaper, March 23, we know little about the merits or outcome of a case of alleged dishonesty. As the story goes, a man disappeared from the city where he had been financial secretary of a lodge of Maccabees a quarter of a century. It transpired that \$9,000 had probably been collected on forged certificates, and had certainly disappeared, like the secretary responsible for them. When found in an adjoining state, he had been working for two weeks under an assumed name, but under the questioning of the city marshal, denial of his true name broke down. Admitting at length that the name in the warrant was his own, he returned under arrest without objecting. Of course it would be

rash to draw the widest inferences—possibly almost as rash as to entrust life insurance to the care of secret societies.

STRAWS IN THE WIND.

"Devoted to the interests of the Independent Order of Odd-Fellows, the *Fraternal Record* is in a position to indicate which way the prevailing wind blows. For instance, it reports that "Rep.'s Parker and Baumes, under instructions from the Grand Encampment of New York, asked to correct ritual for installation of Subordinate Encampment officers, and make the same non-sectarian by striking out the word 'Christian' and inserting the word 'religious.'"

An incorrect ritual ought surely to be made correct. Since it is well recognized by the order that "Christianity is a sect," it must be unavoidable to strike out so objectionable a word as Christian.

"Our order bars from within its councils both politics and religion."

Must we, then, be careful not to slip into the error of miscalling it a "good enough religion"?

"It is now permissible for a subordinate encampment which pays sick benefits, to provide for the admission of non-beneficial members, provided the constitution or general law of the jurisdiction authorizes such action."

Will they now talk of lodge charity and non-charity?

A CREDIT TO PRINCETON.

Richard Cleveland, son of the late president, is a leader among five prominent sophomores at Princeton who refuse to be club members in 1917, protesting chiefly that the club system is undemocratic. The protesting five are said to represent more than fifteen members of the sophomore class who entertain the same objection. It is not often that students or college faculties complain of open literary societies as disorderly, demoralizing, or undemocratic, but both men's and women's colleges secret fraternities have invited serious objection. Students themselves have shared the adverse opinion, and it is

easy to imagine that the stand taken by these prominent sophomores has delighted not a few of the Alumni who vividly recollect undergraduate conditions at Princeton.

A BALL AND A SQUEAL.

We are not responsible for the truth of a hardly credible report sent to a Boston newspaper, apparently by a Saugus, Massachusetts, news correspondent. According to the report, Saugus Lodge, Knights of Pythias, held a New Year ball in the town hall, at which the committee in charge had promised to give five babies to persons desiring to take children into their homes. The same committee also promised to find a home for a beautiful little three-year-old girl whose name was Dorothy. Pictures of children were published. Announcement of the fortunate names would be made from the platform.

The newspapers and their readers were in expectation of an interesting scene in connection with the annual ball, and the Knights were already credited with an almost unprecedented act of peculiar beneficence. Judge of the sympathy felt for the wife of one of the committee's own members—a lady in no way responsible for the result—when she was made a partner in receiving the only infant given; namely, a three-months'-old pig. Sympathy for the couple and contempt for the donation is credited to residents of the town. But, after all, how much does this differ in spirit and method from a good part of lodge promise and performance?

An oak at Mt. Vernon, said to have been a favorite of Washington, fell in 1882 in a storm, and was devoted to the encouragement of theft and lying. How so? Thus: Freemasons got the tree and made it into Masonic gavel for distribution among the lodges. That was theft, morally, for the tree belonged to the American people, if to no individual. It was also an attempt to steal from Washington's reputation to make something for the lodge.

It was lying in that it was an attempt to deceive the country lodges, and the dupes outside them, into believing that

Washington was a great patron of the order. Washington left such evidence of his opinion of Freemasonry behind him that were he now living he would be a good candidate for the president of the National Christian Association.

HERE ARE SEVEN REASONS.

There are seven reasons why every Master Mason should apply for and receive the degrees of Scottish rite freemasonry:

1. Scottish rite Masonry offers an unsurpassed field for study.

2. It presents an unexcelled opportunity for the practical demonstration of the teachings of Freemasonry.

3. It gives you a fellowship with the deepest minds and the purest characters of Freemasonry in its literature.

4. It allows you to participate in the glorious work of spreading the propaganda of the "Fatherhood of God and the Brotherhood of Man."

5. It gives you a greater incentive to higher thoughts and nobler deeds, because of a greater knowledge of your responsibilities, and of the history of the institution of Scottish rite Masonry.

6. It creates within you a greater love for your fellowman; a more lofty patriotism, and a deeper love for your Creator.

7. It creates within you a greater love for chivalry; a greater respect for philosophy, and a never-ending love for your mother lodge.—*Brotherhood*.

The most important reason is omitted—the Scottish Rite of thirty degrees offers an unprecedented opportunity for a large income to the lodge. Count the initiation fees!

LAX OR INDIFFERENT.

Caution against indulging too visionary ideas of what is inside the lodge, may be wasted on fascinated candidates waiting in anxious hope of not being blackballed. Even if candidates stood on their heads, all knowledge would not settle in their brains; and if they rode the goat around a ring hung with Bible pictures, including that of the Good Samaritan, they would not encompass within their personal experience and character all virtues possible to man; but don't waste breath repeating this to a would-

be Mason, or an outsider dazzled by glaring Odd-Fellow red. All within must be serene. Some others who still retain their senses may regard with caution—not exaggerated but reasonable—representations made by enthusiastic advocates of their order, when they consider possibilities betrayed by a report of incidents cited by the *Odd-Fellow Review* of June, 1916, in an article urging that "More prompt attention be paid to communications in regard to sick members of other lodges."

Case A. While absent from the place where his own lodge was located, a member was sick three weeks. His own lodge, being notified, returned its report of his standing, and stated that he was entitled to sick benefits for two weeks. For this amount his own lodge also sent the other one a check, which the secretary receiving it turned over to the treasurer, failing at the same time to record it. The following week the beneficiary was in the lodge, where he asked if his own lodge had sent his sick benefits. The secretary reported in the negative. After waiting four weeks longer, he communicated with his own lodge, finding then that the check had been sent six weeks ago and had been returned. We judge that the return had been through the bank in due course. The disgusted member announced his intention of leaving the order.

Case B. Two lodges were but few miles apart, and a member being sick sent word to the nearer one, which sent notice to his home lodge, awaiting instructions two weeks. An order for sick benefits was then drawn, and of this his home lodge was notified. It was at the same time asked to forward the benefits at once. Then followed six more weeks, at the end of which the money at last came. Seven weeks of delay in a case of sickness must have strained the three links pretty hard.

Case C. Like case B, this also relates to a "transient Brother." After a lingering illness he died. A prompt answer came when the first communication was made. Then while he was still living his wife died, leaving no one in the house to take care of him. This made fresh communications necessary, but they elicited no response. At length the sick

man wrote directly to his own lodge, obtaining the reply, "We will give instructions to the lodge at once." But none came before he died. An appeal regarding funeral expenses brought payment two months after this member's death. These instances are offered here only for what they may be worth. They may happen to check a growing and unwarranted outside fascination.

CONFESSEDLY UNUSUAL.

"An unusual gathering this last Friday evening will be little known in the city, but as being unique deserves special mention," writes a contributor to a leading denomination organ, when speaking of the Sunday meetings in Buffalo.

"Mr. Rodeheaver, who is himself a Mason, has spoken at nearly every lodge in the city. Finally the commander of the Consistory of thirty-second degree Masons 'hit the trail.' He then invited Mr. Rodeheaver to speak to the Consistory members at a gathering which followed one of their degrees and was after the evening tabernacle meeting. At the beginning of the meeting the commander said that in all his life he had never been so enthusiastic over any movement as this revival. Mr. Rodeheaver then gave a forty-five minute address which was a straightforward appeal to the men to be real not nominal Masons and to follow the Bible that they placed on the altar. At the close he gave the invitation and eighty-five men stood up and gave their allegiance to God. The past grand master of the Grand Lodge of Massachusetts, who was present, said that he had attended lodges in every part of the United States and in Europe and South America, but that he had never before been present at so sacred a Masonic meeting. Personally, I was more impressed by that Masonic meeting than by any of the tabernacle meetings, as great as they have been. The meeting broke up after midnight."

The first effect of this paragraph is sorrow, which ameliorating second thoughts cannot wholly remove. That this gospel worker lends the prestige of his name to an order that suppresses his Master's name, while a religious

journal of wide influence spreads the report, is indeed deplorable. Yet incongruity between lodge and tabernacle, hoodwink and gospel lamp, together with the crushing implication of the words "unique" and "unusual," may offset part of the evil influence. And, then, it may not wholly evade attention, that nowhere along the row of thirty-two lodges, had the Commander noticed the trail which he hit when he arrived at the tabernacle. Back from tabernacle to lodge he hurried, bringing a missionary to lingering devotees of superstition. Why persist in reporting as "so sacred a Masonic meeting" if it had ceased from being pagan, and had given place to a "sacred" Christian gathering?

WHAT WE MISS.

It is truly melancholy to reflect that the intellectual and cultured, the religious and moral classes so largely fail to broaden, enlarge, and dignify their mode of living by neglecting to become Rebekahs and Odd-Fellows. We hate to tantalize our intelligent readers, not to mention actively religious ones, yet we cannot forbear culling a few delightful items revealing secret society felicities. Excuse the construction of the first item; we must follow copy and, moreover, could not venture to revise language conformed to grammar that is obviously broad and liberal.

"The Rebekahs of Fergus Falls had a pleasant social at their hall Nov. 21st. There was dancing, cards, and supper, about seventy-five being present."

"The Rebekahs of St. Cloud gave the first large social function of the season last month. They conducted a fish pond, much to the merriment of all assembled. This was followed by dancing, and an inviting repast was served."

"The dancing party and lunch given by the Rebekahs of Willmar Tuesday evening, Nov. 21st, was very well attended. A lunch was served, tables were provided for progressive cinch players, and the younger generation passed the time with dancing."

"For three years, the ladies of the Woman's Relief Corps have been given free rent of the I. O. O. F. hall at Aitkin. Monday night, Oct. 30th, the ladies

showed their appreciation by serving the local Odd-Fellows with a banquet. The tables were handsomely trimmed with decorations customary to a Hallows'en occasion and, following the banquet, all joined in a social time playing cards and dancing."

BEYOND COMPUTATION.

"An official certificate," remarks the *California Odd-Fellow*, "is but a small piece of paper, but when properly sealed and attested its value is beyond all computation." This comment it appends to a little anecdote relating to the collection of a postal money order. "I do not know a soul in the city to identify me," lamented the stranger bringing in the money order. Asked, "Have you your official certificate with you?" he showed one acknowledging payment of dues to a current date. His order was thereupon cashed. As its own value was not "beyond computation," it must have drawn but slightly upon the exhaustless treasury of an official certificate.

We are reminded of a similar incident that happened in a state belonging to the opposite shore of the continent. A check was brought to a bank to be cashed, and the stranger presenting it cited a comparatively new pastor in town as a person to whom he was known. "Do you happen to have any letters in your pocket?" After this, no further question was asked. The title "Rev." may have helped, but without that the check would probably have been cashed. The same person was identified at another bank by a postmaster through whose office he had but lately received mail. Both checks were cashed, not for an Odd-Fellow but for a contributor to the CHRISTIAN CYNOSURE.

Knight Templars are like those Philistines (I Sam. 5:3) who set up the Ark of God in the temple of their Dagon, to make God "Serve with their sins," Isa. 43:24. That is to say, these Templars think to make Christ subserve Masonry.

But the Ark overthrew Dagon and shattered him in his own temple. So will Christ shatter the lodge.

News of Our Work.

REPORT OF ANNUAL MEETING.

The CYNOSURE goes to press just previous to our Annual Meeting, which precludes any report of that gathering in this number. In the July CYNOSURE we will give as full an account as possible of the sessions, together with reports and other items of interest.

REV. A. B. SIMPSON,
Pastor Gospel Tabernacle,
President Christian & Missionary Alliance, 692 Eighth Ave., New York.

New York, April 18, 1917.

My dear Brother:

Replying to your kind letter, I am happy to say that I have always been uncompromisingly opposed to secret societies. But I have no "experience" on the subject, as I have always been "converted."

Yours in His service,
(Signed) A. B. SIMPSON.

A party who is having missionary work done throughout his community from this office, writes: "Things are going along nicely. The books and tracts are doing the work. And the beauty of it is, those receiving the literature cannot fasten the blame on anyone in particular, since each gets his portion through the mail from the National Christian Association." Reader, is there any suggestion in this to you?

In a letter containing a remittance from William K. Bareman, Zeeland, Michigan, we quote the following helpful words: "I am sorry that I cannot send you more money for the support of this worthy cause, but God is able and willing to bless the little that is given with a true heart; and my prayer is that God may bless you and all of those who are working for the advancement of his kingdom to the glory of His name."

A letter received by Secretary W. I. Phillips, dated May 2nd, 1917, from J. H. B. Williams, Assistant-Secretary of the General Mission Board of the Church of the Brethren, Elgin, Illinois,

has these encouraging words: "Please tell the Editor for me that he is getting out a splendid magazine. The CHRISTIAN CYNOSURE should have a hundred thousand readers."

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

I am glad again to report success in my department of the work. No town of its size does more for the CYNOSURE list than Berne, Indiana. It is always a pleasure to visit our many friends in the Mennonite Missionary, and other churches there. I was given a hearing in the largest church in the town and also in a large church in the country near. There were probably one thousand persons present at the meetings it was my privilege to address while there. It is cheering to note the thrift and progress of this people as I meet them from year to year. They know me as "the CYNOSURE man" and gladly respond with their annual contribution to what they believe to be a worthy cause.

At Fort Wayne, Ind., I found the Bible Training School, as usual, glad to get my message. The students were called together, and a class period given for my address. The student body, though not quite one hundred, was larger than last year.

Another pleasure was experienced at Huntington, Ind., in my welcome to the new home of Brother J. W. Burton, a former president of our Pennsylvania Association, but now pastor of the Radical United Brethren church, at Central College, Ubee, a suburb of Huntington. The way being opened, I addressed the students and others gathered in the college chapel there. An invitation to speak on May second, at the dedication of the splendid new publishing house, recently erected by the Radical United Brethren, at Huntington, was an undeserved honor. God bless this faithful band. This new building is undoubtedly destined to be a great light center.

My visits to Flora, Logansport, and Lafayette, Ind., were rewarded in many ways. I found Elder S. T. Fisher at his post of duty at Peru, Ind., and

when I suggested spending a Sabbath with him we were both glad. The services in the Church of the Brethren, to which he ministers, were turned over to me morning and evening. Several spoke of being helped by the antilodge truth the Lord enabled the writer to make clear.

A fast express brought me to Chicago in the midst of a downpour of cold rain, but I was glad to see the old Prairie State again and to jostle with the multitudes that crowd the streets of the great city where the CYNOSURE is published.

I found, as usual, missions and churches open for the gospel of the antilodge worker. Though not the largest in attendance, all were helping precious souls for whom Christ died. I have spoken in four or five branches of Mennonite missions in Chicago, but this year I found and addressed a new one—a mission on Lincoln avenue supported by western churches whose founders came from Russia. Some praised the message I brought. I was told others especially needed it. One man said I told the truth, but he had put too much money in the Lodge, he thought, so he could not afford to give it up, though, had he known what he now does, he would never have joined.

Friends of the Central Free Methodist church, Chicago, took good care of me and I spoke to unusually large audiences at that church. Owing to the holding of a quarterly meeting I did not get a large hearing for my address in the Free Methodist church, Glen Ellyn, Ill. I was entertained at the home of our president, Rev. D. S. Warner. Dear old Wheaton College, where I spent several years, rings the same bell to-day to gather the student body to their daily work as it did then. It was my privilege, as in years gone by, to address friends new and old who assembled in the chapel. I discovered no desire on the part of those in authority to give up or pass over the antilodge testimony. While antilodge teaching is not a part of the college course, any student at Wheaton who so desires can get plenty of good reasons why Christians should keep out of the lodges. I no-

ticed a full line of N. C. A. tracts displayed in President Blanchard's office. Pleasant visits were had with friends in Batavia, Elgin and other cities adjacent to Chicago.

I love the freedom and comfort of the Illinois prairie, perhaps because I was born in this state and my earliest recollections are centered here. Coming on the trolley into the beautiful, busy city of Rockford, Ill., I saw an untidy sign that read, "Owls' Nest," and I thought surely this is no place for "Owls and Bats," but when I came to the hotel, I discovered there an agent for "the Camels." He was distributing circulars which claimed that the "Camels" are of ancient origin. They desire, it seems, to take care of people morally and in other ways. One could now get for five dollars, that which would cost thirty dollars later on, etc., *ad nauseum*. Why can't people be serious and sensible! It seems there are some ready to join every bird and animal outfit that comes to town. Will there never be an end to people who are willing to be humbugged?

I am writing from Freeport, Ill. Notwithstanding that farmers are working early and late planting corn, there was a good attendance at my lecture in the Mennonite church last evening. Friends have kindly put their automobiles at my service. Eleven CYNOSURE subscriptions were obtained yesterday. To-night two Lutheran churches unite in sending the people which they expect to gather earlier in their respective churches to the hall where at 8:30 I am to open the Masonic lodge for their inspection. Sabbath evening I speak (D. V.) in a Christian Reformed church, some ten miles out in the country.

The bright sunshine calls forth the opening flower and cheers all nature into newness of life and beauty. We may shut our eyes and forget for the moment there is war, as again we hear the birds warble their praise to the Maker of all. There must be light and praise for God is not dethroned. In love he would bring sweetness to this sin-cursed earth.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I am still in the thick of the battle. Since my last letter I have both lectured and preached at the following churches: St. Paul M. E. and the First Baptist, Pass Christian, Mississippi; St. Mark's Fourth Baptist, Second Zion Baptist, Austerlitz Baptist, Progressive Baptist, Tulane Baptist, Amozion Baptist, Mount Hermon Baptist of New Orleans. All of these churches are strongly infested with secret society members and sentiment seems to be blending more and more toward the lodge, but thank God there are a few in each of the churches who have not bowed their knees to Baal, and others whose eyes are becoming open. The large emigration of negroes to the north is being felt with some alarm, many of the churches are feeling it severely. More empty houses are to be found here now than in twenty-five years. I pray God that those who do go North seeking to better their condition may prove themselves trustworthy in every respect and thereby gain and retain the respect and confidence of those with whom they are going to live in a strange clime. Since the government has authorized the enlistment of negroes, a great many are offering themselves to defend the flag of their country. I think the editorial in the May CYNOSURE on the war very timely. I have several engagements to conduct ministers' and deacons' institutes in several leading churches here. Pray for the outpouring of the Holy Spirit and I may have power to speak the whole truth.

I was invited by Brother Lewis Jackson, a young man whom I baptized at Progressive church, While Castle, La., in 1914, to visit Moberly, La., and preach a special sermon against the lodge and other vices. I responded and found a good congregation, very nearly all lodge people. The Holy Spirit was present and several manifested earnestness and seemed willing to separate themselves and live a pure gospel life. Brother Jackson has renounced all oath-bound secret societies and is now preaching a whole gospel. By special invitation of Rev. Samuel Smith, pastor of the

First Baptist Church of this place, I have just closed a very blessed and well attended Ministers' and Deacons' Institute here in St. Bernard. Rev. Mr. Smith is a veteran minister of the gospel and an antilodge man. He founded this church here forty years ago and has been its continuous pastor. He has done and is still doing a great work for the uplift of his race. He has kept the lodge cactus from taking root here. It is indeed wonderful how this aged and almost uneducated man of God has succeeded so well. He has the respect of everybody, colored and white, old and young, rich and poor. Two very wealthy life-long Catholic white farmers here refused sacrament from the Priest on their deathbed and sent for Rev. Mr. Smith to read, sing and pray for them. They accepted Christ by faith and died triumphant.

Many of the colored people of this section own from ten to forty acres of land and are engaged in truck farming. Many of the large sugar cane plantations have been cut up into small plots and sold to the laborers. The parish furnishes the colored people with good intellectually prepared teachers and nine months of schooling. Mrs. Priestly is the faithful principal of the school at this place and she is doing a good work and wonderfully improving her pupils. Her school won the premium last week in a parish spelling match. Just a few miles above here at Terre Aux Boeuf the pastor permitted a lodge to be organized in his church which has since wrecked the church, thus proving conclusively, "Ye can not serve God, and Mammon, neither can ye serve two masters." The secret lodge, the saloon and gambling are twin evils akin and each undermining and sapping the life out of the church and gradually undermining our Republican institutions.

"LIZZIE WOODS' LETTER."

Forrest City, Ark., May 8, 1917.

Dear CYNOSURE: I am yet on firing lines, standing in the trenches, a soldier for Jesus having on the whole armor (Eph. 6:10-17). We must have the eight pieces of armor noticed in verses 14 to 18. This is preparedness day for God's soldier.

I left Brinkley, Ark., last Friday, having taught Bible lessons there for two weeks. Nine were converted and many testified how the Lord had saved them from the secret lodge. One of the brothers testified and said: "When Sister Woods came here some years ago, I wanted her killed and tried to find a way to have it done, but, thank God, to-night I am saved from the lodges." Many of the sisters also testified to being saved. I told my people to come out of secret orders and bow down at our Heavenly Father's altar.

I said, Once upon a time we could call on some human governor or some great man of the nation to help us, but God has let all of us know now that his Son is governor of the nation. I said to them God is a God of peace, and while we now have peace let us pray, for the great day of God's wrath is coming and who will be able to stand; let us stretch forth our hand to God. Let us pray for the nation, for righteousness exalts a nation and sin is a reproach to any people. Well, here at Forrest City I am telling them the same thing and they say to me, "Save time, Sister Roberson. Whose side are you on—the Germans?" I said, I am a citizen of the United States and honor our flag, but I am on the Lord's side and I am praying for Mr. Wilson, the President, and I am praying for the Kaiser, for God told me to pray for all men and for kings and all that are in authority (I Tim. 2:1-4). If God accepts my prayer then I must do what he wants me to do, that we may lead a quiet and peaceful life. Well, we fired into all kinds of sin last night. I told all the black men that these secret orders would get them into trouble. Every riot and every kind of deviltry and uprising is planned in some secret order. I said, Your lodge god can not do you any good. You had better be peaceable and look to God. He is our peace. Follow peace with all men and holiness without which no man shall see the Lord (Heb. 12:14). The Word of the Lord is right (Ps. 33:4). I am praying for God to bless the CYNOSURE and all its readers. Let us all pray for the whole nation.

Yours for Him who said, "I am the

door; by me if any man enter in he shall be saved."

MRS. LIZZIE ROBERSON.

A CHRISTIAN WORKER.

Mrs. H. Chandler was a prominent organizer of lodges in the state of Texas up to the time she learned to "abide in Christ." Now she is a witness for him and does not hesitate to follow where he leads. She writes from Dallas, Texas, under date of May 9th, 1917:

"Dear CYNOSURE: I want first to thank God for Jesus. I am saved and under the blood.

"I stopped in Marshall, Texas, and held a two weeks' meeting. No one was saved, though many seemed to believe. Then I went to Palestine, Texas and held a five weeks' meeting. There I taught many lessons from the Holy Bible. Thank God that there the Devil's lodge-kingdom felt the power of the sword of the Spirit and souls gave themselves to God, receiving the Holy Spirit.

One man was a prominent Knight of Pythias and a drunkard. This man was saved from all lodges, all whiskey, snuff and tobacco. He is indeed a saved man. Many of the women laid off their lodge badges and quit the thing for good, and accepted Jesus.

"From there I went to Granger, Texas. Many were saved. In Tempel, Texas, three were saved from sin and came out of the Daughters of Tabor. In Waxahachie I held a workers' conference and in that meeting fifteen were saved. One was an influential preacher who was wearing his Masonic pin. I am glad to report to you that he now is a saved man, and his Masonic pin is seen no more. He now is preaching the pins off from his brethren. Amen!

"I have held meetings in eleven towns and I have not failed to expose the Devil in his secret lodge masks. Pray for these people. They tried to mob one brother. Pray for me. Jesus said, 'I am the way,' so I am going that way.'

"(MRS.) HANNAH CHANDLER."

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WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 25 cents, postpaid.

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NATIONAL CHRISTIAN ASSOCIATION

850 W. Madison St.

CHICAGO, ILL.



CHRISTIAN CYNOSURE



Vol. L.

CHICAGO, JULY, 1917

Number 3

His Praise Is in the Wrath of Man

J. G. Whittier.

Across the sea I heard the groans
Of nations in the intervals
Of wind and wave. Their blood and bones
Cried out in torture, crushed by thrones,
And sucked by priestly cannibals.

I dreamed of Freedom, slowly gained
By martyr meekness, patience, faith,
And lo! an athlete grimly stained,
With corded muscles battle strained,
Shouting it on the fields of death.

I turn me, awe-struck, from the sight,
Among the clamoring thousands mute;
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

* * * *

God reigns, and let the earth rejoice!
I bow before His sterner plan,
Dumb are the organs of my choice,
He speaks in battle's stormy voice,
His praise is the wrath of man.

Yet, surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war and lay
Its sword and spear to rust away,
And sow its ghastly fields with flowers.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

ANNUAL MEETING AND CONVENTION NATIONAL CHRISTIAN ASSOCIATION

**Report of Addresses, Testimonies of Seceders, Reports of Officers, etc., and
Notes on Convention Held in First Reformed Church,
Chicago, May 28th, 1917.**

NOTES ON THE ANNUAL CONVENTION.

We owe a debt of gratitude to the Consistory and members of the First Reformed Church, Roseland, Chicago, and to their pastor, Rev. John F. Heemstra, for the use of their church buildings for our Annual Meeting and Convention on May 28th last. To the cordial spirit of fellowship and co-operation of this and neighboring churches is due, in large measure, the success of the Convention.

The morning and afternoon sessions were held in the Sunday school building adjoining the church. The morning session and part of that in the afternoon were devoted to business reports of the officers, field agents and the editor of the CYNOSURE and the election of officers for the coming year.

The officers elected to guide the work of the Association for the current year are: Rev. D. S. Warner, president; Rev. John F. Heemstra, vice-president; W. I. Phillips, secretary and treasurer; Mrs. N. E. Kellogg, recording secretary, and James E. Phillips, assistant secre-

tary and editor of the CHRISTIAN CYNOSURE.

The Board of Directors consists of Rev. P. A. Kittilsby, Rev. A. H. Leaman, Pres. C. A. Blanchard, Mr. G. W. Bond, Rev. D. S. Warner, Rev. G. J. Haan, Rev. T. C. McKnight, Mr. George Slager, Rev. M. P. F. Doermann, Mr. H. A. Fischer, Jr., and Rev. Wm. M. Trap.

Friends voted into corporate membership at the Annual Meeting were: Dr. J. Ball, Hanover, Ontario, Canada; Miss Laura L. Heath, Chicago, Ill.; Mr. George W. Pike, Chicago, Ill.; Rev. J. J. Van Wagnen, Syracuse, N. Y.; Rev. Edwin T. Preston, Kelseyville, Cal.; Rev. A. M. Malcom, Albia, Iowa; Rev. A. H. Brat, Otley, Iowa; Rev. J. W. Sanderson, York, N. Y.; Rev. Martin L. Wagner, Dayton, Ohio, and Prof. Enos H. Hess, Grantham, Pa.

Mrs. Ruth H. Phillips, of Wheaton, Ill., was voted a life membership.

At the conclusion of the business program, in the afternoon session, the address of welcome was given by Rev. John F. Heemstra, pastor of the entertaining church. This address will be found elsewhere in this number of the

CYNOSURE, and will serve to introduce our readers to Rev. Mr. Heemstra, who is the newly elected vice-president of the National Christian Association.

Rev. P. A. Kittilsby responded to the welcoming address. He showed that the opposition of the National Christian Association to lodges is based on moral grounds; that the lodge is deistic and is opposed to every article of the decalogue. "Christ," said he, "did not come to abolish the moral law." Our work is, therefore, of fundamental importance.

"The N. C. A. Work and How to Do It" was the subject of an address by Rev. W. B. Stoddard. He briefly reviewed the causes that brought about the establishment of this association in 1868 and its history to date. He said that if the real object of our work—to get men to have a saving knowledge of Christ—is not lost sight of, then we will never speak in a spirit of antagonism, but of love. The way to do antiseptic work effectively is to use the printed page and the spoken work in season and out of season, but always with the purpose to win men to Christ.

Among the resolutions adopted was the following: Resolved, that the lodge oaths and pledges frequently nullify the civil oath, and defeat justice in civil courts. This had been manifested repeatedly from the trial of Morgan's abductors to the present day."

Rev. M. P. F. Doermann, one of our Directors, spoke very forcefully on this resolution. He showed how the lodge man is taught to hold his obligations as more binding than family ties, and how natural it is then for judges, juries, and public servants who are lodge members to feel bound by their oaths to come to the help of brothers in distress, even though it cause miscarriage of justice. He told of a case which came under his personal knowledge where a criminal escaped the just punishment of his crime because he was a Mason. That this was the reason of the miscarriage of justice, was openly declared even by lodge men in that community. Lodge men, said Rev. Mr. Doermann, should be barred

from judgeships, from juries and from other positions where their lodge relations may interfere with their civic duties.

Another of the resolutions adopted was: "Resolved, that secret fraternities, in their rituals and burial services, teach a way of salvation without Christ, and a code of morals not in accord with the Word of God, and hence are inimical to the soul's highest interests."

Rev. T. C. McKnight, also of our Directors, spoke on this resolution. He had a copy of *Ecce Orienti*, the cypher ritual of the Blue Lodge, published by a Masonic publishing house for the use of Masons. Rev. Mr. McKnight read passages from this cypher work to prove by their own publication that the religious teaching of the lodge is antichristian and contrary to the Scriptures. He also showed that it is also immoral in that its morality is partial and by implication does not apply to those outside of the order.

President Blanchard spoke on the following resolution: "Resolved, that the obligations imposed upon members of secret societies to conceal the teachings and practices of the lodge from husband, wife, or child, is contrary to the divine constitution of the family, and tends to discord, divorce, and the disintegration of the home."

He showed that the family, a divine institution, is fundamental to the welfare and purity of both the church and the state. Organizations composed of men alone tend to deteriorate in character, as is illustrated by the history of the Jesuits and by the vices that attend armies. Secret lodges, as illustrated by the Freemasons and Odd-Fellows, for these and other reasons, tend to lower the character of their members and consequently to disintegrate the home.

The evening session of the Conference was held in the main auditorium of the church and was attended by between six and seven hundred. Two anthems were well rendered by the choir of the church. The address of the evening, by Rev. E. J. Cryer, District Elder of the

Free Methodist Church, and the testimonies of seceders are given elsewhere in this number of the CYNOSURE. A generous offering of \$36.81 was taken to defray the expenses of the Conference.

We regret that more of our friends could not have been present with us. It would have done you good and it would have done us good, too.

If you want a great inspiration, plan to come to the Semi-Centennial Conference of next year. We are working on the program now and can promise you something well worth your while to plan to come and stay the three days of the Conference.

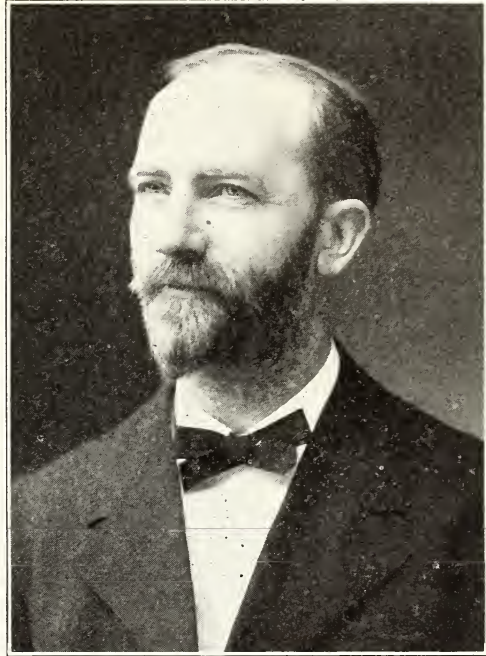
HEATHEN SHRINES.

[Address of Welcome by Rev. John F. Heemstma, Pastor of First Reformed Church, Roseland, Chicago, to National Christian Association Convention, May 28th, 1917.]

I realize more and more as I look into this thing, that the work of the National Christian Association, the Christian work that this association stands for in rescuing people from the grip of the lodge, and keeping others from getting into that grip, is of the nature of missionary work.

I want to tell you about a statement that I read in a letter that came to me very recently from our missionary in Japan, Albertus Peters, who is trying to reach people with Christian truth through the newspapers. In the last letter he sent me, there was this statement. A young Japanese who formerly had professed Christianity, had fallen away, but was again won for the faith by the work that Mr. Peters is particularly prosecuting. This young man became an inquirer, and wanted to again become a member of the church. He appeared before what we would call a Consistory meeting, and they heard his confession, and decided that it was all that could be desired, until they asked him on one point, and here, Mr. Peters said, they ran up against a snag. The question was as to his position on the matter of ancestral worship: the Buddhist ancestral worship and the Shinto ancestral shrine in the village in which he lived, and he replied that it was his purpose to keep

up the ancestral worship at the Buddhist and Shinto shrines; that he thought it might be done, and he be a member of the Church of Christ at the same time. Only at stated seasons would he worship at those other shrines. He thought that ancestral worship was not a matter of religion, but was simply a patriotic way of showing his sympathy with, and his at-



REV. JOHN F. HEEMSTRA.

tachment for the great deeds of the forefathers. In fact, he said that the government had declared it to be a patriotic duty and not a matter of religion. And so he proposed to keep that up.

Mr. Peters wrote in his letter that they were astonished at his stand and that it was a comparatively new phase of the matter with which they had to contend. Formerly, twenty or thirty years ago, when a person was converted to the Christian faith, there was no question but that he would break away from idolatry of every kind, but sentiment had changed now and people were asked, for patriotic reasons, to maintain their relations with the glorious past of the Japanese people, by continuing their worship at these ancestral shrines, and so it was a new thing they had to contend

with to enlighten the people on this point. Well, to make the story short, they did succeed in getting this young man to see the untenable character of his position and he gave it up and declared he would have nothing more to do with ancestral worship.

Now, I was thinking as I read Mr. Peters' letter how very similar that sort

and at the same time and at stated seasons, whenever it may seem fitting to them, also to worship at other shrines. They say, "That is all right. Surely the Church ought to be satisfied with that." They think that they are all right when they are in the church—if they conduct themselves properly as church members, and that the church has no concern with



FIRST REFORMED CHURCH, ROSELAND, CHICAGO, ILLINOIS.

of argument is to what we have to contend with, all through the Christian Church, in the matter of the position that people take with respect to the lodge. There is no question that anyone who will inform himself on this matter, will see that those people who are lodge members and who go to lodge meetings and take part in their rites and ceremonies are worshipping at shrines that are other than the Christian altar. This is what people want to do; they want to do both; they want to be considered Christians—be members of the Church,

them outside of that. Oh, my friends, this is the thing that we have to contend with. We have heathenism about us of which people must be advised.

Verily, this work of the National Christian Association, in spreading this light, and getting people to see these things, is missionary work. It seems to me that, however one may be called by the name Christian and with whatever church he may be connected, if he, in addition to his relation to that church belongs to an organization that is maintaining a worship that is not Christian, that

is a species of heathenism which he is maintaining, just as much so as was that young man in Japan who wanted to continue the old relations with the heathen religion—the ancestral worship—and at the same time be a member of the Christian Church, for reasons that he had in his own mind, but which were not consistent with the Word of God. Oh, I pray that our people may see these things, and break away as this young man did.

SECEDERS' TESTIMONIES.

[Given in the evening session of the Annual Convention, May 28th, 1917.]

Dr. Blanchard: We shall now have the pleasure of listening to a number of our brothers who have been lodge members, but who have been led by the Spirit of God to abandon secret associations.

Greek Letter Fraternities.

Before calling upon those who are present, I will read a letter from one who is not able to be here: our friend, Mr. Thomas E. Stephens, the author of the tract "Suppose," of which now something like four millions of copies have been distributed without cost. Already thousands of persons have registered themselves as Christians because of the reading of this tract. If any of you desire the tract, you can secure it by writing to Mr. Thomas E. Stephens, the author of this note which I am about to read, at 808 North La Salle Street—the Moody Church—and if any of you have not already read that tract it will be for your own edification to secure it as well as a help to others. Brother Stephens says:

"Regarding my connection with the Greek letter fraternity while in college, will say this: That when I entered the fraternity I did so in almost entire ignorance of the general character of such organizations and their tendency toward worldliness and conviviality.

"The fraternity which I joined was the only one in the university at that time whose members were church members and professing Christians. None of them was addicted to tobacco or profanity or other evil habits, and in fact several of the boys had the ministry in view; and yet less than ten years afterwards when I returned I was shocked

to find that my old fraternity had deteriorated into a smoke house, and was no better in other respects than the other fraternities, against whose worldly customs this particular fraternity had been organized as a protest. The leaven of evil in the close interfraternal relationship which existed in the school had inevitably leavened the whole lump.

"Shortly afterwards I asked that my name be dropped. My request was refused, but I have never since regarded myself as a member. I *could* not continue such a fellowship as this with unbelievers and be true to God.

"The reference to 'secret lodgism' in the 'call to prayer,' which I handed you to-day, indicates what my convictions are regarding the lodge question.

"I am with you in your great work of Christian enlightenment. Your most cordially, THOMAS E. STEPHENS."

Modern Woodmen of America.

Dr. Blanchard: I would suggest that the friends whose names I shall announce come to the platform, where I am sure they will be better heard. First, if it please God, we will hear from Brother Otto Schroeder, who belonged to one of the Woodmen organizations.

Mr. Otto Schroeder: I greet you in the name of Jesus. It was in 1902 that I joined the Modern Woodmen of America, but before that I was a member of one of the largest churches on the south side, Chicago. The church had a sick benefit organization for the members. We all paid our twenty-five cents dues every month, and if anyone was sick he received from three to five dollars a week. There was more or less quarreling in that benefit order of the church which turned my heart against the order. They would give us ten or twelve weeks' sick benefit, and then fight over giving any more. If a poor man or woman was half dead, they would have to send a certificate from the doctor to show that they were really sick. So I said to myself, if they do like that in a benefit order in the church, why not join a lodge?

Friends, in 1902 when I joined the lodge, I was a church member, but from 1912 until to-day I have been a child of God. I do not have to knock at the

outer door now and give my password to any one. Christ knocked at my heart and I let him in, and now I have no need of the Lodge. If any one here belongs to any order, I beg of you to-night, not for my sake, but for the Lord's sake, to give it up. "Come out from among them, and be ye separate, and touch not the unclean thing."

When I was a member of the lodge I used it as an excuse to hold out part of my pay from my wife. I would tell her that "We have something going on at the lodge meeting to-night; we are going to do something fine at this meeting"—a lie of course—and I would keep about five dollars out of my pay. (I not only robbed my wife of five dollars, but I robbed her of five dollars a month for many months.) I said it was for a lodge meeting, but I threw the money over the bar of the saloon. In the lodge anteroom, when we had a "stag," we would have a barrel of beer. Nobody brought in the beer—we were not allowed to—it just rolled in. A glass and cigars were provided and pretty soon we would be so drunk we would not know anything. One night I rode about for two hours trying to find my home in Thirty-fifth street, and when I got home in the morning my wife said, "You must have had an awful big initiation," and I said, "Yes, and I owe a man two or three dollars. Some fellow died and he had no money, and we donated to the widow." I got the money by lying. When you give Jesus Christ your heart and get right with God you will never do that.

When I gave my heart to Jesus Christ I said to the Lord, "You take possession of my life, and everything I have belongs to you." That night, when I went to bed, I thought, Shall I serve the lodge or shall I serve God? I was insured for a thousand dollars, and the thought came, What if I should die—I have four boys at home, but no money. Then another thought came to me, We must have a mighty poor God if he can not care for his children in this world. I guess I can trust him to take care of all my family. When I got up in the morning I said to my wife, "You write and tell that clerk of the Modern Woodmen, Auburn Park, 7923, that I am through

with the lodge." I tell you, friends, after you take Jesus Christ for an example, you will not have any fellowship with any lodge.

If every lodge member here will just get down on his knees before going to bed to-night and ask the Lord to open his eyes, he will find it will be the same with him as it was with me.

The Royal Neighbors.

Dr. Blanchard: I wish we had the whole night before us, for this is intensely interesting. I am going to ask Mrs. Otto Schroeder to tell us about her experience in The Royal Neighbors.

Mrs. Schroeder: I am very glad to stand here as a witness for Christ to-night. I have been a member of the Royal Neighbors lodge. When I was converted, and Christ came into my heart, I thought, What shall I do with this lodge? If it is a sinful thing to belong to it I do not want it. I prayed over it, and went to bed. I wanted to join a mission at that time, and I thought to myself, They do not receive lodge members there, so if I join the mission, I cannot keep the lodge. What shall I do? Will I take the lodge and leave Christ? No, because I once was so unhappy, but the night I accepted Christ, he made me so happy that I would not leave Christ for the Lodge. I am just going to pray about it." They say that if you pray, God will direct you by the Holy Spirit, and so I prayed; but that night I could not rest; I woke up every few minutes, and the only thing that was on my mind was this lodge, and what to do about it. Finally this verse came to me, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what connection hath light with darkness." You know well enough that light and darkness have no fellowship, for if it is light, it is light, and if it is dark, it is dark. I thought, "I do not want to live in darkness, but if I live in sin I will be in the dark."

In the morning, I said to my husband, "I had an awful time last night with the Lord, and I just must give up that Lodge." He said, "What are you going to do about your insurance if you do that?" I said, "The Bible says that God will take care of widows and orphans.

I am going to write a letter to the recorder of the Royal Neighbors and tell her I do not want any more fellowship with the lodge." I sat right down and wrote the letter. When I met the recorder the next time she would not speak to me. When I was in the lodge meeting and associated with them and took part in their dances, which they had every month or so, I was all right. The money that they took in at their dances would go for dresses and suits and gowns for the officers of the lodge, and the poor common members would hardly get a decent handshake.

I praise God to-night that we don't need any password to come to Christ; prayer is my password. If I came to the lodge door, and had forgotten the password, I could not get in until the outer sentry would say, "Is Neighbor Schroeder in good standing?" Praise God you can come to him without any password if you will open your heart, he will quickly come in and sup with you, and you with him, and you will not be thinking, What am I going to do when I die, for I have no money. Praise God, he will take care of this body when I die. I know my soul will go to heaven, and I know I have assurance that in Christ I shall not fear death, because he will go with me. I pray that if there are any lodge members here to-night, who think it is all right to be a member both of a lodge and a church, that they will ask God to open their eyes that they may distinguish the right from the wrong. They will never regret it. I never have regretted the day that I wrote that letter. My determination is to serve Christ and not the Lodge, because you cannot serve two masters at one time.

The Farmers' Alliance, A. O. U. W., and Masonic Order.

Dr. Blanchard: Professor W. F. Rice of Wheaton, Ill., will speak next:

Professor Rice: I have never, at any time, in any public way, spoken of my connection with any secret organization, or expressed my feeling in regard to that matter, but I have frequently in private counseled with young men and with others, as to the undesirability of a Christian wasting time and substance in them.

When I was a young man, my best friend, a neighbor boy, and I decided we would join the Farmers' Alliance, which afterwards became the Populist party. We were farmers, and some of the best men among our neighbors were members of the Farmers' Alliance. It seemed to be a social organization. We joined, and continued our membership for some months. Both of us held offices in the lodge, but it became political, intensely political, and, we believed, un-American. So we quit, and never went back. Our names were dropped for nonpayment of dues.

At another time, in a small town, there was the Ancient Order of United Workmen. Some of the best men of the town were members of it, and my neighbor across the street, with whom I was particularly friendly, was a member, and he suggested that I come in, and I did. Now that was an unusual lodge. We were asked to allow our hall to be rented on some nights for dances. We declined and told them we would not have our lodge meeting in a room where dances were held. It was a very unusual lodge in that way, but it was not long before certain things developed in that lodge that somehow or other did not seem just right to me. Well, I was suspended again for nonpayment of dues. I had paid in quite a bit, for it was an insurance order, and of course I forfeited a thousand dollars of insurance.

Later on I was in another town, where about all the decent men were Masons, and it seemed as though to join would be a nice thing for my work. Now, you see, before I get through I will convict myself of having been several kinds of a fool! I joined the Masons and they made me chaplain. Well, I could not talk to the Lord in the words they had in their book, so I prayed in my own customary way. I was informed that the lodge was not a church meeting, and that I should pray the prayers that were in the book; that some people would be offended if I prayed in my way. It was not very long before I was suspended for nonpayment of dues. I asked them to expel me, but they would not do it; I was just suspended for nonpayment of dues.

There are good things about some of

these lodges, and there are bad things in some of our churches, so that church members, because of their own shortcomings, often cannot say all that they ought to say against the lodges. There has never been, to my knowledge, anything of real good that originated in any of these secret orders. All of their acts are imitations. Men cannot gather together long in secret bands and maintain an organization with a high purpose, because it is not in secret that high purposes are propagated.

Whenever a young man comes to me and talks to me about the practicability of belonging to any sort of secret order, I tell him my experience and thus far the relating of my experience seems to have had a good influence and has kept them out of secret orders.

The Odd-Fellows and Three Other Orders.

Dr. Blanchard: We will now hear from Mr. J. B. Murphy.

Mr. Murphy: I think this meeting to-night is a direct answer to prayers which I have been praying for one year, and I trust that my testimony will glorify God.

The matter of secret orders has always interested me, and I have been told by many Christians that it was not right to belong to secret orders, but I could not get any satisfactory reasons from any of them. Now friends, the Bible says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him." I went to God in prayer and asked him to make it plain to me if it is not right to belong to fraternal orders. I had been a member for four years and can heartily endorse all that is said here to-night both for and against the orders. They are doing some good, but they are not causing men to be "born again."

I will tell you how the revelation of the evil in fraternal membership came to me. Less than two weeks ago I was a member in good standing of the Odd-Fellows—my dues were paid until July, in fact. Over on Desplaines street, near West Madison, I was in a street meeting with a group of workers from the Moody Bible Institute and had just given testimony when an elderly gentleman stepped close to me. He asked me

where I was from and my name, and said, "I see that you are on Odd-Fellow." I said, "Yes." And then I asked him if he was a Christian, and he said, "Yes, and for that reason I could not be an Odd-Fellow." I told him that I had taken this stand, that if there was anything in my life that hindered my receiving all that God had for me, I would put it out of my life. He commended that position and left me, and then I forgot all about the occurrence.

A couple of days later I received a little tract through the mail. I did not know where it came from. I did not know who in Chicago knew me. I had only been here a short while, having come from West Virginia. I was struck with the headlines of the tract, which were these: "Odd-Fellowship a religious institution and a rival of the Christian Church." When I read that it seemed to me that I heard the voice of the Master saying, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Then and there it dawned upon me that I was serving that institution which was really a rival of the Church of Jesus Christ, and again I seemed to hear the voice saying to me, "Ye cannot serve two masters" at the same time.

God will give any man light who earnestly seeks light and comes to him in the right way. I was wearing all my emblems—my ring and stick pin—when I came to that part of the tract, which read: "'The Holy Trinity,' 'Triune God,' any recognition of Christ as the Saviour of the world, or as a second person of the Godhead, are purposely omitted in order that Christian, Jew or Mohammedan may unite in these prayers." (Grosh's Odd-Fellows' Manual.)

And then again I read this: "The Sovereign Grand Lodge at the session of 1888 had the following question submitted to it for its decision: 'Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?' In giving his decisions, the Grand Sire, after defining the word sect, uses these words: 'In this sense, Christianity is a sect, hence it is inexpedient, and, I think, unlawful, to make prominent mention of it (the name of Christ) in lodge work.'" (Official Report No. 58.)

That was enough for me. I took off my emblems, and went for my case to tear up my receipts, but I thought, No, I have promised whenever I drop my membership, to return my receipts, and make my reason known. Therefore I sent my receipts in with this letter, in which I took advantage of the opportunity to give them a little Gospel:

"Chicago, May 26th, 1917." (From the date you see I am just a little chick pecked out of the fraternal orders' shell, during the last few days.)

"I am enclosing my receipts with the request that I be permitted to withdraw my name as a member of the Order. The enclosed pamphlet will explain why. I do not wish to remain longer a member of an order that forbids the use of the name of Christ in lodge work, and in their prayers. I know that it is through the Lord Jesus Christ that I am saved; saved from the power of sin, death, and hell, and therefore I cannot fellowship in any way where I cannot worship in the name of Christ. 'He that honoreth not the Son, honoreth not the Father,' so if we would honor God in our lodge we must honor his Son, whom he gave to us. 'He that despiseth my law, dieth without mercy.'

"If we throw Christ out of the lodges to keep from offending Jew or Mohammedan, we might as well throw him out of our homes. If we are guilty of this I tell you, upon the authority of God's Word—upon which the lodge seemingly lays so much stress—it will be a 'fearful thing to fall into the hands of the living God.' If the charges in the enclosed pamphlet are not true, and cannot be sustained in detail, I will gladly remain a member of the order and will make public apology for this letter."

I wish always to give God the glory and thank him for using me since that time, less than two weeks ago, in leading two men out from the Odd-Fellows order, and I have another almost out. I believe in serving the Lord with the whole heart. I wish to glorify God for revealing this thing to me.

After I had read this tract and withdrawn my membership I began to wonder where it came from, and my conversation on the street with the elderly gentleman came back to me. I saw the ad-

dress given on the tract was 850 West Madison street, and I decided I would go and see what kind of a place it was, and what kind of work they were in, and lo and behold! there I met the elderly gentleman that I had seen on Madison street, our brother, Mr. W. I. Phillips. When I told him how the tract had blessed me he was very glad and asked me over to testify to-night. I wish to give God the glory for the way in which he sent Brother Phillips to me and revealed things in answer to prayer.

THE CHURCH VS. THE LODGE.

BY REV. E. J. CRYER, DISTRICT ELDER, FREE METHODIST CHURCH, CHICAGO.

[An address delivered at the Annual Convention, National Christian Association, in Chicago, May 28th, 1917.]

In addition to the Scripture already read in your hearing to-night, I wish to read a portion found in the 28th of Deuteronomy, the 13th and 14th verses: "And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them; and thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after gods to serve them."

The subject for this evening, according to the program, is "The Church vs. The Lodge." I do not know whether that is worded just right or not. Maybe it is, fundamentally—that is, if matters in the Church of God at large were as they should be. If the church were more active along the line of agitation against membership in lodges, probably there would not be so many lodges as there are.

I may say that it has been, and is to-day, and ever shall be, true that the Church of God is a divine institution, and that secret orders, as long as they have existed and as long as they shall remain, are human institutions. We ought therefore, as Christians, to investigate this human institution and ascertain if it merits our support. Many people, I fear, fail to do this. I am persuaded that the church must meet the challenge of the lodge, for it has challenged the church in many ways. Since their name is legion, we can

only treat them as a general proposition, and consider some of their claims along material and religious lines.

The Church Excels in Charity.

Their mode of comparison, it seems to me, is not fair, inasmuch as they compare the highest type of their work with the lowest order of work that is carried on by the church. This is especially true in regard to temporal and charitable work for it is in these respects that they, on the whole, make their greatest claims, and compare their work with that of the



church. Charity and temporal help relate to the lowest sort of work accomplished by the church—important and very proper in its place—but even in this, the church excels. Take, for example, the extensive giving of church people as evidenced by the homes that they build for aged people, and for orphans, and the help extended to those in the community who probably do not give towards the church, or at least do not contribute much of their means for its support. We all know that the church constantly accomplishes more along that line than the lodges. Then there is also home and foreign missionary work to which young men and women in the prime of life have given themselves by the score for the betterment of humanity, even when there were great personal sacrifices involved and no hope of personal gain. And then,

again, there are millions of money given for the work of home and foreign missions where the givers can not expect any personal gain, but they give it because of their love for Christ and his Church.

Their claims, and their positions are also misleading. I met a man some years ago who gave me a very warm handshake. He was seventy-two years old, and gave me a strange look while he gripped my hand in a way that aroused my curiosity. Then he said, "You are not a Mason, are you?" I said, "No," and that gave me an opportunity to inform him regarding my position upon that subject. I was surprised when he expressed himself as satisfied that his future destiny would be perfectly satisfactory if he were a good member of the lodge. I had a feeling of sorrow for the man, who, though he was that old, so near the end of the life in this world, was trusting to his membership in an order of that character for immortality. He did not make any profession of ever having been converted to God and of a belief in Jesus Christ as the only Saviour.

"The American Church."

A few weeks ago I heard a man, who was a candidate for alderman in this city, speaking in a meeting in which he said that he belonged to a certain church, but was not active in church work. He also said that he was a member of fourteen secret societies, and was very active in that line of work. And then he made another statement that aroused me, when he referred to these societies to which he belonged as The American Church. I say that that statement aroused me and made me wonder what we are coming to, when a man will publicly take a position of that kind, and style the lodges, The American Church. That is one reason why I felt that perhaps my topic is not stated exactly right for the Lodge may be working more against the Church than the Church as a whole is against the Lodge. I believe branches of the church of God are active along this line, but the church as a whole, I fear, is not doing what she should to enlighten the people regarding these matters.

Regeneration Through Law Impossible.

We find that the Lodge takes a part in men's religious life and substitutes mem-

bership in the Lodges for membership in the Church of God. It seems to me, when it comes to that point, that we, as church people, should again lay a formal protest and assert our position that the Church must be supreme. We have derived our authority for the position we take from the Word of God, this book called the Holy Bible. In this particular there should be no uncertain sound, for it is the one book of authority in the matter of morals and acceptability before God. The Holy Spirit, through this book—God's Word—regenerates men who have been ruined by sin and makes them new and good. When it comes to this point the Church of God is far in advance of anything that the Lodges may claim. The fact is, that the Lodges have been trying to make men physically and mentally and morally perfect through law. The Lodges will only take the best material, but the Church gets hold of the lives of men and women which have been wrecked and well nigh ruined, by sin, and it makes men new, and good. And after the church has accomplished that work for some of them, then the Lodges come along and are glad to take them in. But the Lodges are powerless to effect the work of regeneration which the Church has accomplished. So when they begin to talk about the Lodges being the "American Church," I say, we want to sound the alarm with no uncertain sound. The Church stands out clear and beyond the best the Lodge may do for its members. I am not belittling any of the good things that the Lodges may accomplish, for it is a pretty bad institution, indeed, that has not some good things. But when they compare themselves with the Church, and say that a member of the lodge is all right, and if he lives up to its rules and regulations he is just as good as the members of the Church, and has an equal chance for eternal life—then I say, on the authority of the Word of God, we must protest.

Cannot Serve Two Masters.

Without the enlightening and purifying influence of the Church, there would not be very much material for the lodges to work on. And if that be true, then the Church should be thoroughly awake on this matter, and they should not let the material that they have already produced

be utilized by the Lodge, for its selfish purposes. When I was pastor in a town in the northern part of this state, one church in that town publicly announced that they had given up their weekly prayer meeting because so many of their members belonged to the lodges, and the lodges had so many meetings that the members could not attend them both. And so the Church gave way and the prayer meeting was given up, and the lodge meetings continued. I do not blame the lodge so much for that condition as I do the church. Undoubtedly the church was willing to give up its meetings. She should have been alive to her own interests; she should have felt the importance of these services. And so I say that the Lodge interferes with the Church by encroaching upon her financial support and upon the support in the matter of time which is necessary for her. I think that is very plain that the two institutions will not work together. Or, shall we look at it in this way: If the work of the church is of first importance, and it is, and the opportunity for service of almost every character is unlimited, then why divide the time and money and give a part to that which will detract from the church? The church needs it all, and offers service that demands all of the time and money of its members.

It seems to me that it is very plain that the Church of the Living God, which is founded upon the Rock against which the gates of hell shall not prevail, should take no second place, nor even an equal place with any institution. But she should maintain the place that God designed that she should occupy, and go forth and meet the challenge of evil in every institution that would divide or detract from her powers. Only thus will she accomplish the work that God designed that she should do.

REPORT OF BOARD OF DIRECTORS.

The Board of Directors, consisting of eleven members, held six bi-monthly meetings and three special meetings during the year. The interdenominational character of the National Christian Association is shown from the fact that the members of the Board are drawn from six denominations. We mention this fact to correct the impression of some that the

National Christian Association is a denominational affair.

The past year was one of the best in the history of the Board. There has been an enthusiasm and a spirit of special personal interest which has greatly increased the effectiveness of its service for our Cause. The financial situation is one that has often engrossed our attention during the year. Because of a shortage of funds, we were obliged to discontinue the meager cash salaries which had been paid to certain of our southern workers, but continued their salaries in CYNOSURE subscriptions taken by themselves. We regretted that this action was necessary, but there was no help for it. The withdrawal of financial support has undoubtedly lessened the service of these workers somewhat, but their loyalty to the Cause has not abated and, in spite of the financial handicap, they have faithfully presented the truth concerning the lodge.

We should also speak with appreciation of the lecture work done by Rev. F. E. Allen of Nebraska, by Elder G. B. Crockett in Arkansas, Miss A. E. Randle in Louisiana, and Mrs. Hannah Chandler in Texas. None of these friends have received a salary. These gratuitous services have not been rendered without there being heaped upon the workers abuse, ostracism, and even threats of death. Truly their reward is not in this world.

Eastern Secretary W. B. Stoddard and Field Agent M. A. Kelsey were the only other field agents of the Association. Secretary Stoddard labored during the entire year and Field Agent Kelsey until the close of 1916. Not for many years have we had a more acceptable lecturer than Mr. Kelsey, and it was with keen regret that our financial restrictions made it necessary to dispense with his services.

Your Board has sought in a more definite way than heretofore to secure the co-operation of the denominations which bear a testimony against the secret lodge. One denomination, the Christian Reformed, has been very helpful for several years past, and this year more so than ever. We trust that other testifying denominations will become active supporters of the National Christian As-

sociation. We are called upon for information and assistance by pastors and Christian workers from all denominations. Denominations, therefore, which have a testimony against the lodge ought in a very positive way to become identified with and supporters of this Association.

Two of the members of our Board have made special appeals under their own signature to the churches of their denominations for financial help. This resulted in receipts of over \$250.00, and more is coming in. As the amount asked from each church or society was only \$5.00, and as the responses are still coming in, it will be seen that they have been quite generous.

One of the serious problems confronting the Board has been the increased cost of publishing the CYNOSURE, which today is twenty-five per cent. more than it was before the war prices in paper and printing began. We considered raising the subscription price of the CYNOSURE to \$1.25, as our distress in this particular would then be removed, but after due consideration it was decided that it would be a better policy to secure a thousand new subscriptions, for by so doing there would result the double advantage of reducing the cost of the magazine per copy, and at the same time increasing its usefulness by its wider circulation. The members of the Board have agreed among themselves to try to secure five new subscribers each. We trust there will be many loyal friends who will likewise aid.

Your Board of Directors has adopted a plan which we believe will enable the Association to secure a larger number of antiseoret addresses at the minimum of cost. It is our purpose to offer five dollars and expenses to an approved list of ministers who will deliver addresses on the lodge in churches other than their own, but of their own denominations; they in turn to have an offering taken at such meetings for the Association. This, it is believed, will in many instances cover the cost of the lecture and leave a balance with which to extend this plan of lecturing.

Work has been done in Pennsylvania, Iowa, Nebraska, New York, and Washington, where local associations exist, as

well as in Illinois, Arkansas, Massachusetts, Vermont, New Hampshire, Maine, Missouri, Michigan, California, Louisiana, Texas, Georgia, Wisconsin, Kansas, Minnesota, North Dakota, Tennessee, and the provinces of Ontario, Saskatchewan, and Nova Scotia, Canada. This list does not include the work of tract distribution, etc., where the workers have ordered and paid for their own supplies. If a record were kept of all such helpers, it would undoubtedly show work accomplished in practically every state in the Union.

Trust funds in the care of the Association have been faithfully administered



and the books audited by an expert accountant.

The Carpenter building has been kept in good repair, but no alterations or improvements of moment have been made. The building, with the exception of that part used by our office, is occupied by the Helping Hand Mission, under the control of the city missionary society of the Christian Reformed churches of Chicago.

We recommend to the Annual Meeting, for corporate membership in the National Christian Association, Dr. J. Ball, Hanover, Ontario, Canada; Miss

Laura L. Heath, Chicago, Illinois; Mr. George W. Pike, Chicago, Illinois; Rev. J. J. Van Wagnen, 911 Westcot, Syracuse, New York; Rev. Edwin T. Preston, Kelseyville, California; Rev. A. M. Malcom, Albia, Iowa; Rev. A. H. Brat, Otley, Iowa; Rev. J. W. Sanderson, York, New York; Rev. Martin L. Wagner, Dayton, Ohio, and Prof. Enos Hess, Grantham, Pennsylvania.

EDITOR'S ANNUAL REPORT.

BY JAMES E. PHILLIPS.

Last year, when requested to make a report, we thought that once would suffice, as it seems as though the monthly visits of the CYNOSURE are in themselves reports. But we shall take this request as a call upon us by the CYNOSURE family, and feel about it a good deal as did Bobbie, whose mother, not being prepared to receive callers, asked him to show them to the parlor. Seeing the visitors glancing around the room, he said, "Well, what do you think of our stuff, anyway?" We are not only going to show you "our stuff" in the parlor, but will take you on a tour of inspection over the whole CYNOSURE house.

An editor in our work needs to be an optimist, not the kind who is defined as "one who does not care what happens, so long as it doesn't happen to him," but he must be a real optimist. He must believe that he is in the Lord's service and that in God's own time he will give the victory. If he is not an optimist, the weight of the opposition and the extensive reading of the literature of the other side will depress him and quench his fire.

We appreciate very deeply the kind words about the CYNOSURE that have come to us in our correspondence. We appreciate them all the more deeply because of the fact that we never would have chosen for ourself an editorial chair. We took up the editorial work with a good deal of misgivings as to our ability to render acceptable service. We felt as the old ducky is reported to have felt, who, after three weeks of married life, returned to the parson and wished him to untie the knot. "But you must remember, Sam," said the parson, "that you took Liza 'for better or for worse.'" "Yassir, I knows dat," re-

joined Sam, "but—but she's wuss dan I took her for."

The editorial chair really is no sinecure. Some articles that we receive are very carefully prepared and are neatly typewritten. These require little attention, and we are grateful for the care bestowed upon them by their authors. But we also receive all sorts of contributions, written in all sorts of ways, some fairly presentable and some decidedly unpresentable, and to evolve them into readable articles is not always an easy task. Some may ask, Why is this necessary? The CYNOSURE has no competition, why exercise such care? True, we have no competition in subject matter, but we do have very strong competition in literary tone. The CYNOSURE is constantly going to new readers who will judge it—be attracted or repelled—by its neat and businesslike address, or its mussy appearance; by the sober, forceful statement of facts, or hysterical vaporizings; by the statement of known or provable truth, or the admission of careless half-truths which are fair to neither side. If we would attract and hold thoughtful people, we must produce a magazine worthy of their attention. Do not expect too much of your editor, however, for he is human. He is not in the same class with the old colored preacher who declared, "I'se gwine to preach a pawahful sermon dis maunin'. I'se gwine to define the undefinable, I'se gwine to explain the unexplainable, an' I'se gwine to unscrew the unscrutable."

The editor not only has the pleasure—and indeed it is a real pleasure—of reading the contributions of our friends, but now and then he enters the fray and pays his compliments to Congress, to Sam Gompers, or to some fraternal or other branch of the lodge family. It is much more difficult to write editorials than to edit others' writings, for with the editorials we feel that the responsibility for what is said is all our own. But the CYNOSURE would fall short of its mission and effectiveness if it were not for the articles contributed by our friends. Forty-two friends aided the CYNOSURE with one or more contributions last year. We wish to emphasize our thanks to them

for the important help thus rendered to the magazine and the Cause.

To be editor in the CYNOSURE office means to be proof reader as well. This we sincerely regret, for we very much wish there were some one else on whom to lay the blame for the typographical errors which may be found now and then. Proof reading must be done with care, lest we fall into difficulty with our contributors. I am reminded of a poet who wrote a poem about his little boy, the first line of which was, "My son! My pigmy counterpart." When the poet read his lines as printed he gasped and fainted away, for the printer had set them "My son! My pig, my counterpart."

Now, I think I have shown you over all of the CYNOSURE house except the attic. It is here where we store the unused material—even our own editorials, sometimes. All that is in the attic is not placed there because it is not valuable. Far from it. Sometimes, of course, we receive material that is not suited to our columns, but more frequently we have to lay aside good matter simply because we have not the room to print it. Now and again we go into our attic and bring to light some forgotten treasure with much the same result as did Mrs. Snow White, who had been housecleaning, and said to her neighbor: "Dey is nothin' lak' movin' things 'round once in a while. Why, Ah jes' come across a pair ob slippers under de bed dat Ah hadn't seen foh five years."

Just twenty years ago this month the CYNOSURE was changed from a weekly to a monthly publication, and, excepting the last six issues, the same cover design has been used. The new design adopted in November makes the CYNOSURE a little more modern and attractive in appearance and has met with general approval, we believe.

Last year we reported having printed 375 articles in which some fifty-three orders received attention. This year there were in the neighborhood of 500 articles published, and, classing the various branches of Freemasonry as one, over a hundred different orders received more or less full treatment. It is our aim to make the CYNOSURE as widely effective

as possible, and we are glad to report progress in this regard.

We want to call your attention to the yearly index which appeared in April number of the magazine. We take a great deal of pains to make the CYNOSURE a valuable reference work for pastors and Christian workers who have to deal with the lodge. To this end the yearly volumes are carefully indexed and cross-indexed in such a way that matter on the various orders and phases of the lodge question is easily available.

Some of the articles we have published are worthy of note. Rev. Adam Murrman's "A Threefold Indictment of the Secret Orders" was a very able presentation of the truth.

Mr. Herman Newmark, a converted Jew, a business man living in Tokio, sent an interesting account of how the claim of so-called "brotherhood" collapsed in the English-speaking Masonic lodges in Japan, on account of race antipathy caused by the war.

The Modern Knights of St. Paul, a Sabbath school order for boys, was written upon by Dr. J. M. Foster, and this, together with an analysis of some dozen or more similar lodges by *The Free Methodist*, showed conclusively how thorough is the attempt to secure lodge recruits from among the children of the Sunday school.

We republished at some length a report to the Massachusetts Grand Lodge, upon which a decision was rendered by its Grand Master, on the acceptability of Confucianists and Buddhists as Freemasons. The whole matter was really an argument by high Masonic authorities to prove that Masonry is a religion but is not Christian in its teachings and is not founded on the Bible. There was nothing new to the antilodge man in this report, but it was exceedingly valuable in that it showed that Masonry has not changed in principle in the fifty years of our fight against it and that our reasons for opposing it are just as necessary to-day as they ever have been, and that its teaching is vitally antichristian.

"Rulers Who Are Masons" and "Political Freemasonry," two articles by "Ex-Attache," which originally appeared in the *New York Tribune Weekly Re-*

view, showed the international aspirations and intrigues of Freemasonry.

The Stonemen Club, a secret order seeking to attain the union of all churches by uniting the laymen to the Episcopal church through baptism and the laying on of hands by an Episcopal Bishop, was laid before our readers. This scheme is similar to one used in England, and which almost succeeded in uniting the Episcopal to the Catholic church.

Freedom of speech and of the press, a vital liberty to all true Americans, and one which is constantly being threatened by secret orders and other special interests, was treated by a series of articles by Rev. G. A. Pegram, Ph. D., and by the editorials at various times.

We have continued the publication of the letters of ex-President John Quincy Adams on Antimasonry. From a literary and historic standpoint, these letters are invaluable. We trust that they are receiving a wide reading, especially since the Masons are making strong attempts to claim Mr. Adams, as well as his father, John Adams, as members of the order. The reason underlying such extraordinary claims seems to be that a lie, if circulated widely, will have the same effect with the public as if the lie were the truth.

I must not close without expressing gratitude to the friends of this Cause—our subscribers—who have so loyally stood by us. But the time has come when greater loyalty is demanded. Not since the National Christian Association was organized has the nation been called upon to pass through the stress which is undoubtedly before it. This is a time when all forms of Christian work will suffer because of the insistent demands for help from all sides and because of the diverting of attention from religious things during a time of war. And the CYNOSURE and the NATIONAL CHRISTIAN ASSOCIATION, being among the most unpopular lines of Christian work, are likely to suffer the most unless God's people are determined to carry them forward at all costs. Do not discontinue your subscription whether you personally need the CYNOSURE or not, and if you can possibly afford it, for your dollar helps keep the work going. The editor is not a pessimist. He is

speaking for the Cause, not for himself. He does not say this because he fears that he will be reduced to the condition of the boy who, as a punishment, had been sent to bed without his supper. Late in the evening his father appeared at his door and whispered, "Son, could you eat some honey in the comb?" "Jimny, Dad," he answered, "I could eat it in the brush." Your editor is an optimist and believes that he can count on the loyal support of our subscribers if once they realize the necessity that confronts us. Let us make this next year a better year than ever before, in spite of the obstacles that confront us.

ANNUAL REPORT OF THE EASTERN SECRETARY.

REV. W. B. STODDARD.

It has been said of one who made good on earth that St. Peter met him at the gate and remarked, "You had a pretty hard time down there?" "No," came the reply. Then St. Peter inquired, "What kind of a man are you?" and the reply was, "Why, I am a regular." I think my record will bear out the statement that I have been rather regular in reports for thirty years.

There are always some new happenings, and new experiences to relate. Wisdom in the general conduct of the work comes with the years of experience. One undertaking a great work is naturally filled with enthusiasm and feels that he must exert himself to the utmost or little will be accomplished. It sometimes takes years of experience to learn that it is "not by might nor by power, but by my Spirit." There is danger of counting too much on self and too little on God. As the bird requires two wings to fly, the successful reform worker must realize divine help while putting forth his own effort.

The Prophet Ezekiel had visions, and accomplished wonders. He beheld a whirlwind bright with fire. Four living creatures with a like number of faces and wings appeared in its unfolding. Their faces were like a man, a lion, an ox, and an eagle. They were brave, strong, willing to serve, and keen of vision. They moved straight forward.

Men who have helped in this world have always had visions. The divine fire

giving light enables them to see that which is, and move with a united strength toward that which should be. I have felt more than ever during the year past the tenseness of the conflict, and realized more than ever the need of the voice that should say, "This is the way, walk ye in it." This is a rushing age. Prophecy is rapidly being fulfilled. Iniquity abounds and the love of many waxes cold. In the rushing tide, multitudes of ministers and churches are being carried far out to sea, and are engulfed by the wild waves of worldly conformity. We see churches, in which the fathers stood firm and preached earnestly against the ungodly lodges, surrendering to their power, and dancing to the tune of their silly music.

Many who wish it were different yield to the ungodly forces. How often I have heard it said, "It's no use; you are only wasting your effort!" But, praise God, it is of use; we are not wasting our efforts. The Christ we seek to honor will be reigning in this world when the cold winter winds howl over the forgotten graves of these faint-hearted. The "Owls" and "Bats" are not to be the permanent organizations in this world. Lodge members may shout and dance in their day, but the time is not far distant when their folly will be apparent to all men. That God blesses those who honor him has been proved again and again in my recent experiences. In arranging for the state conventions I have sometimes been to more than one city before the Spirit has indicated where the meeting should be held. God has indicated the place, and blessed the effort in each instance.

The usual conventions have been held in Ohio, New York and Pennsylvania. They have been well sustained, spiritually and financially, and have greatly strengthened our Cause in the communities where they were held. Not a few have borne testimony to help received in these conventions as well as in other meetings held in connection with them. It is never possible to give the number influenced to renounce their lodge allegiance, but, judging from expressions heard and lodge badges surrendered, I judge it is greater this year than here-

tofore. Lodges have multiplied and are still multiplying. When there are many fishes in the sea, the catch should be greater. Probably a greater number have been kept from going into the lodges than have been gotten out. If, as is said, "An ounce of prevention is worth a pound of cure," the weight of those kept from the lodge snare must be considerable.

I confess at times my fears have been greater than my faith. Like Peter on the water, I have viewed the waves, but when by faith I have made the effort it has always been rewarded. Often on beholding what God has done through my efforts I have had occasion to say to myself, Oh, ye of little faith! When, with Ezekiel, we see the living creatures, the real forces that be, we wonder that ministers should grow cowardly and preach anniversary sermons to worldly lodges.

I have been enabled to give one hundred and forty-five lectures and forty-eight other addresses at meetings held during the year. The approximate number of calls made has been over 2,400 and over one thousand CYNOSURE subscriptions have been secured. Collections, apart from those used in holding the State Conventions, amount to \$367.34. Railroad fares have amounted to \$313.79 and hotel accommodations to \$220.34. Friends have been very kind in offering entertainment in their homes.

In general I may say that the work in the Eastern district is better known and supported because of the efforts I have put forth. Our great cities, New York, Philadelphia, and Pittsburgh, are receiving more copies of the CYNOSURE this year than last. Visits to schools known to be friendly have resulted in good to many who welcomed the truths given. In view of the conditions that obtain, I am happily surprised at what has been accomplished and render all praise to Him who has given the strength needed and blessed the seed sown. That his Kingdom may soon come and his will be done on earth as in heaven is my prayer.

If you witness to anyone about Christ, it will have to be while you are on earth.

ANNUAL REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I praise my God for his merciful kindness and for strength to press upward. It is a great pleasure to account to you in my annual report for my stewardship beginning May 1st, 1916, and ending April 30, 1917.

Since my last annual report death has summoned my dear, lingering, but patient and loving wife to rest from her labor and suffering. It has been an almost unendurable stroke, but I praise Him for strength to endure. I am now feeling composed again.

Brethren, it was twenty-nine years ago last February that I was commissioned by the late Rev. James P. Stoddard to do colporteur and evangelistic work under employment of the blessed and God-sent National Christian Association, among my people and to carry to them a pure gospel of separation from sin of all descriptions and of service to God in spirit and in truth. My trials and tribulations through secret lodge and saloon influences have been sore and at times discouraging, but in his blessed name I have been able to stand and warn my people to "Come out from among them, and be ye separate." (2 Cor. 14-18.)

During the year I have visited and lectured before two state conventions, two Sunday school conventions, and three conferences. I preached 143 sermons, delivered 172 lectures, and made 2,300 house-to-house calls where I read the Bible, prayed, left tracts, and discussed the lodge, the saloon, and other vices. I have distributed 2,500 tracts and have given away 12 Bibles. I have secured 425 quarterly subscriptions to the CHRISTIAN CYNOSURE, which has greatly helped in the shedding of light on the lodge. I have traveled 2,000 miles in Louisiana and Mississippi in this work.

I wish I were able to attend the Annual Meeting in person and get inspiration, but as I cannot I shall content myself by praying for a pentecostal blessing upon those who do attend. I am not in very good health, and ask the fervent prayers of the faithful.

ANNUAL REPORT OF "LIZZIE WOODS."

Mariana, Ark., May 25, 1917.

I have gone about as the Lord led me and, since my last annual report, have visited eleven states, viz.: Oklahoma, Texas, Louisiana, Mississippi, Alabama, Georgia, Illinois, Missouri, Tennessee, Kansas, and Nebraska. You have seen the reports of my worker in my letters in the CYNOSURE each month. I distributed many tracts in these different states and got a few subscribers for the CYNOSURE. Many have been converted in my meetings and many saved from the lodges. My life has been threatened often, but none of these things worry me. God put this work on me and I cannot give it up, but there is something working in me that constrains me to reprove the sin of the lodges.

I got into this work in 1905, through receiving some of your tracts at Dermot, Arkansas, while I was missionary for the Southeast Baptist Women's Association and my God has kept me at it ever since that time. I have no fear of death. He took the fear of death out of me. I work for money or without money. God provides for me in a way I know not of. I don't have work appointed me, but I go where he wants me to go, and he always provides. The people said they would love and help me more if I would let their lodges alone, but my Heavenly Father said, "Cry aloud and spare not." (Isa. 58:1.)

God bless the Annual Meeting, is my prayer. These are perilous times. Dear brethren, ask God to save the poor negroes. Tell him, if the black man does wrong, to let the law have its course with him. Many white people in the South black their faces when they want to commit crimes, and the black man gets punished for it. My friends and fellow laborers in the great work, I have no ill will toward any man. I am only saying this to you because you can speak for my people. Many that are guilty die and many that are innocent die. I know God will put a curse on Christian America if the preacher and leaders don't cry against this great sin. I am praying for all. (1 Tim. 2:1-4, 8.) I cannot keep the tears back, my poor

old heart is nearly broken. May God save our young men, white and colored.

Yours for the work of Jesus,

LIZZIE ROBERSON.

ANNUAL CONVENTION LETTERS.

Whittle Springs, Tenn., May 22, 1917.

As it is impossible for me to attend the Annual Meeting of the N. C. A., I write to say that I shall be with you in spirit, and shall be deeply interested in the report which will be published in the CHRISTIAN CYNOSURE.

My opposition to secret oath-bound fraternities has been lifelong. In my association with those belonging to such orders I have known some good people; but never have I known a deeply devoted Christian who was an active Mason or Odd-Fellow. Association with such orders, I believe, tends to chill and finally destroy vital piety.

Not long ago I conversed with an able, clear-headed minister of the Gospel. He told me he had once joined the Masonic order, honestly believing the membership would give him greater influence over those in the lodge, and he hoped thereby to win them to Christ. "But," said he, "the lodge met Saturday night, and I found that being in the lodge room until nearly midnight, and associating with those I met there, was a very poor way to fit myself for my Sabbath services. I could not afford to spend the hours just preceding the Sabbath in such company."

For years this minister has not met with the lodge. I once asked a minister, "Why are you not a Mason? So many in your church belong to the order?" He replied, "I once considered the matter seriously. I was intending to make the ministry my life work, and I decided that membership in a secret order would not help me to be a real Christian, or an efficient minister, so I did not join. I have never been sorry for the decision I then made."

I trust the Holy Spirit will be with those gathered in the Annual Meeting and that the influence of your deliberations will be far-reaching.

(MRS.) MARY C. BAKER.

Lynden, Washington, May 5, 1917.

I have a feeble hope that I may have

an opportunity to attend the Annual Meeting, May 28th. The Lord bless you and everyone fighting for the worthy cause against the works of darkness.

(REV.) E. BREEN.

Grafton, California, May 20, 1917.

All I do now in regard to antisecrecy work is to distribute some literature and show ministers and others the antichristian tendencies of secret orders, especially the major orders, such as Masonry and some others.

My wife having died over four years ago, I am making my home with my eldest son. My children have all kept out of secret orders. It seems to me the CYNOSURE is getting better all the time. I should like to see the antisecret churches united. Why could not the Radical United Brethren, the Free and Wesleyan Methodists and a few others unite and make a strong church in numbers and influence?

(REV.) P. BECK.

Richmond, Indiana, May 23, 1917.

I wish to send greetings to the brethren at the Annual Meeting of the National Christian Association. I regret not being able to meet with you, but cannot on account of other engagements. I am now associated as field secretary with the American Committee of Armenian and Syrian Relief and am very busy calling the attention of churches and communities to the terrible suffering in Bible lands and imploring their assistance. There is the gravest danger that with all of our own concerns and the heartrending cries from Europe, which we should heed, that we will forget those in the land that first received the Gospel message. "This ought ye to have done and not to have left the other undone."

You will be interested to know that on the 29th I am to have the opportunity, which I missed last year on account of our Annual Meeting, of addressing the ministers of our church belonging to the Indiana Yearly Meeting on what I regard as the greatest harm of the lodge system, and that is its antagonism to our Lord. I felt that I would be justified in taking this much time from my other work, which, however, I shall be serving at the same time and place.

I pray that you may be blest in your gathering and the cause advanced greatly. Yours in Christian bonds,

MEAD A. KELSEY.

Otley, Iowa, May 30, 1917.

Your letter lies before me requesting me to send a few lines for the Annual Convention from the Iowa Christian Association. I shall begin by wishing you God's blessing on your meeting. May he be your light, your strength and your comfort.

As to our work in the state of Iowa, I can do no better than to refer you to the reports of the Convention that have appeared in the CYNOSURE. Many eyes were opened to the truth, but, alas! some young men joined the lodge to see whether things were as represented.

Our President, Rev. A. M. Malcom, is working on this year's program. I am trying hard to raise over three hundred dollars, and our vice-presidents are trying to do their "bit" in getting funds. Secretary Van Zyl is holding his own well.

In these war times I fear we are going to have a repetition of what happened during the Civil and Spanish-American wars—that is, that the lodges are going to reap a great harvest and get many recruits into their ranks. This situation has raised the question in my mind whether it would not be better this year not to hold the usual state conventions but in their stead employ a good man to work among the enlisted soldiers? Is it feasible? I would like to have the opinion of the brethren on it.

A. H. BRAT, Treasurer, I. C. A.

Quail, Kentucky, June 1, 1917.

I will write a few lines to let you all know how I am getting on down in old Kentucky. I have not been idle, though I have not written anything for the CHRISTIAN CYNOSURE. I have enjoyed the reports in the CYNOSURE. It seems to get better all of the time. The June number seems to be the best yet.

I have just gotten home from a tour through Indiana. The lodges have nearly got the people in that state, sure, but I thank the Lord I got some of them to see the evil in the lodges and come out from them.

I found many good people over there that were satisfied with the church which the Lord founded (Matt. 18:18) and desired to glory Him in the church (Eph. 3:21), and not in the Lodge. I want you all to know that I am still on the firing line and am satisfied. The people here in Kentucky have had a time with the lodges until they begin to see them as they are. The Orders have done almost everything against me that they could since I preached my first sermon against them, and the end is not yet. They still threaten to fix me in many ways, but every time they start something against me I turn it against them. You know Christ said to his first preachers, "Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves" (Matt. 10:16). What makes us "wise"? The Holy Scriptures (2 Tim. 3:15-17). The thing for me to do is to search the Scriptures (John 5:39) and it will make me more able than any of the secret order men (Acts 17:11). We must do all things in the name of Christ (Col. 3:17) and not do anything in the name of Masons, I. O. O. F., K. of P., Owls, Bats and Hound Dog (Phil. 3:2).

So, brethren, go on with the good work. I am with you in the one Way.

(EVANGELIST) J. L. DAVIS.

KNIGHTS OF COLUMBUS INVITE SHINTOIST.

The *Chicago Columbian and Western Catholic*, which claims to be "the oldest Catholic paper in the West," but of late years has devoted itself exclusively to the service of the "Knights of Columbus," in its edition of April 13 editorially recommends "a dainty Japanese lady, by name Miss Toshiko Sakamaki," who "is to bring us the gospel of Shintoism." "We might learn something from the gentle lady's teaching," says our contemporary. . . . "We may not be able to follow all that Miss Sakamaki may teach us, but we should listen with a receptive spirit and a due amount of meekness."

We cannot but wonder what the Chicago clergy think of the eager receptivity of this K. of C. organ for "the gospel of Shintoism," which, a competent writer says in the *Catholic Ency-*

clopedia (Vol. VIII, p. 304), "is summed up in a rather confused mixture of nature-worship and veneration of ancestors. . . . on a basis of pantheism." *The Fortnightly Review*, May 15, 1917.

THE STRIKE BREAKER.

BY W. H. MORSE, M. D.

On the third day the hod-carriers' strike reached a painful acuteness. The men had gone out on Thursday, demanding that their wages should be advanced from \$3.00 to \$3.50. The employers offered \$3.20 at once, whereupon the men raised the demand to \$3.75, and on Friday went about the city visiting the buildings in process of erection, and called off the few loyal employees and the nonunion men who had gone to work. Toward the close of the day their attitude had assumed a threatening aspect, toward both the men who were at work and the employers; and in the evening a meeting was held at one of the halls, when, after several inflammatory speeches, the resolution prevailed to make a demonstration Saturday morning.

The hour was early when they gathered, nearly three hundred strong, and, headed by a burly Sicilian who answered to the name of "Perk," set forth. They were all Italians, and it was plain that the leader was the soul of the movement. The march was disorderly, but he was in control, directing it, and preventing the men from stopping at the saloons. From one building to another the company went, encouraged when they found the mason work at a standstill, and lavish with threats where they found loyal employees in their places.

It was shortly after nine when they reached a tobacco warehouse in process of construction. The men on the building hurled bricks at them, arousing their fury. Breaking down the gate, amid a shower of bricks, they rushed the building, overturning the mortar tubs, and chasing the masons and their helpers off of the structure. Yelling and waving their clubs, they were having little difficulty in holding possession, when fifteen policemen arrived and scattered the mob. Again congregating, they faced the police guard at the gate, and for the moment it looked as if they were determined to again rush the building.

It was then that the leader stepped out in front of his men.

"It is enough," he said, addressing them, and for the advantage of the officers. "We have been resisted in our rights. Unless the bosses respect our just demands by this time on Monday, there will be trouble!"

Then, turning to the policemen, he said: "What do you know about that? Letting peaceful men be assaulted by scabs and rascals! Look out for a demonstration on Monday afternoon that will mean business! Hear me!"

The men dispersed quietly.

The evening paper, describing the riotous proceedings, said:

"The ring-leader, Pietro Percuolature, commonly known as 'Perk,' is a desperate character, and it is believed that this evening and to-morrow there will be meetings of the strikers at which he will so inflame their tempers as to render the situation tense. It is rumored that he is of Mafia antecedents. He is a newcomer, having been in the city only since April, and lives with his brother-in-law, Angelo Rocco, on Commercial street. The strikers evidently regard him with respect, and will do whatever he directs."

Monday morning came. The chief of police had issued orders to meet the expected demonstration at its outset, and as the primary measure to put the leader under arrest. It had become known that the strikers would meet at Central hall, on the postoffice square, and on the square the policemen assembled. They were there at six o'clock. There was no sign of the strikers. Seven o'clock came but not a striker appeared. One of the policemen suggested that perhaps the men had met elsewhere, and the sergeant directed that his men should go by twos to the large buildings which were under construction, and, finding the rioters, should call the force.

Twenty minutes later word was sent out from headquarters recalling all the officers. Word had come that the strikers had all gone to work at seven o'clock, and on all the buildings the men were on their jobs. At the high school building, among the others at work was "Perk," carrying his hod as if nothing had happened.

But what had happened?

The reporter of the evening paper, after questioning the different men in vain, and, finding from the employers that they had not yielded, went, just before noon, to the Rocco tenement, there to await "Perk" when he should come to dinner. But he did not come, and the reporter walked over to the building where he was working. The men who had been on the strike were eating their dinners together, talking in an animated way, but not excitably. Inquiry as to "Perk" did not elicit reply. But while the reporter was endeavoring to gain information, the man came out of a telephone booth and joined the others.

"Yes," he said in answer to the question, "there is a reason why we are on. Yes, we accepted the \$3.20. Nothing doing!"

The man was close-mouthed, but the newspaper man persisted.

After a few minutes a tear ran down his cheek.

"It is just Angeline," he said, "that's all."

"Angeline?" the reporter asked.

"Angeline Rocco, you know," the man replied. "She is my sister's child."

The reporter startled at the name. The morning paper had had an item. It had told that Angeline, the eleven-year-old daughter of Angelo Rocco, after having been ailing for two days, was in the isolation hospital with infantile paralysis.

"Oh, yes!" he said, recalling the item. "Oh, your niece? I see. Too bad."

"Died at ten minutes of eleven," the man said, crying now like a child. "Good girl."

The reporter began to mutter some apology, and to formulate an item that the girl's death broke the strike, when Percuolature caught him by the arm.

"Good girl," he repeated. "Sure! I go home Saturday. She sick. Oh, what did she say? 'Zia (uncle), do stop the *suffa* (quarrel)!' She see she sick. She know her sickness. She say to me, would I please read to her out of her *Nuovo Testamento* (New Testament). She go to the Italian Mission. Yes, sure! I read. Then she say that she wanted so much to go to Sicily and tell all about—you know—what she learn at mission. If she couldn't, would I go for her? Would I take her *Nuovo Testamento*."

and let our *genta* (folks) hear it? She know her kind of sickness. It would make one lame, when she got well, so she not go. Oh, she gone now! Yes, I said, I would do so. Ah, I shall!"

The whistle blew, and with the other men he resumed his work.

The little strike-breaker was buried from the isolation hospital that evening, the superintendent of the mission conducting the simple service at the grave, the parents and the uncle the only mourners. In his hand Percuolature held a little red Italian Testament. —*Herald of Gospel Liberty*.

A GREAT MISSIONARY RALLY.

The Second Annual Missionary Rally under the pastorate of Paul Rader, which was held in the Moody Church early in June, culminated in over a hundred new recruits for the foreign field (in addition to the two hundred who volunteered last year) and in an offering of over \$20,000 in cash and pledges, besides a considerable quantity of jewelry.

A total of nearly a dozen boards were represented by missionaries and others fresh from various fields. The attendance and enthusiasm ran high, and the offering, despite war conditions and the increased cost of living, was twice what it was last year.

The Moody Church has not far from fifty representatives in various foreign fields, besides the many hundreds who have gone out from the Moody Bible Institute. In addition about a dozen recent volunteers are ready for immediate service, several already having been accepted by various boards.

THE BIBLE VERSUS THE LODGE.

BY CARL L. ANDERSON.

[Graduation Essay Delivered June 13, 1917, Wheaton College, Illinois.]

Solomon has said that there is nothing new under the sun. The present lodge system, with its numerous ramifications, is practically a new thing, but secrecy has been in the world ever since sin started. When Adam and Eve had eaten the forbidden fruit they sought to hide themselves, for they did not wish to meet their Creator. In Acts we read that certain of the Jews banded themselves together saying that they would

neither eat nor drink till they had killed Paul.

I will not here raise the question whether patriotism, charity, insurance, religion, temperance or the study of agriculture need secrecy to carry on their work. That there is some inconsistency we cannot doubt, for we do not need the confirmation of Luke to know that "no man, when he lightheth a candle, putteth it under a bushel."

Neither will I show the danger and corruption that must come to the government through having thousands of its citizens bound under vicious oaths to conceal their secrets. My paper deals with a few of the principles of the Bible as opposed to the practices of the lodge. If I require the Masonic lodge to bear the brunt of my criticism, it is because the Masonic lodge is the mother of the other lodges which can be shown to be modeled after her.

The fundamental principles governing the conduct of all lodges and upon which their success depends, may be summarized in these words—*conceal and obey*. Some people seem to think that the only criticism raised against the system is its secrecy and that we are opposed to it because we are offended in being left out. That their oaths, penalties, and general organization are secrets, I deny. With a little effort expended in studying books on the Lodge, in reading the testimony of those who have seceded for conscience sake, and in listening to a few of the burial services—where unconverted men are declared to be ushered into the Grand Lodge Above—one may become acquainted with the system without joining.

That they exert a secret influence in politics, business, and the courts of justice, we cannot deny. This alone is sufficient grounds for putting the system under suspicion, for the rule in other walks of life is that when men love darkness rather than light it is because their deeds are evil.

As Christians we are to take Christ as our guide and example. In speaking of his own life, near the close of his ministry, he said: "I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews al-

ways resort! and in secret have I said nothing." His command to us is, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." When a lodge does a charitable deed they proclaim it from the housetop in order to glorify themselves and to gain additional members or the good will of men. They say nothing, however, about their initiations, their oaths, their penalties, or the way in which they spend their evenings. Lodge members do not show by their lives that they have been inspired to higher and nobler living.

If a man went regularly to prayer meeting or to church without showing an improvement in his moral character we would think that there was something the matter with him. As a general rule, those who regularly attend lodge meetings do not care for the church. Col. George R. Clarke, founder of the Pacific Garden Mission, Chicago, and a thirty-second degree Mason before his conversion, knew whereof he spoke when he said, "I never saw a drunkard lifted up from the gutter by a lodge. I never saw a man lifted up into the higher plane of religious life by the lodge, but the tendency is in the opposite direction." "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." "By their fruits ye shall know them."

Christ said, "Swear not at all." Before entering the lodge the prospective candidate must swear to conceal all that may take place. The Old Testament law was that "if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty of one of these."

These oaths of secrecy are frequently administered under threats of penalties that would never be tolerated in a civil court. For example, the Royal Arch Mason takes an oath, part of which is as follows: "I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong," and that his "secrets given me in charge

as such, I knowing them to be such, shall remain as secure and inviolable in my heart as in his own." Murder and treason is not excepted. The penalty for violating the above oath is, "Having my skull smote off and my brain exposed to the scorching rays of the sun." Such oaths and penalties are as far from being Christ-like as the east is from the west.

The Bible regards the human body with honor and respect, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" The lodge initiation seeks to humiliate the body while the penalties, even though never enforced, are a direct insult to it.

In the story of the good Samaritan, we are taught to regard every one who is in need of assistance, as our neighbor. The lodge member professes to be benevolent, but it is not the benevolence of the Scripture. The church is open to the lame, the poor, the halt, and the blind. Jesus always looked on the multitude with compassion. The Lodge cares for the widows, orphans, and the sick of their members who are in good standing, that is, those who have paid their dues, but this service was part of the contract made when the members joined the organization. Any insurance company, as a business proposition, would do the same thing. The lodges are as careful as the insurance companies to exclude those who are likely soon to need their aid.

The greatest objection to the lodge system is that it is religious but anti-Christian. They have altars, chaplains, and prayers, but they reject recognition of Jesus Christ. "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." Ministers acting as Chaplains in their meetings who have attempted to repeat Christ's name reverently in their prayers, are commanded to leave him out.

In France some persons objected to requiring the candidate to believe in God and asked the Grand Lodge to strike out that article of faith. Their answer was, "No, we do not need to strike it out, because every man is permitted to translate the word 'God' for himself. If a man thinks force is God he is perfectly welcome to come to our lodge."

Not only do the lodges reject faith in Jesus Christ as necessary for salvation, but they teach that initiation into their organization is equivalent to the new birth. Rev. Mead A. Kelsey, Field Agent for the National Christian Association, said that in one of his meetings he noticed an old man listening very attentively to his lecture. After the meeting closed, he came forward to ask concerning Freemasonry. After some discussion he said pathetically, "Why, I had supposed that if a man lived up to the teachings of Masonry it would be sufficient."

A thirty-third degree Mason was quite indignant at Billy Sunday when he urged the Masons, on their special night, to come forward and accept Christ, for, this Mason said, "That was all settled when they joined the lodge." "There is one God and one mediator between God and men, the man Christ Jesus." "The blood of Jesus Christ his Son cleanseth us from all sin."

How ministers and Christian people can remain in such organizations is a mystery, for, "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." "No man can serve two masters." "He that is not with me is against me" said Christ. "What concord hath Christ with Belial or what part hath he that believeth with an infidel?" "Can two walk together except they be agreed?" There was no doubt in the mind of the Apostle Paul as to the answer to these questions, for he also wrote, "Be ye not unequally yoked together with unbelievers" but "Come out from among them, and be ye separate."

Zion's Watchman in a "full salvation," "separate from the world," undenominational, non-sectarian religious weekly paper, Write for free sample copy. Address L. H. Higley, Publisher, Butler, Ind.

Hatfield, Pa.

Herewith find one dollar for one year's subscription to the CHRISTIAN CYNOSURE. I wish you success for the betterment of the churches and the people.

JOSEPH MINNIGER.

"LARGENESS OF HEART."

Give to Thy people as to one of old,
Largeness of heart and wisdom to discern;
Wherever truth is questioned make us bold
The right to vindicate, the wrong to spurn.
Destroy the barriers whereby our souls
Are kept enslaved to customs or to creed;
Let not our thoughts and ways be run
in molds
Of sentiment. Upon no broken reed
Of popular opinion let us lean;
Make us to stand upright as sons of God;
Broaden our vision, keep our senses keen,
Rule us, if needs be, with the iron rod;
But leave us not to our shortsightedness.
Rebuke our greed, our bland hypocrisy,
And give us courage meekly to confess,
Our weaknesses—our foolish bigotry.
Largeness of heart—O how we crave
this gift
Whereby we triumph through the
power of love,
Becoming lever with the grave to lift
Our brothers from the slough to heights above,
Where they may see the land of corn
and wine,
And learn to choose the things that
make for peace,
The priceless treasures of the life divine;
The riches that forevermore increase.
—O. G. ADAMS, in *Springfield Republican*.

POLICY HOLDERS WOULD BLOCK ATTEMPTED MERGER.

Policy holders in the North American Union were successful in their petition to become parties in the suit of Rufus Potts, insurance superintendent, to prevent the merger of the North American Union and the Federal Aid Union. Judge Foell, in the Superior Court, yesterday granted them permission to file a bill of interpleader, which will give them the right to enter the action.

Several weeks ago Judge Foell, on the

petition of Attorney General Edward J. Brundage, granted an injunction restraining the supreme officers of the North American Union from paying \$228,000 out of the order's treasury as a commission to a broker for bringing about the merger between the two orders. It was charged in the petition and at the hearing that the whole transaction was a "steal."—*Chicago Tribune*, June 6, 1917.

THE LION OF THE TRIBE OF JUDAH.

BY MEAD A. KELSEY, RICHMOND, INDIANA.

A certain college president in Nebraska did not think it expedient to grant my request to address the students on the evils of organized secrecy, remarking that he himself belonged to nine secret societies and they were all good. Learning that he was not only a college president but a minister, and that in a church which had within a few years borne a strong testimony against the lodge, I improved the opportunity for a little personal work. He, of course, was a Mason—for no man can belong to nine secret societies without having having found "the mother of them all." I turned my attention to that society and showed him how that Christ was rejected in the ritualistic work. Turning on me, he said, "How about the Lion of the Tribe of Judah? That stands for Christ in Masonry." I am not writing now to discuss that point but to suggest to Christian believers who are connected with the Masonic fraternity that in keeping with the college president's interpretation of the Masonic Lion that they propose the following hymn for use in their lodge meetings and report their experience to the *CHRISTIAN CYNOSURE*. It is certainly a fine poem on the subject and gives the interpretation of the figure which all Christians cherish in no uncertain words:

The Conquering Lion of Judah.

B. W. C. MARTIN.

The Lion of Judah goes forth in His might,
To vanquish the wrong and establish the right;
To shatter the chains of the poor and oppress'd,

And millions from Satan's dominion to wrest.

Chorus:

The glorious banner of Christ is unfurled,
The Lion of Judah shall conquer the world;
So the glorious banner of Christ is unfurled,
The banner of Judah's all conquering King.

The Lion of Judah shall conquer the world,
The slayer of souls from his throne shall be hurl'd;
The powers of darkness shall utterly fail,
For worthy and able is Christ to prevail.

The Lion of Judah shall reign over all,
And low at His feet ev'ry creature shall fall;
His glory shall saints and archangels proclaim,
O, holy, thrice holy His wonderful name.

LODGE STATISTICS.

We have been asked for a list of the various secret orders, with their membership. The following figures concerning the more prominent orders are taken from the 1917 edition of "Statistics Fraternal Societies," and in most cases give the membership in the United States only:

Non-Fraternal Societies.

Freemasonry: Master Masons (United States and Canada), 1,829,255; Royal Arch Masons, 422,359; Knight Templars, 243,590; Shriners, 225,000; Colored Masonic bodies, 125,000; Scottish Rite (figures not obtainable). The Independent Order of Oddfellows number 1,606,546, and the ladies' branch, the Rebekahs, 752,938; Knights of Pythias, 722,075; Ancient Order of Foresters, 44,698; Independent Order of Rechabites, 701,040; Order of Good Templars, 620,000; Loyal Order of Moose, 550,000; Fraternal Order of Eagles, 490,000; Improved Order of Red Men, 469,480; B. P. O. Elks, 453,516; Order of Owls, 546,721; Ancient Order of Druids (in U. S.), 32,917; Ancient Order of Hibernians, 250,000; Junior Order of United American Mechanics, 250,

950; Foresters of America, 210,617; Patriotic Order of Sons of America, 270,000; Grand Army of the Republic, 149,074; Women's Relief Corps, 161,761; Improved Order of Deer, 102,850; Fraternal Order of Orioles, 101,221; Knights of the Golden Eagle, 75,090; Sons of Hermann, 64,800; Sons of Veterans, 56,000; United Confederate Veterans, 45,000; Ancient and Illustrious Knights of Malta 45,000; Patriotic Order of Americans, 36,500; Order Sons of St. George, 30,683; Ancient and Illustrious Order of the Star of Bethlehem, 24,600; Fraternal Patriotic Americans, 21,751, and Red Eagles, 14,872.

The aggregate membership of the foregoing organizations is 17,600,000.

Fraternal Orders.

The benefit membership of the following well-known fraternal orders on January 1, 1917, is given as follows:

Modern Woodmen of America, 1,008,410; Royal Neighbors of America, 318,772; Woodmen of the World (Sovereign Camp), 804,291; Woodman Circle, 170,631; Woodmen of the World (Pacific Jurisdiction), 111,705; Women of Woodcraft, 45,278; Knights of Columbus, 117,968; Ancient Order of United Workmen (thirteen states), 131,623; The Maccabees, 302,531; Ladies of the Maccabees, 43,110; Brotherhood of American Yeoman, 229,602; Royal Arcanum, 206,359; Independent Order of Foresters, 186,183; Knights and Ladies of Security, 177,572; Brotherhood of Railroad Train Men, 135,257; Fraternal Aid Union, 118,017; Protective Home Circle, 97,897; Mystic Workers of the World, 93,505; Tribe of Ben Hur, 86,349; Court of Honor, 74,810; Ancient Order of Gleaners, 68,780.

There are about 180 fraternal orders listed in this book, one of the smaller of which is the "Christian Burden Bearers' Association," with a membership of 1,725. The total membership of all the fraternal orders is given as 8,457,000, but of course this does not mean eight million separate individuals, as a large number probably belong to more than one order.

A little fault will spoil a great character, and he who is not against his faults is for them.

Editorial.

PASSED ALONG.

The influence of a secret order is unified in its continued character and effect, partly by its inherent nature and methods, and partly by the quality of its members. Personal influence is passed along. The already settled drift of the stream sweeps in and carries along at the same rate and in the same direction each fresh tributary it receives. Rather more than a dozen years ago, however the case may be now, an institution devoted to technical education allowed its students to join two societies. One of the students told a near relative that members of one society made such a failure of study, that they lost membership in the school to such an extent as to leave the society itself depleted. At the beginning of each year, hardly more than enough returned to continue their technical course than were a quorum adequate to initiate a new set of prospective failures.

Much the same lesson is taught by one of the illustrations of "The Immortality of Influence" used by Editor Bruce Barton of the *Boston Post*. "I knew a certain college fraternity," he testifies, "whose senior delegation ten years ago had a strong man in it who ought to have been its leader. Instead of which he drank, and left the fraternity leaderless. As a result, a weak group of freshmen was chosen that year. Three years later, when these freshmen were about to become seniors, they, in turn, chose a weak group of freshmen. For ten years weak delegations followed one another in that fraternity, the influence of one bad man perpetuating itself long after he himself had passed." Along with the perpetuated influence of ungodly members, goes that of tradition or lodge cant, as well as the pernicious force of unethical lodge obligations. "The evil that men do lives after them," is a sad truth to which some orders give cumulative emphasis by the very fact of their own continued existence.

CRESCENT AND SCIMETER DULLED

A melancholy result of the war is the abandonment of one of the most gorgeous gatherings of Shriners around the

very fountain of Milwaukee Zem Zem. A water pageant sinks out of sight; land parades are halted and disbanded; brilliant receptions do not receive; while all the splendor rising in prospective vision fades and dwindles into a routine business meeting. The immense sum that was to be expended for Islamite display and revel is now thought liable to be needed for war purposes, while railroads are expected to be rather too busy for nonsense, and, moreover, the "typical Shriners' convention" would not assemble before many nobles due to attend would be privates. Thousands were to have gathered, and various haunts in Milwaukee must suffer a dreadful loss through the failure of a spendthrift convention.

BREAD ON THE WATERS.

The Mystic Order of Veiled Prophets of the Enchanted Realm held their annual convention in Washington, D. C., in June.

This side degree is supposed to be for Master Masons what the Shrine is for Knights Templar and 32d degree Scottish Rite Masons, and is often spoken of as the "playground" of the Blue Lodge. The membership is said to be 100,000. It was organized in 1889 at Hamilton, New York, by a coterie of Master Masons who, after the "dignified" work of the lodge, felt they needed an association of good fellowship where they might relax and have "innocent enjoyment."

Because of the war the order this year has dispensed with the "usual festivities" which accompany the annual conventions, and the amount usually spent in "pure amusement" is to be devoted to the Red Cross and to the purchase of Liberty Bonds. As the whole organization is for amusement and as the "pure" part has been dispensed with to help in the war, why did they not omit the other part of their amusement—by whatever name they call it—pass their convention and thus put thousands of dollars more where it is really needed? But we suppose the omission of the "pure" amusements is quite enough to secure free advertising in the press throughout the country, and will prove to be a good investment after all.

News of Our Work.

President Charles A. Blanchard of Wheaton College addressed the students of the Northern Baptist Theological Seminary in Chicago on June 15th ult. and in the course of his remarks spoke in his usual way of the unchristian character of organized secrecy represented by the Lodge.

He was followed by Rev. Johnstone Myers, a prominent Baptist clergyman of this city, who, after telling of the high regard he holds for President Blanchard, said that he disagreed with him in his estimate of the Lodge; that he had joined a number of them, and that he thought they were a good thing for the ministry to belong to.

Dr. Myers was followed by Rev. John M. Dean, the president of the Seminary, who stated that he fully agreed with Dr. Blanchard, and that, if the young men about to graduate wished to have a spiritual ministry, they would have to keep clear of secret societies.

TESTIMONY OF MRS. ALICE E. RAN- DLE.

New Orleans, La., May 26, 1917.

Dear CYNOSURE:

My reasons for renouncing secret societies are as follows:

I left the Good Samaritans because I found that their teachings were not wholly in keeping with God's Word, as they pretended they were. If their works were all of God it would not be necessary to show a newly initiated member a skeleton with the warning that if he or she "talked too much" they would "meet a similar fate." From the time that I was initiated I felt that I had committed a sin, so I remained away until my name was dropped from the roll.

The Tabernacle, and Eastern Star were given up because the more degrees I took the more I was reminded of that commandment which says "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or in the earth beneath." Now, when it came to wicked men impersonating Moses and Elijah and unsaved women impersonating Ruth, Esther, Jephthah's daughter, and others, I could

but call it sacrilegious and I knew that God was not pleased with my being one of a number who pretended to "cross Jordan on dry ground," so I renounced it once for all.

A few Sunday nights ago I was invited by the president of one of our mission bands to address the congregation following the sermon, but when I arrived at the church I found that the service had been given over to the Knights of Pythias, although both the pastor and one of the deacons had previously agreed that I should speak. The other deacon, who is a strong Knight of Pythias, made me sit down in the beginning of my speech and said that I might speak at some other time, but not then, as he would not have his invited guests insulted. I was very sorry that I had no tracts to give out at the time.

Of course, these things are discouraging, but I am going on just the same.

Yours for Jesus,

ALICE E. RANDLE.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

I am writing from Ephrata, Pennsylvania, one of the garden spots of our country. I find more opportunities for meetings than I can attend to. On my way from Washington I spoke in the Free Methodist church, Baltimore, Maryland, and the Mennonite Mission at Columbia, Pennsylvania. My good friend, Prof. D. M. Wanger, opened the way for a brief address to about five hundred young people who gathered to practice music under his leadership at what is known as the Groffsdale Mennonite church, Saturday evening. The music was inspiring. Yesterday I spoke to large audiences in Churches of the Brethren at Bareville, and Ephrata, Pennsylvania, and tonight my appointment is in the Church of the Brethren at Mechanics Grove, near Quarryville. Tomorrow evening, the Lord willing, I will speak again at Bareville. As I have spoken in all these churches in years past, it is gratifying to find such a growing interest and cordial welcome.

After my report from Freeport, Illinois, last month it was my privilege to address a fine congregation of young people in what is known as the Holland

church, German Valley, Illinois. Upon returning to Chicago, I brought a message of greeting to friends in the Classis of Illinois of the Christian Reformed church, meeting in Domine Borgman's church. A trip to Glenview, Illinois, gave opportunity for addresses in the school house and Lutheran church, and to secure a large list of CYNOSURE readers. Rev. H. W. Wehrs and his young people gave splendid help.

On the Sabbath, May 27th, I was permitted to speak in the Halsted Street (Chicago) Mission of the Brethren in Christ in the morning and in the Sixty-second Street Reformed Church in the evening.

Our Annual Meeting and Convention, on the day following, brought the inspiration and help that it always does. It was especially gratifying to see the large congregation that gathered for the concluding service. Rev. Mr. Heemstra's support was most generous and kind.

On my return trip to Washington I passed through western Indiana, where I noted the destruction wrought by a recent storm. At Indianapolis, Indiana, I learned of some interested in our work. I can not mention all the things that happened during my brief stay at home. The gathering of the Confederate Veterans seemed strange. The blue and the gray have met many times fraternally since the close of their unfortunate struggle, but this time the grays were in the lead and the Confederate flags mingled with the Stars and Stripes. The *Washington Star* stated that the rebel yell was frequently given as President Wilson addressed the Confederate veterans. The float in the parade read "The South and the North; General Lee and General Grant." How human nature will assert itself when it has the chance! It reminds me of the whipped rooster that begins to crow when far enough from his antagonist to make it safe.

I recently visited Oakton, Manassas, Nokesville, and Alexandria, Virginia, and secured support in our work. I also preached for the Progressive Brethren and spoke in the Friends meeting while in Washington. Altogether, I have had a very busy month. These are strenuous times. The world moves fast, and shall

those who love Christ and wish the right to prevail, move slowly? God forbid! "Let us work while it is day."

"LIZZIE WOODS' LETTER."

Rawlinson, Ark., June 11, 1917.

I am now working down in the basin or delta region of the Mississippi river, in what is known as the black belt—that is, none but colored people live here. They are all farmers and a good many own their own homes.

I wrote my last letter from Forrest City, where we held services for two weeks, teaching and admonishing the people. We are past our fifty-second year from slavery and have done very well, considering the chances we have had to learn. We have but very few among us now that cannot read a little, but we have no real knowledge of God. The professors of our schools and the most learned ministers we have, with a few exceptions, get up new lodges to rob these people. They take the Word of God and put a part of it in some kind of ritual and have a good orator go out in the rural districts and talk up this lodge. Soon a third of the people will be in his money trap. Some big preacher will join it and will preach annual sermons for this lodge, and then nearly all of his members are drawn into it.

The Jugamo Council.

They have a new lodge in Forrest City gotten up by one of the professors at the high school. It is called the Jugamo Lodge or Council. They have a wooden yoke and in their initiation they use the verses found in Matthew 11:28-30. They take a bad woman and a good woman and put that yoke on them, just like you see oxen yoked together, then they say to them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Now, dear readers of the CYNOSURE, did you ever hear of such blasphemy? A liar putting himself in Christ's stead and telling the people that they will find rest under his little wooden yoke—a yoke of graft to get money for himself. Then

some pastor whom God sent to look after the souls of men will take this same text and preach an "annual sermon" on it to this mixture of church members and sinners, gamblers, good women and bad women, and what not, and then you will hear the poor, ignorant women and men saying, "I'm going to join dem Jugamoos; dey will take care of me when I'm sick and bury me when I die."

Well, the Lord let me into their secrets while I was at Forrest City. I said to the people that their lodge is a child of Masonry, for all the little harlots are daughters of the whore who has made the earth drunk with her fornication (Rev. 19:2). This is none other than the Great "Babylon, the Mother of Harlots" (Rev. 17:5). Babylon is falling and God is calling his people out (Rev. 18:2-3). When the Jugamoos heard me telling the secret of the Jugamo yoke they said, "Who told that woman about our yoke?" The little Methodist sister with whom I stayed said to me, "Sister Roberson, where did you get the secret of our yoke? I belong to the Jugamo Council and I had never even thought about how sinful it is to play with God's Word as we do. You are right; we have been led astray by our preachers. They are nearly all tied up in the lodges with us." I gave her several tracts to read and she asked me to pray for her that God would help her to get out of the snare of the Devil.

While at Forrest City the Lord came upon the meetings in power. He led me to tell the Masons about their secrets and they opened their eyes. I told them in such a quiet, humble way that they did not get angry. One brother, who was angry because a sinner got converted and saved from the lodge, said to the pastor of the church where we held the services, "Don't you think that woman is saying too much about our lodges?" The pastor answered, "No, she has not said enough against them. I wish she would stay here all year—until all of God's people come out of them." Many there saw the sin of secret societies.

We next went to Mariana, Arkansas. The Devil got so angry after I had sold "Freemasonry at a Glance" that he sent four leading pastors of churches of the town to wait on me. They came in and

sat back in the rear of the church. The Lord came in such power in his Spirit through his weak handmaid that one of the ministers was dumfounded. I did not know they were ministers until three days afterwards, when one of the leading physicians of the town told me that a brother who had purchased one of the little pamphlets was met by a leading Mason, who said, "You give me that book. I sent a committee of our leading pastors down there to see about that woman exposing our secrets." The brother gave him a tract, but kept his book. I said, "The poor preachers ought to have been trying to save people from their sins instead of worrying about me." They were trying to protect their idol god and the Lord let me cry against their false worship and the preachers, like Amaziah, in Amos 7:10, came to see about it. The Spirit, through me, gave the same answer that Amos did (Amos 7:14-17). I told them that I never was a member of a secret order in my life, and yet God had laid it upon me to cry against its idolatrous worship.

God help the preachers in this country, both white and colored. They have let the sword come on us because they did not cry out against sin. God help us all to pray for our young men who are going to the battlefield. We negroes in the South are not enemies of this government. Such reports are lies told about us. We are not rebels. My people have never thought of stealing rich people's children to get money. We are loyal citizens of this country, and we would be better people if we had more holy men in the pulpit (Titus 1:8). That is what this whole world needs.

Yours for Jesus.

LIZZIE W. ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter I have held three Ministers and Deacons Institutes as follows: New Hope Baptist church, Rev. E. L. Howard, pastor, Gretna, Louisiana; Branch Bell Baptist church, Rev. R. Watson, pastor, and St. Charles Baptist church, Rev. C. J. Lewis, pastor, New Orleans, Louisiana. I am also engaged this week in a series of revivals. I find many doors open for work but the

contributions often barely pay my expenses. Thus you can see how difficult my work is.

There are a few ardent secret lodge worshippers in Pass Christian, Mississippi, who have made many false accusations against me in their endeavors to stir up strife and create confusion among the membership of my church. Two of the chiefs of these false accusers are Baptist preachers, one of them is a pastor. The community, however, knows them and has paid little attention to their accusations, but since oath-bound secret societies unequally yoke together the good and bad under obligations to protect one another, it is hard to say what the result will be. Praise God, I am standing firmly on the Lord's side and shall contend for the faith once delivered to his saints.

Several very flattering inducements have been offered to me if I will cease writing for the CYNOSURE and circulating it among the people. An influential man and woman said to me some days ago: "Dr. Davidson, it is a pity that such a good Christian man and good preacher of the Gospel as you are can't get a good church in this city. You could do so much for the betterment of your people and the purifying of the church, but your stern opposition to secret societies will always work against you being called to any leading church here. We can't see how you can afford to stand so firmly against your own interest. If you don't want to join the lodges, stay out, but don't say anything against them, for it don't do any good, and it only injures you personally and keeps you out of a good church."

I replied: "My friends, I believe you are both good and sincere people. For more than twenty-five years you have been my friends, and I believe you have my welfare at heart; but if it is better to obey you and disobey God, judge ye. I am told in God's Word to 'have no fellowship with the unfruitful works of darkness, but rather to reprove them.' (Eph. 5:11.) Again Jesus said, 'If ye love me, keep my commandments,' and in II Cor. 6:14-18 we have this commandment to come out from among them and be separate. Jesus said again, 'For what is a man profited, if he shall gain

the whole world, and lose his own soul?" I know that God has called me to preach against secret societies and all forms of sin; therefore I can not endanger my soul by disobeying him. I would rather suffer afflictions in this world for Christ's sake and enjoy heaven than to receive honor and comfort in this world and be cast down to hell. All of these who oppose the truth and persecute me for the gospel's sake will see by and by that I have been a faithful witness, and then my soul shall rejoice."

We copy the following testimony to the work of "Lizzie Woods" from a letter written by Harold C. Young, 733 Everett avenue, Kansas City, Kansas, to a religious periodical, *"The Whole Truth."*

"We thank and praise God for sending us Mrs. Lizzie Roberson of Argenta, Ark., a few weeks ago. The Word of the Lord was magnified. The Lord enabled her to teach some wonderful lessons, and many of the saints were made to see and to understand what was their duty as becometh saints. And indeed it is one thing to talk holiness and another to live it. The Scripture was made plain and the light of the truth caused many to rejoice.

"Quite a number of the saints were tied up in lodges and secret orders, but after Mother Roberson taught them and showed them the Word of the Lord, many of them denounced the lodges and came out and are now contending for a full gospel! Thank the Lord for Mother Roberson, and we are asking the Lord to send her to us again soon."

Elkhart, Ind.

I am glad for the CYNOSURE. How nice it would be if all churches were testifying churches instead of partakers of other men's sins in the lodges. I have to suffer as a pastor because of the attitude of the United Brethren in Christ church on the lodge question, but I am willing to for Jesus' sake.

(Rev.) SAMUEL FOLTZ.

CONTRIBUTIONS.

Since our last report the following contributions have been received:

Mary C. Fleming, \$2; Mrs. Mary P. Mor-

ris, \$5; Prof. R. L. Park, \$5; Miss Ellen M. Manter, \$5; W. I. Phillips, \$6; Mrs. Jeanette Thompson, \$3; C. F. Minneman, \$5; Mrs. C. A. Johnson, \$2.50; Rev. W. G. Waddle, \$2; Dr. J. Ball, \$5; John Purdy, \$2; Mrs. Georgia A. Brown, \$25; G. V. Dingleberry, \$0.50; Mrs. J. E. Phillips, \$5; Miss N. S. Coleman, \$9.06; Rev. E. H. Krominga, \$1; George W. Shealey, \$10; Mrs. Hedda Worcester, \$3; Miss Eliza F. Potter, \$2; Rev. P. Beck, \$1; Mrs. C. Hillegonds, \$5; Rev. A. H. Brat, \$1; Mrs. Lizzie Woods Roberson, \$1; Frank Holderman, \$3; Mrs. M. E. McKee, \$4; N. P. Bourne, \$6.50; Dr. L. Hacault, \$4; collection at Annual Meeting, 1st Reformed Church, Chicago, \$36.81; Free Methodist Church, Glen Ellyn, Illinois, \$4.01.

The following individuals have taken out Sustaining Memberships at \$2 each: H. H. Ritter, Bessie E. Newell, E. L. Vogel, F. L. McClellan, Mrs. R. H. Stough, G. E. Shoemaker, and Christian H. Musselman.

Contributions were received from Reformed Presbyterian churches and societies as follows: Young Peoples' Society, Cincinnati, O., \$5; Apache, Oklahoma, \$5; Young Peoples' Society, First church, Topeka, Kansas, \$10; Sharon, Iowa, and I. A. Carrithers, Morning Sun, Iowa, \$7.60, and Eighth Street church, Pittsburgh, Pa., \$2.

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We also have received from J. J. Van Wagnen for the Cynosure Endowment Fund, \$25; from A. P. Meyer for Tract Fund, \$1, and from the estate of G. S. Hitchcock, \$5.

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CHRISTIAN CYNOSURE



Vol. L.

CHICAGO, AUGUST, 1917

Number 4

The True Reformer

He stood upon the world's broad threshold; wide
The din of battle and of slaughter rose;
He saw God standing upon the weaker side,
That sank in seeming loss before its foes;
Many there were who made haste and sold
Unto the cunning enemy their swords;
He scorned their gifts of fame, and power and gold,
And underneath their soft and flowery words
Heard the cold serpent hiss; therefore he went
And joined him to the weaker part.
Fanatic named, and fool, yet well content
So he could be the nearer, to God's heart
And feel its solemn pulses sending blood
Through all the wide-spread veins of endless good.

—Lowell,

“He chose this path for thee:
What need'st thou more? This sweeter truth to know:
That all along these strange, bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms shall bear thee all thy days:
A few steps more, and thou thyself shalt see
This path is best for thee.”

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

OUR WAY THRO' DARKNESS LEADS.

BY HORACE GREELEY, IN 1863.

O God! our way thro' darkness leads
But thine is living light;
Teach us to feel that day succeeds
To each slow wearing night.
Make us to know, tho' pain and woe
Beset our mortal lives,
That ill at last in death lies low
And only good survives.

Too long the oppressor's iron heel
The saintly brow has pressed;
Too oft the tyrant's murderous steel
Has pierced the guiltless breast.
Yet in our souls the seed shall lie
Till thou shalt bid it thrive.
Of steadfast faith that wrong shall die
And only right survive.

We walk in shadow; thickest walls
Do man from man divide.
Our brothers spurn our tenderest calls,
Our holiest aims deride.
Yet tho' fell craft which fiendish thought
Its subtle web contrives,
Still falsehood's textures shrink to
naught
And only truth survives.

Wrath clouds our sky, war lifts on high
His flag of crimson stain,
Each monstrous birth o'erspreads the
earth,
In battle's gory train.
Yet still, we trust in God the just.
Still keep our faith alive,
That 'neath thine eye all hate shall die,
And only love survive.

FRAT GANG ATTACKS EDITOR.

High School Editor Prepares to Make "Re- prisal."

Reprisal.—The act of retorting to an enemy by inflicting suffering or death on a prisoner taken from him, in retaliation for an act of inhumanity.

These being warlike times, war terms are creeping into every-day affairs. Hence, when a gang of Austin High School boys attacked Donald Abel, 19-years old, and several companions, and "beat 'em up," did they appeal to the police?

They did not. "This is a case for individual reprisal, not for the police," said young Abel.

All the trouble came about because Abel, as editor of the "Maroon and White," the Austin High School paper, refused to recognize and grant patronage to members of a certain high school fraternity. Now, under the rules of the Board of Education, high school fraternities in Chicago are taboo. Hence Abel, who graduated from the high school last Friday, placed the ban on fraternity members who sought editorial positions on the paper.

Returning home from the graduating exercises Friday night, it became known to-day, Abel and half a dozen of his companions were attacked by a mob of fellow students, fraternity boys, numbering about 75, it was said. They gave a creditable account of themselves but were outnumbered and received severe beatings.

Then came the forming of a "reprisal board," headed by Abel. It's said that many of the frat boys have gone on va-

cations, leaving suddenly and uncere- moniously. Others who remained at home don't go out nights—or any other time—alone.

Said the Austin police: "We haven't seen a thing."—*Chicago Evening Post*, June 26, 1917.

DEGREE OF HONOR SEEKS FREE ADVERTISING.

Georgia Notestine, Grand Recorder, recommends a need for a broader vision in lodge work. In view of this question she recommended the appointment of a civic committee in each lodge in the state to report at each lodge meeting. She asked that ministers be requested to preach sermons upon the uplifting influence of civic betterment and through lodge work, the pulpits of the villages, towns and cities should ring with the town's duty to its citizens and civic betterment and civic righteousness; that it would be a splendid advertisement for the Degree of Honor of Kansas. The recommendation was unanimously adopted.—*Fraternal Monitor*, June 1, 1917.

It is reported in the Masonic press that the French Masons have called a convention to meet in Paris, June 28, for the purpose of settling, if possible, the differences that have for some years separated English speaking and Latin Masons.

MASONIC STAND STIRS ITALY.

[Copyright, 1917, by The Chicago Daily News Co.]

Rome, Italy, July 17.—The general discontent provoked in Italy by the declaration and deliberations of the Masonic heads in the Paris assembly are increased by a recent interview in the *Temps* with Lebey, head of the French lodges. Lebey's declarations as published in the *Temps* touch the most sensitive point of actual Italian politics.

In referring to the proposal of the Masonic assembly in Paris that the fate of the unredeemed Italian provinces be decided by appeal to a plebiscite, Lebey now denies all statements of the Italian Masonic chiefs. Italian opinion considers the decision of a plebiscite, obtained while the provinces are still subject to

Austria, as unrepresentative of the real desire of the majority. The Jugo-Slav question, revived in a section of the French press, excites displeasure in Italy causing part of the Italian press to observe that Italy never dreamed of discussing the Alsace-Lorraine question. Organs of the Catholic party naturally pursue a vigorous antimasonic campaign. Ferrari Nathan, head of the Italian Freemasons, held responsible for the vexed question of the Paris assembly proposal, is unwilling to resign, although his position is now untenable.—*Chicago Daily News*, July 17, 1917.

SERBIAN REBELS SHOT.

Saloniki, June 27.—Several executions took place in the outskirts of Saloniki to-day. Col. Dimitrievich, Maj. Vulovich and an Austro-Hungarian volunteer, Malobabach, concerned with many others in a conspiracy of a Serbian secret society to overthrow the present political regime of Serbia and substitute an oligarchic form of government, were shot. Many others implicated received long terms of imprisonment.—*Chicago Tribune*.

SOME TITLE!

George Fleming Moore, Grand Commander of the "Supreme Council of the Inspectors General, Knights Commanders of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America."

The Woodmen of the World have an Emergency Fund of approximately \$29,500,000. Sovereign Commander Frazer recommends that this fund be loaned to members of the order for the purpose of building homes. The payments on the principal, which it is estimated the borrowers will make, together with the insurance that they carry will, in the judgment of the leaders, prove ample security for the mortgages thus obtained on the homes of its members.

The Chinese Masons of Seattle, Washington, are erecting a temple at a cost of \$75,000.—*Texas Freemason*.

ACCEPTABLE WORSHIP VERSUS LODGE WORSHIP.

BY REV. MARTIN L. WAGNER, DAYTON, O.

Jesus, in his interview with the Samaritan woman at Jacob's well (John 4: 6-26), gave utterance to certain principles which are fundamental and which his followers must recognize and observe if their worship is to be acceptable to God. The Samaritans supposed they worshiped Jehovah, whom they feared, but they also served other gods. They were a mongrel people, and their religion was a mongrel faith, a combination of opposites, and a union of incompatibles. It was paganism under the mask of Jehovah worship. Jesus frankly told this Samaritan woman that the Samaritans worshiped they knew not what; that salvation was from the Jews, and specifically from that Jew who was then speaking to her; that the true and acceptable worship of God must not only recognize God as spirit, but must be offered in spirit and in truth.

This declaration appears very simple and intelligible, but it has a depth of meaning too often not apprehended. It defines God rather abstractly, and sets forth the fundamental material in his worship, namely Truth. God is spirit, an infinite, incomprehensible, divine Being, whose substance is pure spirit. We can know and conceive of him only as he has revealed himself in his Word, and through Jesus Christ, his Son, who is in the bosom of the Father, and has declared him (John 1: 18). The God manifest in the flesh reveals to us the God who is spirit. In his purely spiritual nature and aspect, no man has ever seen God, or discovered him, or can know him, but, as manifested in Jesus Christ, the Apostles and others have seen him, and even we also, through the eye of faith.

To worship God is to recognize him as God,—God in himself and God to us,—and to honor him by ascribing unto him his divine attributes, and also his works of creation, of providence and especially of redemption which involves all the things that Jesus Christ did for our redemption from sin, death, and the power of the Devil. This we may term the objective element in worship, a recognition of all that God has done for us.

To worship God in spirit is the subjective side, and is a recognition of what God has done in us. It finds expression in our inmost selves and is the emphasis of the inner truthfulness, and the life reality in our worship as over against the outward forms of that worship. The spirit of man, the inner part of his being, which in its essence and nature is nearest akin to God, must be the active principle in the worship. The spirit in man is that which is born of God in him, born of the water and the Spirit so that it is only those who are born of the Spirit that can worship him in spirit and in truth. It is a worship welling up out of the deep experiences of the soul of those who have become children of God through the new birth. There is no true spirituality in religion, either in the knowledge of God, or in the worship of God, aside from the incarnate Son of God.

Worship of God must be *in truth*, not only a true expression of the spirit and heart of man, but must also be expressed in the truth of God, of which Christ is the source, the center, and the fulfillment. That is, in Jesus Christ, God has fulfilled all the promises made to Israel, and through Israel to the world; and that Jesus Christ is made unto us wisdom and righteousness and sanctification and redemption. This truth can not be recognized as separate from Jesus Christ, and when Jesus Christ is rejected in any worship, or when he and his work—all of which is included in his "Name"—are excluded from any service of worship, that which makes worship acceptable to God is eliminated. If the redemption wrought by Jesus Christ is God's crowning work, if Jesus Christ—true God, begotten of the Father from eternity, and true man, born of the Virgin Mary; my Lord, who has redeemed me, a lost and condemned creature, with his holy and precious Blood shed in innocent sufferings and death—is not recognized in my worship of God, then such worship, however sincerely or solemnly offered, is the greatest indignity and insult I can offer God. It is profaning his name while pretending to honor him. It is denying God's greatest work for me, namely, my redemption through Jesus Christ.

The secret lodge worship ignores, rejects, repudiates, and excludes the name of Jesus Christ from its worship. The name of Jesus Christ stands for all that he has done for human redemption and for the salvation he has provided. In so doing the Lodge tramples under foot, the blood of his covenant, and the cross, by which we were saved. It does this in its most solemn service, and, like the mongrel worship of the Samaritans, offers insult to Jehovah, while most solemnly professing to honor, fear and serve him. How can a Christian assent to such worship? How can he acquiesce or participate in a service which studiously repudiates the redemptive work of God through Jesus Christ, while professing to worship him as Jehovah? The truth in and with which we worship God is inexorable in its demands upon him who accepts it. It allows of no dubious statement or confession on the part of him who professes to hold it.

The Samaritans had a temple, but Jesus never entered it, or taught in it. They had a worship, but neither Jesus nor the Apostles ever participated therein. They had a paschal supper, but Jesus never communed with them in it. The discourse of Jesus implies that no true worshiper of the true God, Jehovah, the God and Father of our Lord Jesus Christ, could join with the Samaritans in their worship without doing dishonor to God, violence to his own spirit and denying the truth of which Jesus Christ is the source and center. He also frankly told the Samaritan woman that the immoralities of her life and the immoralities of her people grew out of their corrupted idea of God, and of their perverted worship. The moral life never rises higher in purity than the conception which the worship holds of the purity of the god worshipped.

In Rutherford the Elks Lodge will observe "Boys' Day," and all the boys in South Bergen are welcome to come and hear what it all means.—*Passaic* (N. J.) *News*, March 24, 1917.

Like their close friends, the saloon keepers, the destiny of the Elk outfit seems to depend on securing the boys.

MOOSE PROPERTY ATTACHED.

A writ of attachment against the property of the Loyal Order of Moose at Mooseheart, Ill., was to be served to insure the payment of damages awarded by the Alabama courts for the death of two men who were killed in the course of an initiation at Birmingham. Donald A. Kenney and Christopher Gustin were killed through the unexpected action of a piece of electrical apparatus used by the Birmingham lodge in its initiation. Suit for \$50,000 was brought on behalf of each against the supreme lodge, and damages awarded the heirs in the sum of \$18,000 for Gustin and \$15,000 for Kenney. The attachment of the property at Mooseheart follows affirmation by the Supreme Court of the United States of the judgment of the Alabama court.—*Chicago Daily News*, July 6th, 1917.

SERIOUS MATTER FOR MASONRY.

In November last the Irish nationalists compelled the British government to rush through the House of Commons a bill prohibiting members of the Royal Irish Constabulary and the Dublin police from joining the Craft. The only protesting voice in the Commons was Col. Craig, of Belfast, a prominent Orangeman. The *London Freemason* called attention at the time to the silence preserved by the many prominent and distinguished Freemason members of the House and hoped that when the bill reached the House of Lords, the peers would show a keener sense of the question at issue.

December 20th the Marquess of Crewe, leader of the House of Lords, under the premiership of Mr. Asquith, moved the second reading of the bill and made a lengthy speech in its favor, and referred to the Roman Catholic population of Ireland as being antagonistic to Freemasonry. The bill passed and has received the royal assent. Although the House of Lords has scores of titled and distinguished members of the Craft, the Rt. Hon. the Earl of Donoughmore, Grand Master of Ireland, was the only one to speak against the bill. He referred to the large number of Freemasons in the privy council and said that if

there was no danger to the state in these high officials being members of the craft, he thought that a humble policeman in Ireland might have been equally immune.

Our London contemporary thinks that the easy going fashion in which brethren, whether peers or commoners, allowed—with one solitary exception in each house—judgment to go by default against our order may prove a serious matter for Freemasonry. It is peculiar that the daily press both in Great Britain and Ireland ignored the entire matter.—*Toronto Freeman.*

C. H. Spurgeon once said in a sermon: "I stand by the happy memories of the past as in summer I walk down a green long ago. I see flowers of mercy growing in them. God's ways are at times like heavy wagon-tracks, and they cut deep into our souls; yet they are all of them mercy. Whether our day's trip along like the angels mounting on Jacob's ladder to heaven, or grind along like the wagons which Joseph sent for Jacob, they are in each case ordered in mercy. 'Surely, goodness and mercy have followed me all the days of my life.'"



HOW A BAPTIST MINISTER WAS LED OUT OF MASONRY.

[The author of this testimony, which originally appeared in *Home Light*, is a pastor in good standing in the Baptist denomination, but at his request his name is withheld from publication.]

I had been preaching over a dozen years after graduating from the Theological Seminary before I got entangled in the Masonic net. Early in my ministry in a certain state I had been told I ought to join the Masons, but one of my deacons who was a Knight Templar Mason said that he would not advise me to join any of the secret societies. Possibly that had something to do with keeping me from accepting any of the invitations I received to go into the orders.

In one of my pastorates I preached to the Odd-Fellows and the Rebekahs, the Knights Pythias, the Ancient Order of United Workmen, the Foresters and in another place to the Royal Arcanum. The Odd-Fellows were so pleased with my sympathetic handling of the order that I was urgently invited to join them. The Knights of Pythias even went so far as to offer to pay my initiation fee if I would only consent to join. I was repeatedly invited to join the Royal Arcanum. The Masons would have received me into their ranks without paying a cent for the initiation, for there were certain provisions made for the reception of ministers. I refused all invitations.

Some years later a young man of thir-

ty-five, whom I had led to Christ and received into the fellowship of the church, came to see me. He brought with him another young man, the superintendent of a Congregational Sunday School. I had the highest respect for the Christian character and purposes of both of these men, and I listened with attention and favor to their proposal that I join their Masonic Lodge. My friend that I had led to Christ told me that he wanted me to join so that I might understand the things that appealed to men. He thought it would broaden me, and possibly help me in reaching men for Christ. His friend, the Sunday School superintendent, backed up the invitation and I decided to sign the application. All that the initiation was to cost me was the trouble of going through the ceremonies. The rest was all provided for, because I was a minister.

The night when I was to take the Entered Apprentice, or the first degree, arrived and I was on hand. Before my initiation I was required to pay my yearly dues in advance. Then clothed only in my union suit, a pair of outing flannel lodge drawers, a cape of the same material, one stocking, with a rope round my neck, hanging down behind, with a hoodwink over my eyes, I was led to the door of the lodge by one of the members who served as conductor.

I was received into the lodge room from the preparatory or robing room on the point of the compass applied to my naked left breast. Then I was led to the altar, where I knelt and a Christless prayer was offered. I should like to give each step of the initiation, but space will not allow. There was nothing to give any special offense until you reached the obligation. You did not notice then as you do afterwards that Christ is omitted. The obligation was administered at the altar and was immediately followed by the awful words of penalty for any violation of the obligation. I got on pretty well through the obligation proper, but when the words "binding myself by no less a penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots," I hesitated instinctively. There was no time to weigh matters carefully. I was blinded by the hoodwink. The eyes of men whom I did

not know were on me. The path of least resistance was of course to repeat the words, horrible though they were, and the remaining words of the penalty—"my body buried in the rough sands of the sea at cable-tow's length from the shore, where the tide ebbs and flows twice in twenty-four hours, should I in the least degree, knowingly, willingly or unlawfully violate or transgress this my Entered Apprentice solemn obligation. So help me God and keep me steadfast."

Previous to taking this Entered Apprentice obligation, I was informed by the Master of the Lodge that "in this obligation there is nothing that will conflict with the duties you may owe to your God, your country, your neighbor, or yourself." Then this oath was administered after that solemn promise that there was nothing to conflict with a man's duties to God, and this very oath sanctioned murder that God's holy commandment—"Thou Shalt Not Kill" forbids.

I was thoroughly depressed and disgusted by that initiation, and as I entered the robing room to get my clothing on I asked if there was not a man murdered at one time by the Masons. I was assured by a minister, who was a high Masonic official, that he was not really murdered, but had merely disappeared. That was a lie, for later I read in Charles G. Finney's book on Masonry of the murder of William Morgan, and it made my blood run cold.

Becomes Disgusted with Masonry.

I thought when I got home that night that I should go no farther in Masonry. I felt I had seen enough, and I was disgusted with it and fairly loathed it. My friend, who had induced me to go into it and the Sunday School superintendent, said the words of the penalty did not mean what they said. They were only an ancient wording and that was all.

I said nothing to my wife when I got home. The next morning I said that the thing had not appealed to me, and I thought I would go no farther. I felt more and more disgusted at the thought of Masonry. The sight of a Masonic emblem on men's coats almost made me shudder. I cannot now see that Masonic emblem on any man without feeling a sense of loathing.

As the days passed, I seemed to cool down a little, and get over my disgust for Masonry. When the next monthly meeting came around and I was summoned to be present to be initiated as a Fellow Craft, I was on hand. I was able to go through the obligation even to the penalty without much trouble, for I considered the words—"binding myself by no less a penalty than that of having my breast torn open, my heart plucked out, my body exposed to be devoured by the beasts of the field," as being only hard sounding words but with little or no meaning.

Decides to Investigate.

After the Fellow Craft degree had been given I was told by one of the members of the Lodge that in the third degree I would not get off so easy, but would get all that was coming to me. Several weeks went by and it was about one week before the third degree was to be given. I began to think that perhaps I had better do a little investigating before I took that third degree. There might be something in it that might be rather shocking. There came to my mind that there was a place in Boston where they had exposes of Masonry. I hunted around and found a copy of *Home Light*, and the address 560 Columbus avenue, Boston.

I found upon investigation that the third degree or Master Mason's degree was far more terrible than the other two. In the obligation the candidate promised not to reveal the secrets of a Master Mason when revealed to him as such, "murder and treason excepted." In other words, I found that this oath bound a man to conceal the crimes of a brother Mason except murder and treason. Arson, adultery, stealing, lying, etc., must be concealed. Then, too, the Master Mason's oath bound the man not to commit adultery with a Master Mason's mother, wife, sister, daughter. It said nothing whatever about committing adultery with other women, but would seem to infer that carnal intercourse with other women would not make a man any less of a right kind of a man or a Mason. The penalty attached to the obligation referred to having the body severed in twain. I also found that after the candidate had supposed the initiation was

over and he had put his own clothes on that he was led once more into the lodge room, told that he was far from being a Master Mason, required to kneel and go through the form of prayer (the candidate being asked to pray for himself silently or audibly), and blindfolded by the hoodwink to be the victim in the mock murder of Hiram Abiff. This Hiram Abiff was never murdered so far as we can learn from the Bible. Sickels in his "Ahiman Rezon," page 172, connects the murder of Hiram Abiff ceremony with the Egyptian Isianic Mysteries.

Leads Those Out Who Got Him In.

Having investigated pretty carefully the third degree, I called my initiation off. My friend who was high up in the Masonic body was angry because I had investigated and had decided to go no farther in Masonry. The Sunday School superintendent seemed to understand my position. He even admitted he had doubts himself about Masonry. I placed in his hands Dr. Blanchard's little book, "Modern Secret Societies," and that settled him as to the stand he was going to take. He put the same book into my friend's hands, and my friend sat up until early into the morning reading it. Both the Sunday School superintendent and my friends saw where Masonry stood, and both of them came out of it, and also from the Knights of Pythias. My friend asked my pardon for being provoked at me. Thus my stand for Christ and his righteousness brought out of the darkness the two young men who had invited me in.

Masonry is a Christless religion. It has elements in it that connect it with the old Egyptian mysteries of Isis. The "point within a circle" (see *Free Masonry Illustrated* by Jacob Doesburg) in the Entered Apprentice Lecture according to Mackey represents the coition, or commerce of the sexes (Mackey's *Ritualist*, page 62). This is connected with Phallic or Sun Worship. Thus Masonry is not only Christless, but immoral. It is a system of organized selfishness. Masons often disregard the rights of others to favor brother Masons.

Some one might ask me, "What right have you to testify against Masonry?"

I answer that I was deceived by Masonry. I took the Masonic oaths understanding there was nothing in either of the two I took that would conflict with my duties to God. I found that both oaths countenanced murder. The mock murder of Hiram Abiff enacted whenever the third degree is given is nothing more than an education for murder. When a Knight Templar was told that the Masonic Lodge is a continuous education for murder he replied, "That is nonsense; there is not a word of truth in it." The other man said, "Let me ask you a question; do you think that a man could be in a Masonic lodge room once a week, and hear the oath administered and see the signs given," (note that these signs given before the altar allude to the murderous penalties of the obligations), "without coming to believe that it would be right to kill a man who should break his Masonic oath?" The Knight Templar replied, "Why, I think any man who breaks a Masonic oath ought to be killed."

Any Christian layman or any Christian minister is under no obligation to keep the murderous, unholy Masonic vows. To regard such obligation as binding upon the Christian or upon any man is to stand by an institution that not only countenances murder, but which has in times past practiced murder. Let me ask this question, "What fellowship hath light with darkness?"

Every man or woman that can should read two books: Dr. Blanchard's book on "Modern Secret Societies" and Charles G. Finney's "The Character, Claims and Practical Workings of Freemasonry."

Henry Ford, of automobile fame, is said to be a member of the Palestine Masonic Lodge, of Detroit, Mich.

The Grand Lodge of New York, at its recent annual communication, extended fraternal recognition to the Grand Lodge of San Salvador, Central America.—*Texas Freemason*.

So that is what caused the earthquake!

"THE CASE AGAINST THE LODGE."

BY REV. M. A. MALCOM, ALBIA, IOWA.

[We are glad to print this review by Rev. M. A. Malcom, president of the Iowa State Association.]

"The Case Against the Lodge, With Special Reference to the Woodmen of the World" is the title page of a booklet by Mr. Benjamin M. Holt of Clifton, Texas. The author of this treatise, a Norwegian Lutheran, was once a Mason and a member of a number of other secret societies. For conscientious reason, he withdrew from secretism. His little book gives special consideration to the Woodmen of the World, but the facts and arguments presented cover the general ground of secretism, and afford strong reasons why a consistent Christian cannot join the lodge.

The contents of the book consist of eight chapters. The title of the first chapter is, "The History and Organization of the Woodmen of the World." In 1882-83 at Lyons, Iowa, Joseph Cullen Root penned the ritual and first prospectus of the secret society known as the Modern Woodmen of America, and remained at the head of the order until 1889, when he resigned because of charges preferred against him for fraud. In company with a few other men he organized the Woodmen of the World. Root was a member of the Masons, Odd-Fellows, Knights of Pythias, and other orders. He was a prominent figure in the Woodmen of the World until his death in 1913. The Woodmen of the World is one of the strongest secret societies in America. It ranks No. 1 among the forty or more so-called "Millionaire" lodges, claiming in total assets, (combined with its women's auxiliary and Canadian Jurisdiction), the aggregate of forty million dollars. The headquarters of the order are in its magnificent eighteen story building, costing \$1,500,000, at Omaha, Nebraska. The order is composed of the Sovereign, Pacific, and Canadian Jurisdictions, the Woodmen Circle (the woman's auxiliary of the "Sovereign Jurisdiction"), the Women of Woodcraft, (the woman's auxiliary of the "Pacific Jurisdiction"), and the Boys of Woodcraft. This last division is made up of boys from ten to eighteen years of age, and is a large

feeder of the order. This chapter also gives a list of the papers and books published by the order.

The second chapter deals with the foolish and sacrilegious forms of imitation. It says: "In the center of the 'camp' is placed a large altar-stump bearing a metal emblem of the Holy cross, and a Holy Bible is placed on the altar-stump. An ax is also imbedded in this stump, its handle pointing towards the Adviser Lieutenant's station. A cush-

didate calls upon the name of God, and grasps one end of a pair of bones from the leg of a dead man, the other end being held by the Past Consul Commander. The candidate is then tested by a ceremony which is a ridiculous mockery of the thirty-seventh chapter of Genesis. The "final" charge is given at the lodge room grave. The ceremony is concluded with the conferring of the "secret work." After an ode is sung, every member goes to the altar and



ion for kneeling is provided, to be placed at the base of the altar-stump. It is in this 'solemn' spot that the W. O. W. 'stranger' (candidate) bends his knee to Baal and takes the oaths of secrecy."

At a certain stage in the initiation a human skull is placed in the hands of the hoodwinked candidate. This is to add force to the obligations which are imposed. In the process of initiation three oaths are imposed. The first oath is taken by the candidate with the skull in his hands. The second is taken at the altar. The hoodwink is then removed, and after further ceremonies the next degree is taken. Later the third oath is administered, in which the can-

grasps the helve of the imbedded ax, a penal sign to keep silent concerning the transactions of the camp.

Chapter three discusses the subject of "Oaths." The first oath is called "a solemn pledge," "a pledge of honor," while the second and third are called "solemn and binding obligations," "promised before God and these witnesses." Mr. Holt says that the lodge oaths are not harmless jokes, but serious realities of such force that they are given preference above all other oaths, and are allowed to interfere with civil processes of law. In regard to the binding obligation of lodge oaths, he says: "To have any binding force, lodge oaths

would have to be administered by persons duly authorized in official capacity to administer them, and by persons who have the moral and legal authority to do so. Furthermore, any kind of pledge or promise which contradicts a former promise (that is, where the former promise was legal), and where the performance is unlawful or impossible, is certainly not binding. Again, nearly all lodge oaths are procured by fraud and misrepresentation, and demand absolute and unlimited obedience to unknown laws, unapprehended powers, and non-existing authorities, and are therefore null and void. I have been a Mason and a member of other lodges, and I dare say that lodge oaths usually stand in contradiction to the clear conscience of every intelligent person who has taken them. Hence it is the duty of all who have lodge oaths on their conscience to repudiate them before God and man at once and forever."

The title of the fourth chapter is: "Evidence from Lodge Supply Catalogues." "Like all other lodges, the Woodmen of the World, entertains the candidate with the so-called ceremonies of initiation and there is, perhaps, no lodge that has more tomfoolery connected with its ritualism and religion than the Woodmen of the World." This chapter gives a list of the lodge supply houses and their advertised regalia and supplies, among which are found, cross-bones, skulls, shackles, hand-cuffs, daggers, swords, sabers, wooden shoes, wigs, beards, masks, caskets, corpses, goats, guillotines, and sawmills. The last two are designed to produce a horrible experience for the candidate. Instances are given of authentic cases, where death has resulted from initiations in the order.

Chapter five is entitled, "W. O. W. Religion." The object is to show that the Woodmen of the World lodge is religious, and its religion is not of Christ. The use of the Bible, cross, altar, etc., implies that there is religious teaching in the lodge. The funeral ceremonies and other literature of the order declare its religious character. The Satanic source of Woodmen religion is summed up in these words of J. C. Root, the father of Woodcraft; "Our doors are left open

to the Jew and Gentile, the Catholic and the Protestant, the agnostic and the atheist." Another of their authors says, "Here are no questions of political party or sectarian creed. Good moral character and honesty of intention are the only requirements. . . . Such societies came into existence through the inspiration of Almighty God. . . . Our order invites men of all religious beliefs. . . . We know no North, no South, and no creed except the creed of helpful, loving deeds."

It is thus apparent that the religion of the lodge is the old Satanic doctrine of salvation by works and self-righteousness, which is in direct opposition to a religion by faith in Jesus Christ. But not even good works are insisted upon, for the lodge claims salvation for every member who dies while in good standing, whether he is a Christian or an unbeliever, moral or immoral, a drunkard, or a profane man—all alike, at the grave, are given passports to the eternal glories of their Maker.

"Lodge Charity" is discussed in chapter six, which shows from their own authorities that the boasted benevolence and charity of the order is a farce. The benefits of the lodge are only for those who are sound physically, and who are in good standing by reason of dues carefully paid up. Their "charity" is restricted and amounts to nothing more or less than a life insurance policy.

"Lodge Insurance" is the subject of the seventh chapter, which shows that fraternal insurance is based on unscientific principles and is therefore unsafe. Again and again orders have been compelled to increase their rates. As their members grow old—at the time when they most need the benefits of insurance—the rates become prohibitive, and many lose the money paid in, and are left without resources. Thirty-three states have adopted laws protecting the people in some measure, from the uncertainty of lodge insurance societies. Charges of extravagance are substantiated from the records of the order.

Chapter eight deals with "Political Power" and gives concrete examples of political power and position obtained through the work of the order.

In conclusion, the author says, "When

I was a member of the Masonic order and several other lodges, it pleased God in his great mercy to reveal to me the damnable character of the lodge. It therefore becomes my duty to contribute what I can towards the enlightenment of my fellow Christians regarding the lodge and its attendant evils. I wish, if possible, to arrest the spread of lodgery in the Christian Church by giving my fellow Christians at least so much information as to induce them to examine the subject for themselves. Such an investigation, I am sure, would result in an outright condemnation of secretism. Only correct, truthful information is needed to banish this great body of pretense from Christian society. Hence it becomes the duty of all Christians, whether within or without the lodge, to become thoroughly acquainted with lodge teachings, principles, and claims. I did not jump at my task in fanatical frenzy. I have carefully weighed all detail, and I find, after my six years' experience on the inside of lodges, combined with my four years of diligent study from the outside, of which one whole year has been devoted to a special study of the Woodmen of the World, that the lodge is wrong, *utterly wrong.*"

I commend this little booklet, as a sane presentation of the subject with which it deals, and trust it may prove a message of light and power to many, in leading them from darkness into light, and from the slavery of lodgism into the liberty of the children of God.

Copies of Mr. Holt's "Case Against the Lodge" may be obtained from the CYNOSURE office for 25 cents each.

Perfection. In times of general sinning and apostasy like the present, many good, yet weak men are apt to imagine, because they resist the corruption of the times, that they have and they only, the true theory of holiness, and that they can sanctify the world by teaching their theory. They really think that they can "spread holiness over these lands" as Wesley did, by teaching sentimental and experimental holiness amid the Masonry and other abominations of the age which have fastened upon the churches, and that *without rebuking them.*

SURRENDERED LIVES.

I first met Mr. Rufus Johnson and his wife, Mrs. C. A. Johnson, many years ago at one of our conventions at St. Paul, Minn. Mr. Johnson was one of the farmers of Minnesota but one who gave first place to the claims of God. There was always time in their large family for reading of the Bible and prayer before beginning the day's work. Their children and grandchildren, so far as



RUFUS JOHNSON.

the writer is acquainted, are of like faith and character. It is now some years since that Mrs. Johnson has had to carry on her Master's work without the loving companionship of her devoted husband. This she has done humbly and faithfully. We have recently come into the possession of Mrs. Johnson's experiences when, many years ago, she joined the Grange, and ask its prayerful reading. It is a rich illustration of the blessedness of the fully surrendered life. I wish it were possible in connection with her testimony to present also her photograph. That may be possible at some future time. We are able to give our readers a likeness of her husband,

and to bear this testimony as to both of them, that their prayers and gifts have been one of the valuable assets in that part of Christ's vineyard that the National Christian Association has been given to cultivate.

WM. I. PHILLIPS.

EXPERIENCE AS A GRANGER.

I was interested in the condensed statement of the N. C. A. Annual Meeting. I am glad for anything that gets Christians interested, more intensely interested, in living and speaking against the lodges that, like the plagues of Egypt, are multiplying as fast as they can get new names for them.

I joined the Grange back in 1874. When they said I must address the Master of the lodge as Worthy Master, it startled me so that I did not hear any more for awhile. Call no man Master, for one is your master (Mat. 23:10) came like a flash. Then I thought there might be something else I ought to hear, so I listened, but I went home thinking that that would be the end. When someone told me that children call their teachers master, I went again to the Grange two or three times. One night we were late and I had to give the password and I was so embarrassed that I did not go around and salute the officers. They were going to put me out, but one man more merciful than the others said that they all knew me and that it was a mistake and was not done purposely. They let me stay, but I did not go again.

One morning the children had gone to school and my husband to town; I was busy doing the morning work and was thinking that I would be glad to know if it were wrong to be a Granger. Shun the very appearance of evil (I, Thes. 5:22) came to me so suddenly that I looked around to see who had spoken. I decided that, if I lived as near the Grange Hall as some others did, and if I were alone with my little children and saw a crowd of people going in there, and saw the blinded windows and that they had a gatekeeper, and if I did not know what it was all for, I would think that surely they were doing something evil. In a social part of a prayer meeting soon after, I told of my experience

with the Grange and of my decision to meet with them no more. But God did not leave me there. He brought to my mind passage after passage of the Bible that was against secret societies, and some of them, when a Sunday school girl, I had wondered how to apply. One in particular was: "If thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." (Matt. 5:29-30.) God let me see that if I were doing anything or had anything that was wrong and it involved anything as useful as my right hand, to cut it off, or anything as dear as my right eye, to pluck it out even if it hurt. It was so much on my mind that I lost my appetite and could not sleep.

One day a couple neighbors took my husband and me about three miles to visit some friends. There were quite a few friends and we spent the day pleasantly and went home, but on the way home we came to a turn in the road and the two men went on, and the woman and myself turned homeward afoot, walking three-quarters of a mile. It was a frosty night and when I was going to bed I decided that I would get some sleep that night as the brisk walk and the company of the day would help. I did go to sleep but awoke gasping for breath. I thought I was dying and all, which the Lord had wanted me to tell the people, came back to me. I thought, If God will let me live, I'll go and tell them if I have to crawl on my hands and knees. Then the blood of their souls will not be on my skirts. In a second I was all right. I went to a series of meetings and each evening after the sermon they gave a liberty for the people to testify. The man holding the meetings was an Odd-Fellow and he had something in his sermon each evening that made it easy for me to say what God gave me to say. I testified some each night. The Lord will lead us if we will be led and walk in all the light he gives

us or lets shine on our path. The blood of Jesus will cleanse us from all sin.

The end was: The Grange broke up and some Odd-Fellows got out of their order and became antisecret men. God was with us and wonderfully blessed us and added to our numbers.

Brother Phillips, "All the way my Saviour leads me, What have I to ask beside, Heavenly peace, divinest comfort, He through life has been my guide."

(MRS.) C. A. JOHNSON.

July 6, 1917.

Comrey, Alberta, Canada.

SUFFERERS IN BIBLE LANDS.

MEAD A. KELSEY, RICHMOND, IND.

I wish to remind members of the CYNOSURE family of the great suffering in the Bible lands and of the need there is of immediate and continuous relief. The Easter message of the Federal Council of Churches contained the following:

"The people in the Bible lands—Christians and innocent Moslems, Armenians, Syrians, Persians—are in the grip of suffering greater in extent than was ever known in the age of the martyrs. Over two millions of these poor people are in a state of starvation and are utterly dependent upon the charity of America."

This situation, which has been going from bad to worse for a long time, had its origin in the massacre and deportations of two years ago. To-day the sufferers are chiefly women and children, for most of the men were massacred. Conditions are pitiable beyond the telling. One city alone reports 40,000 orphans, another 10,000, and so on. And the danger lies just here, that with Europe all afire, we in America, who are the sole hope of these people, will forget, or that which is just as bad, neglect them.

Doubtless many CYNOSURE readers have already given to this cause, and I can readily believe that churches which I know, have contributed before this, but let us remember that this is a continuous task, that people who are fed to-day will need again to-morrow, and so we need to repeat our gifts, enlarging them if possible.

Money may be sent through denominational channels but should go as quickly as possible to Chas. R. Crane,

Treasurer, Armenian-Syrian Relief, 70 Fifth Avenue, New York City. Every dollar so sent goes for relief without any deduction for administration. Remember, they are dying over there and defer not thy gift.

The Roman Catholic church is by no means the only avowed enemy of Freemasonry. Several of the Protestant sects forbid their communicants to become members of the Freemasons, and a branch of the Methodist Church publishes a monthly magazine in Chicago devoted almost entirely to combating Masonry.—*Texas Freemason*.

A Masonic editor's source of information must be as complete as the German spy system is reputed to be. Strange, isn't it, that we never heard of the Methodist magazine he has discovered?

BOOK NOTICES.

American Anthology Disproving the Book of Mormon.—By Rev. C. A. Shook, formerly a Josephite Mormon; a very able and unanswerable statement of facts from the highest anthropological authorities of America, showing that the twelve basic statements of the Book of Mormon about the prehistoric races of this continent are, as the authority, Prof. George Frederick Wright of Oberlin, cuttingly says, "made without any regard to the facts." The tract is very interesting to one who cares for the facts about either our early American peoples or the Book of Mormon. It ought to have a wide reading. Price 5c. Address: Utah Gospel Mission, 1854 E. 81st street, Cleveland, Ohio.

Josephite, or Reorganized Mormonism.—By Rev. John D. Nutting, who considers it his most laboriously prepared and perhaps his most effective work thus far. It consists of 44 pages and cover, with ten illustrations. It covers the origin and early history of Mormonism, showing how the death of Joe Smith gave rise to many sects in Mormonism, of which the Utah or Brighamite and the Lamonite or Josephite branches are the two now known and important. The tract brings out clearly the fact that everything in Utah Mormonism is the natural harvest from the teachings which Josephite Mormonism openly advocates to-day, in logical sequence of thought which cannot be avoided. The closing chapters, on the people of each system, and on the attitude which Christian people should take towards them, are also especially valuable. Price 10c. Address: Utah Gospel Mission, 1854 E. 81st street, Cleveland, Ohio.

The Christian State, a Christocracy.—By Rev. J. M. Foster, 44 S. Russel street, Boston, Massachusetts, District Secretary of the National Reform Association. For copies of this pamphlet address the author.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, August 25, 1832.

William L. Stone, Esq.

Dear Sir: In my last letter I observed, with the freedom and candor which I thought due to you as the best return I could make for the honor and obligation you had conferred upon me by addressing to me your your letters upon Masonry and Antimasonry, that there were many things in the book which I did not see as you did.

Some further explanation is due from me upon this subject. The principal objects of your book were two. First, to vindicate the character of an eminent and illustrious citizen of New York, the late governor of the state, DeWitt Clinton, from the opprobrium cast upon him, of having been personally and deeply concerned in the murder of Morgan; and, secondly, to prove, by a fair and impartial statement of the abuses to which the Masonic institutions have been perverted, that they ought to be voluntarily surrendered and abolished.

These objects were just and laudable. They are in your volume faithfully perused; nor is there in the execution of your plan anything in the letters unsuited or redundant. You observe, in the first letter, that it is not part of your design to write a vindication of Freemasonry as such, but to describe Freemasonry as you received, understood, and practiced it yourself, and as it has been received, understood, and practiced by hundreds of virtuous and intelligent men, with whom you have associated in the lodgeroom. To this the first ten letters are devoted, and they are in my estimation not less valuable than those which succeed them. But, as Bishop Watson wrote an apology for the Bible, I trust you will not consider me as intending any disparagement to that part of your work if I consider it in the light

of an apology for Freemasonry, as received, understood, and practiced by yourself and many others. In that light it is exceedingly well adapted to its purpose. It is the only rational plea for the institution that I have seen since this controversy began, for all the other defenses of the handmaid which have come to my knowledge have smacked too much of the obligation to come to the aid of a distressed brother and extricate him from his difficulties, right or wrong, to pass for anything other than aggravations of the Morgan-murder crimes.

You have taken all the degrees to and including that of the Knight Templar. The oaths, obligations, and penalties, as administered to and understood by you, contained nothing incompatible with your duties to your country and your kind. Whatever there might be in them, apparently incongruous with the prior and paramount duties of the citizen and Christian, was explained and given in charge in such manner as to be made entirely subordinate to them. The obligations, as understood by you, are all auxiliaries to Christian benevolence and patriotism, and so they are undoubtedly understood by great multitudes of Masons in all parts of the United States. That they are otherwise understood, also, by multitudes of worthy brethren of the craft (worthy, according to the Masonic meaning of the word) is apparent in every page of your book.

In your third letter, page 23, you allude to an opinion which I once expressed to you in the following terms: "You, sir, have assured me that the obligations supposed to be administered in conferring the first degree is quite enough, in your view, to establish the wicked character of the institution."

Whether I did make use of terms quite so strong in the freedom of unrestrained conversation, or whether your reference to it is by inference of your own, from words not quite so comprehensive, is not material. The sentiment which I do recollect to have expressed, and which is rooted in my conviction, was "that the Entered Apprentice's oath, obligation, and annexed penalty, was in itself vi-

cious, and such as ought never to be administered by man to man"; that no explanation of it could take away its essentially immoral character, and that the institution of Freemasonry, requiring absolutely the administration of it to every candidate for admission, necessarily shared in its immorality.

In saying this, I disclaim all intention of censure upon any individual who has ever taken this oath. I consider it according to its own import—stripped of all warrant of authority from the great names of illustrious men who may have taken it.

My objections to it are these:

1. That it is an extrajudicial oath, and, as such, contrary to the laws of the land.

2. That it is a violation of the precept of Jesus Christ—swear not at all.

3. That this oath pledges the candidate, in the name of God, that he will always hail, forever conceal, and never reveal any of the secret arts, parts, or points of the mysteries "of Freemasonry to any person under the canopy of heaven, except it shall be to a true and lawful Mason, or within the body of a just and regular lodge of such, and not unto him or them until after due trial, strict examination, or by the lawful information of a brother, I shall have found him or them as justly and lawfully entitled to the same as I am myself."

The arts, parts, points, and mysteries of Masonry are afterward, in the oath, denominated the secrets of the craft. These are general and indefinite terms. The candidate, when he takes the oath, is kept in total ignorance of what these secrets of the craft consist. He knows not the nature nor extent of the oath that he takes. He is sworn to keep secret he knows not what. The general assurance that it is not to affect his religion or politics is the mere word of another man. The assurance that it is not to interfere with any of his duties is but a mockery, when the administration of the oath itself is a violation of law.

He swears to reveal the secrets of the craft to no person under the canopy of heaven, except to a brother Mason, or a lodge. The single exception expressed is an exclusion of all others. There is no exception for the authority of law, or

for the confession enjoined upon the Catholic brethren by their religion. I use this illustration to show that the intrinsic import of the oath is incompatible with law, civil and religious.

(To be continued.)

CAPITALIZING PATRIOTISM.

Professing great love of country, many lodges have purchased Liberty Bonds. A very good thing all would admit if the investments were made as a patriotic duty. But some of the lodges can not be credited with having bought the Bonds because of patriotism. Their real motive is self-advertising, as is evidenced by the following: (The italics are ours.)

"Shout it from the house-tops, tell it far and wide, as the action richly deserves, that Crescent lodge of Buffalo invested the sum of ten thousand dollars in Liberty Bonds.

"What other lodge of any fraternity has ever rendered such a service to the country? What grand body of any fraternity has made so great and most praiseworthy a record?

"And how such an act stands in mighty contrast with the eloquent, patriotically worded but otherwise meaningless preambles and resolutions of grand bodies, pledging this and that, but giving nothing.

"And what act could the Sovereign Grand Lodge do which would be far better than professions of loyalty, which would *redound to the Order's credit*, which would *bring it to the world's attention* as it has never been brought before, which would *advertise it a thousand fold* better than any parade in the city in which it convenes, than to come to our government's aid to the extent of at least fifty thousand dollars? Or to the Red Cross."—*I. O. O. F. Lodge Record*, July, 1917.

"The Sovereign Camp [Woodmen of the World] might buy several millions worth of these bonds. They are as good as the gold and the return is sure and safe. Say about ten millions. It would be a *fine advertisement* for the Society."

—*The Dallas Woodman*. June, 1917.

The millionaires of Eternity are the givers of Time.

Labor Union Events

As Clipped from the Daily Press

Initiation Causes Laborer's Death.

Huntington, Ind., June 7.—William Nelson, laborer, died here tonight during initiation into the Brotherhood of All Railroad Employees, an insurance order. During the ceremony electricity was used and it was at that stage of the initiatory work that Nelson died, it was said. He leaves a wife and two children.

Hockin, Union Dynamiter, Ends Term in Prison.

Chicago, Ill., June 4.—Herbert S. Hockin, formerly secretary and treasurer of the International Association of Bridge and Structural Iron Workers, convicted with thirty-two others in Indianapolis in 1912 as a dynamiter and sentenced to imprisonment for six years, was released from the Leavenworth penitentiary yesterday.

Two other men concerned in the dynamite plot were released from Leavenworth at the same time as Hockin. Fearing they might kill him, Hockin, it was said in the dispatch, slipped out of Leavenworth for an unknown destination. The men he betrayed and their friends, it is said, have sworn vengeance upon him. Hockin's wife obtained a divorce while he was in prison.

500 City Hall Workers Join Organized Labor.

Chicago, June 1.—Five hundred clerks, stenographers, and other office employees of the city hall became members of organized labor last night.

All were members of the Official Civil Service Association of Illinois, an independent union organized last December. At a meeting held in the Masonic temple the association placed itself under the wing of the labor movement by submerging itself in the Office Employees Association, a union affiliated with the American, Illinois, and Chicago federations of labor.

"We joined the organized labor movement because we believe that whatever demands we have in mind will carry more weight when we go before the council finance committee or any other municipal body concerned to present them," said James J. Danaher, president of the old association.

Union Movie Operators Indicted.

Chicago, May 22.—Indictments hitting about twelve officials and members of the following unions concerned in testimony of grafting and vandalism committed during the movie war will be voted to-day, it was forecast yesterday in the Criminal court building:

Local 110, moving picture operators' union, recognized by the Federation of Labor. Local 157, an "outlaw and fake" organization of operators. Local 134 of the electrical workers. Local 381 of the fixture hangers.

The county grand jury to-day will proba-

bly conclude the inquiry into the dynamiting and throwing of stench bombs in a conspiracy by which business men are said to have lost half a million dollars.

The jury adjourned early yesterday because it was "fed up" on testimony of vandalism. Thirteen witnesses were heard.

Barbers Sanction Strike Vote.

Chicago, June 15.—James C. Shaughnessy, general organizer of the Journeymen Barbers Union, will arrive today from Indianapolis. He is expected to bring with him official sanction of the strike vote taken by the local union a month ago to enforce its demands for \$17 a week and half of all receipts over \$25 a week. Ray Williams, secretary of the local union declared yesterday that if a strike is called it will affect 3,000 workmen in 1,500 shops.

Union Agents Raid Barber Shop.

Police of the Desplaines street station commandeered an automobile early to-day and pursued and fired at four men, believed to be union agents, who had fired two shots through the front window of a barber-shop at 833 West Madison street. The owner of the shop is said to have refused to join the barbers' union.

The four men, riding in a black automobile, fired through the barber-shop window as they drove past the place at 1:45 o'clock in the morning, some of the broken glass being scattered at the feet of William Hildebrand, the night manager. He rushed into the street as the four men drove south in Green street.

Would Bar Strikes During War.

Washington, May 28.—Labor strife is to be abolished for the period of the war if a plan under consideration by the labor committee of the council of national defense should be adopted.

Up to this time the committee, working in conjunction with Secretary of Labor Wilson, has arranged disputes between employees and employers. The machinery available is inadequate and cumbersome, however, and it is sure to break down under the stress of the conditions which the war is producing.

If the war is to be won, it is apparent there must be industrial peace. Secretary Wilson is understood to be drafting a bill for consideration by Congress under which compulsory investigation shall be required. A bill of this kind could not possibly get through Congress.

The matter, therefore, must be settled in another way. The plan under consideration contemplates the insertion in every government contract for supplies of a provision under which arbitration must be resorted to in case of industrial difference.

The arbitration board would consist of seven members, two representing labor, two representing capital and three representing the public.

It would be the duty of this board to receive and investigate all complaints regarding conditions of labor in the plants having government contracts. The findings of the board would be obligatory upon the employers, and public opinion, it is believed, would have the effect of forcing the men to continue work.

If the contracts contain the provision proposed there will be in effect without the enactment of a law a complete system of compulsory settlement of industrial disputes.

President Wilson recommended to Congress last summer and again in December that Congress pass a bill providing for the compulsory investigation of all disputes between railroads and their employees. The recommendation has been allowed to slumber in the files of the committee on interstate commerce. A like fate unquestionably awaits the bill Secretary Wilson is preparing provided it should go to Congress. It is assumed Mr. Wilson would not draft the measure unless he had discussed it with the President and that the latter had given approval to the proposition.

A. F. of L. Warns of Strike Epidemic.

Washington, D. C., June 20.—To bring down the prices of food and fuel and avert possible disturbances due to the sufferings of the poor is the object toward which the administration is directing all its energies.

It was learned today that the most impressive warning of what may be expected unless something is done to curb the profiteering in the necessities of life and check the rising cost of living has been conveyed to the administration by the American Federation of Labor.

The federation officials informed the government that the price of food and fuel must come down or wages must go up.

The labor men intimated that unless the administration obtains effective legislation for the reduction of prices before July 1 an epidemic of strikes and even a national tie-up in many industries may be expected.

The union leaders said that the workingman's pay no longer comes anywhere near meeting his cost of living and that it has been necessary for labor to accept greatly reduced standards of living.

Indict 13 Union Cigar Men.

Chicago, June 15.—Thirteen members of the Cigar-makers' Union, Progressive Local No. 527, were indicted by the grand jury today on charges of conspiracy to injure, deface and destroy buildings and to injure and destroy the business of wholesale and retail cigar dealers. The indictments are the outgrowth of a sensational raid made under the direction of Assistant State's Attorney Charles C. Case, Jr., on the headquarters of the local on the west side.

The defendants are charged with having conspired with Victor R. Levinson, president of the union; Harry Fischel, vice-president; Harry Mendelson, recording secretary; Louis Aisuss, treasurer, and sev-

eral other members of the union. The men are charged with having destroyed the property of the Landfield & Steele Company, the Randall-Landfield Company, the LaKurba Cigar Company and twenty-eight retail cigar dealers.

Assistant State's Attorney Case said there were a few isolated cases of extortion, but they were not presented to the grand jury. He also said that an investigation of the books of the union showed some of the members also guilty of embezzlement of union funds.

Assails Crooks' Victims.

Chicago, May 10. — State's Attorney Hoyne yesterday assailed as "cowards" Chicago business men who submit to the demands of labor blackmailers. He commented on the expose of gunmen and bomb throwers who collected \$500,000, it is charged, from owners of motion picture houses and from many building contractors.

"One would think," said Mr. Hoyne, "that after the convictions of labor blackmailers last summer, a business man subjected to the threats of such gangs would complain to the state's attorney's office. Still, when a man has been blackmailed it is hard to get him to admit it.

"It has been proved that a jury of union men and ex-union men is just as ready to convict union blackmailers as it is any other criminal. Why victims won't complain is beyond me."

"The men who are doing the dynamiting are all in one gang," Mr. Hoyne continued. "They are hired sluggers and bomb throwers. They go from one union to another, as they are hired for 'jobs.'"

Co-operative Stores for Chicago.

Chicago, July 18th.—A system of "co-operative stores," launched and fostered by the labor movement of Illinois three years ago, has since that time cut down the cost of necessities appreciably in every town in which such a store is located and is soon to be introduced in Chicago, according to an announcement made yesterday by John H. Walker, president of the Central States Co-operative Society, which controls the system.

Mr. Walker is also president of the Illinois Federation of Labor and a member of the state council of defense.

"The idea of the system is based on that underlying the operation of the Roachdale Co-operative system in Great Britain, which now does a business of \$2,000,000,000 a year," said Mr. Walker.

"At present the stores in the system deal in groceries, meats, clothing, millinery, coal, furniture, and hardware, selling these products as nearly at cost as possible. Every cent of profits above the cost of operating the stores goes back to the purchasers, distributed among them according to the amount of their purchases within certain fixed times. No advertising is carried. Wages paid to employees are much higher than in other retail stores."

Thirty Union Barbers Taken.

Chicago, July 7.—Thirty union barbers and three bottles of an evil concoction that caused Capt. Morgan Collins to turn pale and gasp for air when he uncorked one of them were seized in a raid on the union headquarters at 32 North Fifth avenue and taken to the central station yesterday.

The raid was made for the purpose of obtaining evidence in connection with a long series of window smashings and other violence directed at non-union barber shops. Capt. Collins questioned all of the men arrested, and stated later that he had obtained an "inside line" on the workings of the union and the depredations committed.

Among those arrested were Louis Buck and Ray Williams, president and secretary of the union.

"The stuff in the bottles evidently was for use in the making of 'stink bombs,' which have been thrown into non-union shops," said Capt. Collins.

All of the barbers were released after the questioning.

Williams denied Capt. Collins' statements.

I. W. W. Peril Rockford, Ill.

Rockford, Ill., July 5.—(Special.)—Enough dynamite to blow up the downtown district was found by the police two doors east of the I. W. W. headquarters at 304 East State street.

Chief of Police Bargren believes it was planted by sympathizers of the slackers sent to prison today by Judge Landis.

Unions Would Paralyze "Home Defense" Guards.

Chicago, July 18th.—Labor leaders of the state are about to launch a campaign to induce members of trades unions to join the new "home defense" militia endorsed by the state defense council, it was revealed yesterday by John H. Walker, president of the Illinois Federation of Labor.

Mr. Walker declared that every trades unionist in Illinois who is in a position to do so should become a member of some company of the organization, in order to insure that a majority of the new militiamen will be in sympathy with the labor movement. This, he pointed out, "will prevent the big business interests from using the organization as a strike-breaking agency."

Labor Thugs Beat Father and Son.

Chicago, July 12th.—For thirty years David S. Kaye of 2419 North Washtenaw avenue has been an electrical contractor in Chicago. He has managed to make what he calls a "fair living" through the wiring of old residences and stores—jobs, he declares, that in no way have come into competition with union labor.

Last Tuesday morning Kaye and his son Harold started work on one such "small job" in a store near California and Milwaukee avenues. They had been at work only a short time, Kaye said, when a representative of local 134 of the electrical workers' union came into the store.

"I'll see you don't get away with this job,"

Kaye quotes the business agent as threatening.

Kaye and his son continued their work in the store yesterday.

"As we stepped out four men surrounded us," said Kaye last night. "Two grabbed Harold and one seized me. I broke away and ran to a near-by drug store to call the police.

"One of the men followed me in and beat me over the head with a pistol. Harold also broke away and another man also pulled out a gun. I believe he attempted to shoot, but the cartridge didn't explode."

Beer, Saloon, and Union Men May Ally.

Chicago, July 9th.—Heretofore it has been the brewers who have taken the brunt of the battle for a wet Illinois, as far as beer is concerned. Apparently the brewers want help. They are calling on the retail saloon keepers to line up. A movement is on foot to organize them for the fight which may see a decision in the April elections next year.

The saloonkeepers have an organization known as the Cook County Liquor Dealers' Association. There is also an Illinois Liquor Dealers' Association. Also there is a Brewers' Exchange. Working in general co-operation with the liquor dealers' associations is the United Societies for Local Self-Government.

The latest move of the brewing interests to strengthen their battle lines is to form an alliance of liquor labor unions and the liquor associations. It is said by one of authority that every saloonkeeper in Chicago will be asked by the unions to join either the union or the association.

Street Car Strike Riot.

Bloomington, Ill., July 5.—The street car strike, which has been in progress peaceably for several weeks, developed into a riot tonight, following a speech by "Mother" Jones.

One car was taken from the rails and placed across the railroad tracks, several conductors and motormen were badly beaten, and one man, said to have been in the crowd which was attacking the cars, was shot through the neck.

The mob started for the power plant which operates the street cars, commercial lighting and power system, and Illinois Traction system cars, but the employees, notified of their coming, shut down the plant and the city is without light or power, except for the municipal plant which furnishes lights for the streets.

I. W. W. Miners Strike.

Globe, Ariz., July 1.—Ninety-two per cent of the copper miners employed at Miami and Inspiration, Ariz., quit work this afternoon in response to a strike call, according to a statement issued here late to-day by leaders of the Metal Mine Workers' Industrial union, which is affiliated with the Industrial Workers of the World.

Butte, Mont., June 27.—Mines in Butte are nearer a complete shutdown to-night than they have been in three years. All machinists, boilermakers and blacksmiths employed in the mines quit work to-day, leaving in the

mines the carpenters, engineers and some miners who have been at work since the Metal Mine Workers' union struck for higher wages and improved working conditions.

Bisbee, Ariz., June 27.—The first day of the strike called in the copper mines in this district by the Metal Mine Workers' Industrial union ended with 50 per cent of the men out. This was admitted by the producers. Five thousand men normally are employed in the mines of the three companies affected by the strike.

Butte, Mont., July 6th.—Efforts to end the strike of the Metal Mine Workers' union, which, with the strike of the electricians, has all but closed the copper and zinc mines of the Butte district, reached the stage to-night where a committee of the miners' union went into conference with representatives of the International Mine, Mill, and Smeltermen's union to discuss the absorption of the miners by the International Mine, Mill, and Smeltermen's union.

Believers are the doers. The doubter is never a builder. Power is always according to faith.

Editorial.

MASONIC JUGGLING.

"The matter of healing the breach between French and Anglo-Saxon Masonry will be very soon the most important topic before the American Craft. If reconciliation can be brought about, without humiliation of either party to the controversy, and without requiring that either shall give up what is deemed essential or matter of conscience, the gain to universal Masonry will be inestimable."—*American Freemason*, April, 1917.

Remembering that French Masonry does not require belief in any deity and that belief in a "Supreme Being" is one of the immovable "landmarks" of English Masonry, this is bound to be one of the most interesting spectacles of Masonic juggling and tight rope walking presented for some years. It will take some acrobatic feat to perform successfully all the "ifs" of the above proposition and we anticipate watching the show with interest.

It is said that one gallon of melted gold—fifteen pounds—is worth \$4,745.71.

A gallon of gold from a number of our friends will be gratefully received.

1847—JULY 20th—1917.

General Secretary Celebrates His 70th Birthday.



WILLIAM IRVING PHILLIPS.

To be seventy years young is something far more cheerful and hopeful than to be forty years old.

—OLIVER WENDELL HOLMES.

"True to all truth the world denies,
Not tongue-tied for its gilded sin;
Not always right in all men's eyes,
But faithful to the light within."

EAGLE "CHARITY."

Red Tape Relieves Order From Paying Benefits.

A member of an Aerie became ill and asked his brother, who was not a member of the order, to notify his lodge of his condition, so that he might receive sick benefits. His brother neglected to do as requested and the sick man lost his benefits because the "Grand Worthy President" ruled that he had erred in sending notice through his brother who was not an Eagle. Had he made the same request of a brother Eagle, who had neglected it, the dues would, nevertheless, have been paid. There was no doubt about the illness, or the sick man's

standing in the order, or the fact that he had paid for benefits in just such a time as this. By a technical red tape requirement, he was deprived of his rights. *The Eagle Magazine*, for July, 1917, states the case as follows: "A member was injured in a mine. He requested his brother to notify the Secretary of his Aerie. The brother neglected to do so. Several weeks later the member called upon the Secretary, inquiring into the reason for his delay in forwarding his sick benefits. If the Aerie determines that notice was not received, sick benefits are not due. The law placing responsibility upon the Aerie when a member is requested to notify the officers of the sickness of a brother member, and fails to do so, does not apply in this case."

In the "Eastern Star News" department of the July 2nd *Masonic Home Journal*, U. S. Grant is credited with the declaration "Righteousness exalteth a nation, but sin is a reproach to any people." If the editor of the "Eastern Star News" were as familiar with the Scriptures as he is with those portions garbled for lodge use, he would doubtless have recognized this as one of Solomon's proverbs (Prov. 14:34) rather than a saying of Grant. The "good enough" religion of Masonry seems to be *ignorant enough* when it comes to handling the Word of God.

General Grant's opinion of Masonry was expressed in his autobiography where he said: "All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

We have been a monthly reader of *The Royal Neighbor* for the past two years, hoping to find something useful in it. At last our vigilance has been rewarded. We are informed, in case the chimney catches on fire, to pour down it enough sand to put the fire out.

Masonry should be looked upon as a priceless possession.—*Masonic Chronicler*.

That is the way we look upon it. About thirty cents, we should say, would be a fair valuation.

ACCREDITED SUPPORT WANTING.

The principal address in an Elk memorial service was delivered by the rector of a Protestant Episcopal church in a city of the Middle West. To many of his hearers he would, of course, be something like an authority on church history; hence, an oracular utterance respecting the ancient church would be accepted. Such auditors would not care for the titles of books where they could find proofs of any statement in the address. At the same time, if he himself felt no danger of dispute, or of doubt dulling the effects of his words, the speaker would omit references of that kind. In fairness, then, the omission cannot be sharply criticized. Yet this reticence cannot receive strong approval, when the statement is a novel and startling addition to accredited church history. Then, nothing can be more reasonable than sensitiveness to the omission of reliable proofs; especially, when the novel statement emanates from a source already convicted of unreliability, like the modern secret system which is well recognized as precisely such a source, not only by its most studious opponents, but also by its best informed adherents.

Among these may be named Professor Parvin of Iowa State University, who was at different times grand master and grand secretary of the grand lodge. He seems to support fully our inclusion of best informed adherents, when he thus describes a not unknown class of secret society orators: "Such oracles are always proclaiming as Masons, Enoch the translated, Solomon the wise, and the Saints John of Christian sanctity. It is amusing to note how they always enroll among their members the noble and the good of all nations. . . . Certainly, to all such heresies we may apply the injunction of David in his lament over Saul, 'Tell it not in Gath, publish it not in the streets of Askeon.' Such tales will surely, sooner or later, return to our hurt, as they should. . . . Solomon was no Mason. . . . He knew no more of the mysteries of Freemasonry than did the beautiful Queen of Sheba."

To this confirmation of our claim that some of the best informed members regard their order as an unreliable source of historic information may be added

that of the Masonic historian, Moore, who declares that "every one who knows anything about it, is aware that the pretended charter of A. D. 916 is pure fiction, and that the effort to trace the history of the order to King Solomon, and make him 'Our Most Excellent Grand Master,' is an insult to every member of the order. . . . The utterer of such stuff can only plead ignorance as an excuse."

In his standard Masonic work, "Ahi-man Rezon," Dr. Dalcho,—who compiled the Masonic Constitutions of South Carolina,—both recognizes and condemns unreliable secret society history, by affirming that "Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor John the Baptist, nor John the Evangelist, belonged to the Masonic order. . . . There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons: and our traditions do not go back to their days. To assert that they were Freemasons, may 'make the vulgar stare,' but it will rather excite the contempt than the admiration of the wise." Still nearer at hand is the support of the grand lodge of Illinois, in the principal city of whose jurisdiction this magazine is published. The following sharp rebuke is included in one of its reports: "While it is true that the fools are not all dead, it may be safely said that he who teaches that Adam, Seth, or Solomon was a Freemason sins against light and knowledge."

Mystic Order of Christians.

If we have sufficiently supported our representation of the better informed class of secret society members, by means of that method which the memorial orator made no attempt to use, we regard it as not impossible that, in the same act, we have also introduced him as one who may perhaps be found among the class described. After first listening to his own historical teaching, we shall then turn to ask corroboration for it where reliable church history is abundant and well accredited. He thus discourses of "the secrets of the Mystic Order of Christians," which was "none other than the early church." This order, the ancient church, took its rise in the life of the "great Jewish reformer," and the Pagan government was hostile to "such

reforms" as now constitute the "fundamental teachings" of the Elk order. Of the Mystic Order of Christians the orator reports, that, "When they held their meetings they were compelled to assemble in secret because the government persecuted them, and they were also forced to inaugurate a secret code. They had signs, grips, passwords, signs of distress, in order to test what they called true discipleship. This was none other than the early church that had its origin in the life of the great Jewish Reformer, who taught certain fundamental teachings, some of which, to-day, are the fundamental teachings of our order: such as, Charity, Justice, Brotherly Love and Fidelity. This secret work was necessary for protection from impostors who wished to know the secrets of the mystic order of Christians, so that they might betray them into the hands of the Pagan government, which was hostile to such reforms."

Since the speaker has omitted reference to any of the numerous available works on Church History, or to innumerable volumes of comment on the Scriptures, or to illimitable libraries of Christian literature, his hearers are left to seek details and verifications for themselves. Far be it from us to aver that not one little book can be found on some remote shelf to reward diligent search for what, so far as we have read, is discoverable only in a newspaper report of an Elk address. We, however, think it remarkable that scholarly commentators on the Book of Acts find no use for this side light on its contents. The eminent group of Church Historians also appears to overlook this feature of the life of early Christians. Sermons, essays, and general Christian literature singularly fail to draw upon the resource of vivid illustration.

Close beside the fallen throne and ruined palace of imperial persecution, near the arena where martyrs died, lies the rock-hewn tomb of the persecuted church. It is an impressive silence that reigns in the Roman Catacombs, where early Christians found retirement for prayer, and where they entombed in niches of the walls, tenderly sepulchred remains of steadfast victims of Pagan persecution. Innumerable are the in-

scriptions and countless the duplicated symbols, yet none verify the secret society assertion. Like the Tel-el-Amarna tablets or the buried decorations of Pompeii, after barbarian violence that desolated Rome these voluminous stone records of ancient church history lay hidden, unvisited for centuries, and at length almost forgotten. More recently explored, they have revealed Christian life in days of early devotion and years of saintly martyrdom. They reveal lofty faith, and hope, and love. But when this new voice speaks they remain silent.

Yet in the Catacombs, if anywhere, Christians worshiped together in seclusion. Here, too, is the well-preserved collection of Christian symbolism. Thread these long avenues that are like interminable galleries of a deserted mine; this labyrinth from which none dares hope to return without a guide; scrutinize the inscribed and pictured walls; yet nowhere will you find in this long buried cemetery of the saints and martyrs of ancient Rome, symbol, or word, or sign, to make less than sacrilege the intrusion of unchristian teachings and immoral symbols. "Here the lamented dead in dust shall lie," and here let the blatant voice of profanation sink, awed and shamed, into reverent silence.

The wages of a fellow craft is largely made up with the reading of Masonic literature. If you are not reading this class of literature you are not getting your just dues.—*Texas Freemason*.

"Wages" is not the right word. Try reading it with *sentence* substituted.

CORRECTIONS.

In the July CYNOSURE, page 89, under the heading "Lodge Statistics," the subhead should have read "Non-Fraternal Insurance Societies" and on the following page the subhead should have been, "Fraternal Insurance Orders."

Through an error the name of Rev. J. F. Heemstra of Chicago was omitted from the published list of those who were received into Corporate membership at the Annual Meeting on May 28th, 1917.

News of Our Work.

TRACTS FOR SOLDIERS.

We have had two calls, since our last issue, for tracts for distribution among soldiers. One call came from a Christian worker located close to one of the great military camps established in this country. The other was from a tract distributing league in England. We are very much in need of \$500 for our "tract fund" that we may be able to respond to these and other calls. The supply of some of our most used tracts is exhausted and cannot be replenished until funds are received for that purpose.

These requests for tracts come with special appeal at this time. It will be recalled that Masonry recovered from what people supposed was its death blow during the distractions of the Civil War, and that the Spanish-American War was a heyday for lodges generally.

We thank the friends who have generously contributed to our needs during the past month, and also the one who has pledged a gift of \$100. There are many others from whom we ought to hear, and we are praying that God will lay the burden of the tract fund and of the general needs of the Association upon their hearts. Pray over it, friends.

COVENANTERS HOLD CONFERENCE ON LODGES.

At the General Synod of the Reformed Presbyterian Church, held in June at Sterling, Kan., one evening session was given over to a Conference on Secret Societies. The *Christian Nation* reports that "a very large audience was present." Rev. Thomas C. McKnight, one of our Directors, was chairman of the Conference, and read the Masonic oaths from the cypher work published by a Masonic publishing house.

Rev. W. C. Coleman, of White Cottage, Ohio, gave "A Study of Arnold's 'History and Philosophy of Freemasonry'" and showed how the symbolism of Freemasonry conceals a vile philosophy designed primarily to conceal the truth. Always the obvious meaning is the wrong meaning. Their emblems, the square, compass and triangle, one would

conclude, meant a square life, a full life, etc. In point of fact, all of these things are a part of the symbolism of the immoral and obscene hidden meaning of the mysteries of Freemasonry. One can test these things out by considering the sort of ethics they produce.

Rev. J. H. Pritchard gave "A Study in Pike's 'Morals and Dogma.'" He read from the book categorical statements that Masonry has a god, and that Masonry is a religion; that Christ's teachings are said to be more nearly perfect than those of Socrates. He proceeded to show that not only is Masonry a religion, but it is a false religion in that it misinterprets the Bible at every touch and because it claims to be an improvement on the Bible. Mr. Pike's book teaches that it is folly to say that there is anything Christian about Masonry. This book also says that Masonry gathers to its heart all the teachings of all the false religions of all the sages of all the ages. It puts all "sacred" books on an equality. In the last place, Masonry is a filthy religion, as this book clearly demonstrates. It is a religion, it is a false religion, it is a filthy religion—and glories in all three.

Rev. F. F. Reade delivered an address entitled "By Their Fruits Ye Shall Know Them." He said that the previous speakers had showed the worst there is in the lodge. He proposed to show the best there is in secrecy. And the first best thing in secrecy is Selfishness. The lodge makes you pay for all you get. The second best thing in secrecy is Dishonesty. A member is dishonest in his attitude toward his brethren. The lodge is dishonest in that it makes men pay for vanities. The third best thing in secrecy is Pride—pride bred by their high sounding titles. Just the reverse of the humility taught by Christianity. The fourth and last best thing in secrecy is Foolishness. Christianity teaches men to be generous, to be honest, to be humble, and to be wise.

In the *Wesleyan Methodist* of March 21st, Mrs. H. R. Smith, Sr., of Leonardsburg, Ohio, has a lengthy article, "The Sin of Silence," treating with the persistent efforts to introduce lodges, un-

der various names, into the Sabbath schools. Mrs. Smith makes a strong protest against this organized effort to steal the boys from the church and points out the duty of Christians to protest boldly against these orders.

Mrs. Smith and her sister, Miss Eliza F. Potter, have been long time friends of this Association.

CYNOSURES WANTED.

June 23, 1917.

We are glad for the many copies of the *CHRISTIAN CYNOSURE*, *Converted Catholic*, *Home Light*, and valuable tracts sent to us for distribution by readers of the *CYNOSURE*. Some who send fail to give their full addresses and we are therefore unable to acknowledge them. We would be pleased to have Mr. A. J. Meck's address.

We find the *CHRISTIAN CYNOSURE* is unknown to many here in Columbia. Today we called with the *CYNOSURE* at the homes of eleven of the ministers of Columbia. It was entirely unknown to eight of them. Four of the pastors are members of one or more lodges.

Thursday evening, June 22d, Rev. W. B. Stoddard, of Washington, D. C., delivered a very interesting address here at the Mennonite Home Mission. We feel much encouraged and trust we may be better prepared to tell others of the evils of the lodge.

Do not forget, readers of the *CYNOSURE*, that your back numbers of the *CYNOSURE*, *Home Light*, *Converted Catholic*, tracts, etc., can be put to good use in the work here through our Mission.

C. B. BYER.

274 S. 4th St., Columbia, Pa.

THE LION OF THE TRIBE OF JUDAH

Willimantic, Conn., July 5, 1917.

When Brother Kelsey called the attention of a college president to the fact that Christ is rejected in the work of the Masonic order he says that the gentleman turned on him and said, "How about the Lion of the Tribe of Judah? That stands for Christ in Masonry." Does it?

Let the illustrious Masonic writer, Albert G. Mackey, answer. On page 235 of his "Lexicon of Freemasonry," he says, "The whole of Palestine was sometimes called the Land of Judah because

Judah was a distinguished tribe in obtaining possession of the country. The tribe of Judah bore a lion in their standard and hence the Masonic allusion to the Lion of the Tribe of Judah."

J. A. CONANT.

Brother Kelsey's article did not state what his answer was to that Masonic college president.

In Mackey's "Encyclopedia of Freemasonry" it is stated that there was a time in which the phrase "lion of the tribe of Judah" was masonically interpreted as a reference to Christ, but "now in the symbolism of Ancient Craft Masonry, where the lion is introduced, as in the third degree, in connection with the 'lion of the tribe of Judah,' he becomes simply a symbol of the *resurrection*."

Masonry is a system of lies and "every lie is inconsistent with every other lie," and that makes it very difficult to corner a smart Mason. When we contemplate the ingenuity displayed by Masonic writers claiming one thing at one time and another thing at another time, we are profoundly impressed with the wisdom of Nathaniel Clover, who said that he looked upon the system as "Satan's masterpiece."

The Coast Beacon of Pass Christian, Miss., in its issue of July 7th spoke thus of an address delivered by Southern Agent F. J. Davidson:

"Rev. Francis Davidson, colored, of New Orleans, who is now the pastor in charge of the First Baptist colored church of this city, delivered a lengthy address at that church on Friday evening last, which was heard by a number of white people.

"The speaker's subject was the "Sun-ny side of the Negro's Life in the South," which he presented in a very impressive manner, citing facts and incidents to sustain his arguments, and making his lengthy address interesting all through.

"He endeavored to impress upon his colored brethren that upon each individual depended principally whether or not life would be a success or a failure, and he laid special stress upon the observance of a strict moral and religious life by all.

"He took a rap at the many secret so-

cieties that are formed among the Negroes by oily tongued organizers, who soon depart with the coin, and leave a source of mischief behind, and in this we feel that he was absolutely correct. The attendance of colored people was not as large as it should have been, for the address was a good one for them to hear."

Professor J. R. Millin, of the Knoxville College at Knoxville, Tennessee, writes:

"The Lodge is the Devil's wooden horse, and the church, not profiting by the experience of ancient Troy, has been stupid enough to take it within its walls. 'I fear Greeks though bearing gifts.' But the voice of wisdom was not heard. Foolish Troy! But what shall we say of the church? Jesus, at Luke 16:8, displays the red flag of warning; but the church, unheeding, persists in bringing the Devil's wooden horse within its walls. And what then? The church, half paralyzed and bewildered, lies down on its back and cries for the peripatetic evangelist! Has the church read the Book of Acts? Has the church read the seven letters to 'the seven churches' of Asia? Yes? And then dallies with the Lodge! The church would do well to read Homer again."

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

July has been a very unusual month. Rain has been on the program much of the time. Crops in this section are unusually good, but will be spoiled largely unless there is a change in weather. I am finding opportunity for all the meetings that my strength will permit. The Buckeye State responds well. Since arriving in Youngstown, Ohio, July 5th, I have taken over sixty subscriptions for the CYNOSURE and substantial contributions to our work have been given at four of the meetings held.

Elder Taylor was announced to speak to the friends at the Old Folks' Home, Neffville, Pa., but he insisted that I fill his appointment, saying that he could speak at a later date when I could not be present. Several expressed appreciation of my visit.

At Lebanon, Pa., and country nearby, I found open doors for addresses in Churches of the Brethren and in Faith Tabernacle. They gave the encouragement expected. A visit at the home of our old friend, Brother John White, at Highspire, Pa., was much enjoyed. He has not grown weary in well doing but manifests the same zeal in the good cause as in former years. Returning to Washington, D. C., I found our Free Methodist friends rejoicing that they had secured a commodious building for a new home for work there. I attended and took part in the "grand opening" on Sabbath, July 1st. It is to be hoped many will be saved from the lodge and from other sins in this new home. Upon arrival at Youngstown, Ohio, at 12:30 a. m. I had to go to four hotels before I found accommodations, and even then I had to pay double prices for what I received. This was a trial to me, but good friends have cared for me since. Their kindness has more than compensated for the trial of the "weary pilgrim" that night.

A welcome awaited me at Columbiana, Louisville, and Canton, Ohio, in fact, all along the way. I spoke to good audiences at the Leetonia and East Lewis-ton Mennonite churches on Sabbath, July 8th. An unusually large number of young people attended the evening service. I dropped in at meetings in the Pentacostal Mission, in Canton and the Church of the Brethren, in Akron, which were helpful. Last Sabbath I spoke in the Free Methodist and Wesleyan Methodist churches, in Akron, and it was thought many were helped to a better understanding of antilodge truth. Akron is known as the "rubber town." Some thirty rubber firms are engaged in business there, and the town is "stretching out" at an astonishing rate. A writeup of this town in *McClure's Magazine* for July is entitled "Standing Room Only." Many devilish things always come where money and fast moving people are found in numbers. It was a privilege to aid some here who were willing to listen to the truth regarding the lodge deceits that destroy many.

My lecture last evening was delivered in the Bethel Mennonite church near

Wadsworth, Ohio. I missed our friend, A. M. Overholt, who for some thirty years was a faithful supporter in our work. I was happy to find that his children are willing to aid now that their father has gone to his eternal reward. It is not true of every family that the children take the places of the parents when they are promoted. While the lodges have a strong grip on the people of Wadsworth, the number of those recognizing their evil nature is also increased. Notwithstanding the rain that came at the hour appointed for the lecture, quite a number gathered. I am to speak to those who will come to the Old Folks' Home in Marshallville, this evening. To-morrow evening my appointment is in the Orrville Mennonite church. Owing to the sickness of our Ohio State president, Rev. Martin L. Wagner, and to other conditions that obtain at this time, it is thought best to omit the usual midsummer conference and instead to push lecturing and the securing of CYNOSURE subscriptions. Shall we not secure the thousand or more new CYNOSURE subscriptions so much needed in the furtherance of the work at this time? If each will make a little extra effort the combined result will exceed our fondest hopes. Let us be faithful and do "our bit." Surely with a world moving at such a tremendous pace, this is no time to hold back. The time of the coming of our Lord hastens.

Mr. R. A. McCoy of Princeton, Indiana, one of the oldest friends of the CYNOSURE, writes under date of May 14th, of an interesting occurrence in his city. Rev. M. S. McMillen, pastor of the Reformed Presbyterian church, was invited to address the Men's Bible Class in the Methodist Episcopal church on May 13th, on the subject of "Organized Secrecy." He spoke from the fifteenth chapter of St. John, showing the fallacy of the lodge teaching of the "Fatherhood of God and the brotherhood of man." He showed the class the impossibility of Christians, Jews and Turks worshipping the same Father around the Masonic altar.

This shows the great change that is going on in society through the leaven-

ing influences of the truth, though its representatives are comparatively few. "I well remember," says Mr. McCoy, "when living in Washington, Iowa, of putting up bills advertising that President J. Blanchard and Prof. C. A. Blanchard were to speak on the lodge question and having these bills torn down." It seems to him a great advance to have his pastor invited to give an antisecrecy address to the Methodists and he closes with this verse, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

The Lord used me mightily in Rawlison, Arkansas, to expose all the sinful work of the Devil. When, in a humble, loving way the people are shown the Word, they begin to see the light. Most of the people have been converted, but they have not been taught to live a consecrated life. They think that it is impossible to live free from sin.

A sister asked me to tell her how to live free from sin. I told her to watch all the evil temptations that came to her mind and pray that she enter not into temptation. I said, You watch all this week the different things that the tempter brings to you and whatever he brings the Lord will touch your conscience and say, That is wrong, don't do that. Then pray and you will be able to resist. One day shortly after that she wanted five eggs to use in a cake, but she only had two eggs in the house. She decided to bake the cake some other time and, going out into the garden to work, found a hen's nest with three eggs in it. The Devil said, There are the three eggs you need, you have two more in the house, now you can bake your cake. She said, Now, Devil, I know that what Sister Roberson said about your tempting people is right. These eggs don't belong to me because I have no chickens. I will call my next door neighbor and give her what belongs to her. After she had given the eggs to her neighbor, she said that she went back into her own house and shouted "Glory to God" for victory over sin. That is the way to live the victorious life.

The people at Rawlison had been beat-

en out of so much money by the lodge grafting professors and preachers that they were disgusted, and were glad that I came with the tracts and showed them what the Word of God says against lodges. They were so glad for the tract, "Why I left the Masons" and the booklet "Freemasonry at a Glance." A Mason went to a sister at Marianna and took her book away from her. She told him that I had been there three weeks and she told the whole congregation that if they wanted books, to let her know and she would order them. The Masons said, We don't want her books, we want her. She replied, "Why then, did you not get her while she was here?" He said, We did send a man after her, but she would not come out. I remember one day while I was staying at Mrs. Lillie Hightower's house a man came there and asked "Where is the large lady that stays here?" Mrs. Hightower said, "Who? Sister Roberson?" "Yes," he said. She said, "She is not in, but her husband is." He said, "I want to see her." On the next day he came back and knocked at the door. I went to the door and he said, "I am the man that has your husband's suit of clothes to clean and I charged him \$1.25 for the job. I have not got them ready yet, but if you will let me have a dollar I will knock off the twenty-five cents." Sister Hightower said, "Sister Roberson, this is the man that asked for you yesterday and he is not up to any good. Let him bring your husband's clothes and get the money. It is not due until he delivers the clothes." He said, "Lady, I am no dead beat. I owe a man a dollar over here at the shop and thought, if I could get it here, it would save me a trip back to town." Mrs. Hightower said, "You came here yesterday asking for the large lady, or lodge lady. I see you are up to some deviltry. Go on back and get the clothes and then you shall have the money." When he left the house he never went near the shop, which was right across the street and where he said the man was waiting for the dollar. I think he must have been the man they sent to get me. I don't know why they have failed thus far to get me. They sent four of the leading pastors to the church to wait on me, but they never said a word to me. I

said that night that if anyone wanted books I would send an order to the National Christian Association and get them. One man said, "I never saw a woman that knew Masonry before."

There was one man in the Marianna meeting who was a 33rd degree Mason. He was also a Methodist preacher and a school teacher and he came to the altar for prayer that God would forgive him and deliver him from the lodge curse. He cried to God for deliverance and forgiveness, for, he said, I have taken many men into this idol worship. We prayed for him. He owns a big farm in the black belt. He came to see me before we left Marianna and said, "I have known for a long time that this thing was wrong, but I have greater light on it now than ever. When a man is in a trap he cannot realize his danger as someone on the outside can. He showed me his big gold Masonic pin and said God help and save me from this awful thing. He wrote to a friend of his and asked her to tell all to pray for him that the Lord would save him from the power of the lodge.

God bless all the Christian workers of the National Christian Association and all the readers of the CYNOSURE. Pray for me. When I go to the train they watch me. They killed a man at Rawlison ten years ago for preaching the truth. He was shot down and died in two hours. I said to them: I am going to take my Bible and condemn sin. If I die, let me die. I am not going to abuse any person. I am going to hit the Devil straight in the face with the Word of God and since the Word is a lamp it will show all of us how we stand with God. No one meddled with me. The men laughed when I told their secrets and showed them "Freemasonry at a Glance" and some of them came to me and bought books. The white people were very nice to me. They said they enjoyed the services and they contributed in the offering that was taken up. God bless all in Jesus' name. The Lord Jesus Christ be with his children, Amen.

LIZZIE ROBERSON.

A correspondent writes: The March number is especially fine, and has several important articles, which I want to get before the eyes of some friends. I would

so much like to set some of these fine men to thinking, but for various reasons I have to go about it slowly.

I feel sure I have helped a very dear young friend to get a clear conviction on the matter during the past few months. I have had no chance to talk with him personally since giving him our literature several months ago, but I feel sure of his convictions from a statement he has made recently in public.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

One hundred and forty-one years ago, July 4, 1776, the Declaration of Independence was signed, at Independence Hall in Philadelphia, Pennsylvania, and the heroic struggle for real democracy in the world began. The thirteen original colonies have since become forty-eight sovereign states, besides the District of Columbia, the territories of Hawaii, Alaska, Porto Rico, the Philippine Islands and others. Our country like the land of Canaan flows with milk and honey. By the providence of Almighty God the Civil War struck the shackles of human slavery from the limbs of 4,000,000 slaves, but can America in truth boast of being a Christian nation, a free country, when one-twelfth of her native and law abiding citizens are segregated, ostracized, disfranchised, and discriminated against in innumerable ways, even in the courts of justice? They are divested of their property, their women are outraged, their men are flayed alive, burned at the stake and their bodies dismembered for souvenirs by men, women and even children while the wretched victim is screeching in agony and pain. Women and children of tender years crowd special excursion trains to witness the inhuman and barbarous lynching of negroes who are sometimes not guilty of crime. Evil minded and designing white men and women have been known to feign that they are outraged, and, without the slightest evidence of guilt or even a pretense of court trial, their defenseless and helpless negro victims have been pounced upon and lynched. Is this truly a free and independent country when judges, governors, legislators and prosecuting attorneys are solemnly bound together by abominable oaths

and penalties to hail, ever conceal, and never reveal the secrets of a brother lodge member no matter how hideous the crime? How can men, posing as ministers of the Gospel of Jesus Christ preach a whole, clean, and saving gospel, when they are bound soul and body to the gambler, the saloon-keeper, the adulterer and the infidel? How can courts render impartial judgments and governors rule with justice while they are bound by their lodge oaths?

In the South the most discriminating and unjust laws are enacted against the negroes. Necessities of life are sold to them at exorbitant prices, while their wages are the lowest in the scale. They are arrested, convicted and put in the chain gang or on the convict farm for the slightest alleged crime, without a fair trial to prove their guilt or innocence. And if they go North in considerable number seeking to better their conditions, the white labor unions form bands of blood-thirsty assassins which mob, maltreat and kill them. "Will not the Judge of all the earth do right?" I tell you, yea. He seems a long time coming to their rescue, but come he will by and by and abundantly avenge the oppressed. It may seem hard to believe, but it is nevertheless true that, with all the persecution heaped upon the negroes, instead of drawing them into a closer union with God through the Christian church, they are getting further and further away from God and are banding themselves together more and more in their idolatrous oath bound secret societies.

Since my last letter I held an Institute in St. Mark's Fourth Baptist church, Rev. J. Acox, pastor, New Orleans, Louisiana, from 3 to 4:30 and 8 to 10 p. m. on June 18th, 19th, and 20th. Not fifty persons were present at any service save one, and the offering for the entire time was \$2.50. The printing for the meeting was \$1.50. I am still, you see, meeting with strong opposition from the secret society members. I am now conducting a fifteen day revival at the First Baptist church in Pass Christian, Mississippi.

I am very grateful to the Annual Meeting of the National Christian As-

sociation, for their sympathy expressed toward me in their resolution. I am not in very good health, but I am at my post of duty. The prayers of sympathetic friends will be encouraging.

Blaine, Wash., March 19, 1917.

Our little Baptist church in the northeast corner of our United Republic is standing firm in the doctrine.

We were going ahead peacefully and souls were being saved when we unsuspectingly took a man who was a Mason and on the higher critic order, into our peaceful abode. Suddenly all was confusion. Our pastor, however, went to him and said to him: "Either you will have to leave or I will go." They discussed the matter quietly and in good humor for a time, but finally the "higher critic" got angry and said some hard things. Our pastor, however, has won out, and we are going along again as peacefully as before.

We expect a number of baptisms on Easter day. I have told you this little incident that you may know that the Lord has faithful ones away up in the northwest corner, and that it may encourage you to go on in the work. Yours for Christ and Truth,

MRS. MARTHA NICOLL.

Grant, Mich.

Enclosed find \$2 for two years' subscription for the CYNOSURE. Yes, indeed, my sympathy is with your work, and I am glad to co-operate with you. How could it be otherwise for a Minister of the Gospel, than to help such a noble work as the N. C. A. is doing?

(Rev.) H. OOSTENDORF.

Renovo, Pa.

I enclose a check for \$1, for which please renew my subscription for the CYNOSURE. I greatly enjoy reading it, and most heartily approve its principles.

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CHRISTIAN CYNOSURE

Number 5



The American Flag



When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there;
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure celestial white
With streakings of the morning light;
Then from his mansion in the sun
She called her eagle bearer down,
And gave into his mighty hand
The symbol of her chosen band.

* * * * *

Flag of the free heart's hope and home,
By angel hands to valor given;
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
For ever float that standard sheet!
Where breathes the foe but falls before us?
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us!

—John Rodman Drake.

—John Rodman Drake.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

LO! I AM WITH YOU.

Beside the plow He walks with me,
And if my step be slow,
He pauses, waiting so that he
May lead me where I go.
I feel his presence at my side,
His hand upon my hair;
His love sweeps boundless, like the tide,
About me everywhere.

Beside the plow He walks with me;
I cut the furrows deep;
I know his gentle eyes will see
The harvest that I reap.
His guiding touch is on my arm,
And well I know the care,
That keeps me safe from sin and harm
Is with me everywhere.

Beside the plow He walks with me,
And all my troubles sweep
Away, I know that there will be
No time to pine or weep.
My very oxen seem to feel
The rapture in the air,
The love that lives to bless and heal
Surrounds us everywhere.

Beside the plow He walks with me,
And lo, the sun shines down;
The same that shone on Galilee,
And on a thorny crown.
God grant that when the shadows creep
Across the mountain fair,
His love may still be wide and deep
About me everywhere.

—MARGARET E. SANGSTER.

To obey what you honor is wholesome,
elevating; to obey what you do not and
cannot honor is debasing and, in the end,
morally destructive.—DAVID WASSON.

UNITED SPANISH WAR VETERANS. Membership.

"All honorably discharged Officers, Soldiers, Sailors, and Acting Assistant Surgeons of the Regular or Volunteer Army, or of the Navy or Marine Corps of the United States, who honorably served during the War with Spain, or during the Insurrection in the Philippines or with the China Relief Expedition at any time between April 21, 1898, and July 4, 1902, and all officers or enlisted men in the United States Revenue Cutter Service or any vessel assigned to duty under the control of the United States Army or Navy Department during such war or insurrection or expedition, are eligible to membership."

The principles of the order are said to be, Fraternity, Patriotism, and Humanity.

Its Objects.

"First. To unite in fraternal bonds, through national, state, and local organizations, those men who served in the military or naval establishments of the United States of America in the War with Spain and in the campaigns incidental to and growing out of that war.

"Second. To honor the memory and preserve from neglect and oblivion the graves of the dead.

"Third. To assist former comrades and shipmates, their widows, orphans and dependent relatives, such as need help, encouragement and protection.

"Fourth. To perpetuate the memories of the War with Spain and the campaigns in the Philippine Islands and in China, and to collect and preserve the records of service of the individual members of the organization.

"Fifth. To promote the best interests of those who participated in the War with Spain and the campaigns in the Philippine Islands and in China.

"Sixth. To inculcate the principles of universal liberty, equal rights and justice to all mankind, of loyalty to our country, reverence for its institutions, obedience to its laws, and respect for its magistrates, and to discountenance whatever tends to weaken these sentiments among our people."

The Initiatory Ceremony.

The United Spanish War Veterans is a secret fraternal order having passwords, grips, initiatory ceremonies, an altar, a Chaplain, religious rites, etc. Its meetings are opened with prayer by the Chaplain, who prays to the "Almighty Father" and addresses him as the "Supreme Commander." The initiatory ceremony is of the nature of a patriotic lecture and the oath which is taken "in the presence of Almighty God and these comrades" renews the candidate's vows of allegiance to the United States, binds him to hold the secrets of the society as "sacred," and to aid worthy comrades when such aid does not work injury upon himself. The obligation closes with these words: "This obligation I voluntarily assume and promise to fulfill on my honor as a man." The candidate is then required to sign his name in the "Descriptive Book" under this pledge: "I promise on honor that I will abide by the Constitution, and Rules and Regulations of the United Spanish War Veterans and by-laws of this Camp and all other authority by which the camp may be governed."

In the meetings of the order free speech is allowed, except such as violates the rules and regulations or common courtesy. The grips, passwords, etc., are protected by cipher code.

The Burial Service.

At the grave the Chaplain prays as follows: "Oh, God, our Heavenly Father, unto whom we may come in every hour of darkness and sorrow, to pour out our griefs to thee, and to rest our troubled hearts under the shelter of thy compassion, hear now our prayer, we beseech thee, for those who are bowed down in mourning and affliction. In mercy do thou uplift and strengthen the

bereaved wife and children (family) of this our departed comrade and with thine infinite tenderness console and comfort them and all here present. Grant that we, as comrades, may be blest, even now, by the true communion of spirit with the unseen world and enable us to live in such faith and charity that we shall be thy true children, faithful to each other as comrades, and one company of friends on earth and in heaven. Amen."

The Junior Vice-Commander lays a white rose or other flower upon the casket and says, "This symbol of purity we offer as an evidence of our belief in the immortality of the soul and of our hope of a better life beyond the grave."

After the Senior Vice-Commander has laid a small national flag on the casket the Chaplain says, "In this sad hour of parting, we are reminded of the frailty and uncertainty of human life. The vacant place our comrade so lately filled gives us further warning that our ranks are thinning and that we must be ready to answer the eternal call of the Great Commander. Let us, therefore, be so loyal to every virtue, so true to every friendship, so faithful in our service to God and country that we may not shrink when the summons comes for us to join the ranks of that great army which has crossed to the other shore."

After the comrades have come to "parade rest" the Chaplain continues: "Forasmuch as it hath pleased Almighty God to take out of this world the soul of our comrade departed, we, therefore, commit his body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the resurrection of the dead, and the life of the world to come. Amen."

Or, the Chaplain may use the following committal service: "Forasmuch as it hath pleased Almighty God to take out of this world the soul of our comrade departed, we, therefore, commit his body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the resurrection of the dead, and the life of the world to come, through our Lord Jesus Christ." Then, after a pause, "I heard a voice from heaven saying unto me: Write—Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their

labors; and their works do follow them."

The benediction is then pronounced by the Chaplain as follows: "The Lord bless and keep us. The Lord have mercy upon us and be gracious unto us. The Lord lift up his countenance upon us and give us peace both now and evermore. Amen."

The present membership of the United Spanish War Veterans is approximately 60,000. There are said to be something like 300,000 who are eligible to membership.

For the patriots who served their country during the Spanish-American War to form a social organization is a commendable thing, but no one has yet advanced a legitimate reason why there should be grips, pass words, oaths and secret meetings. These features, undoubtedly, keep a large number from joining, just as they prevented many Civil War veterans from joining the Grand Army of the Republic.

The teaching of this order as exemplified in its burial services—which holds out the hope of a blessed immortality to its deceased members by virtue of their membership in the United Spanish War Veterans—is a direct attack upon the teaching of the Scriptures: that only through repentance and forsaking of sin and through the acceptance of Jesus Christ as Saviour and Lord can such a state be secured.

BOHEMIAN-AMERICAN FORESTERS.

Officers of High Court Arrested for Liquor Sales.

A picnic was given under the auspices of the High Court of Bohemian-American Foresters on Sunday, July 22nd. Late in the afternoon policemen visited the picnic park and found 1,000 persons present and two bartenders busy selling beer. Four men, officers of the order, were arrested, charged with selling liquor without a license and violating the Sunday closing law. Four steins of beer were seized for analysis.

The Poor Abused Lodge Officers.

When the case was called on July 27th, in Judge Gemmill's court, the Judge grew wrathful and threatened the police with fines for contempt of court,

because they had arrested the poor, innocent lodge officers.

"All there is to these charges is this": said Judge Gemmill. "Somebody connected with the order holding the picnic ordered soft drinks from a brewery. The police claim beer was being served. I understand beer was given away, but not sold. The officers of the lodge had nothing to do with it and they should not have been arrested."

Lodge Officers Granted Immunity.

"I told the police they ought to be taken before the trial board or fined for contempt of court for arresting the lodge officers. The owner of the license of the park was the man to arrest if there was a violation of the law."

K. OF C. JOIN MASONS.

At a recent K. of C. celebration in New Orleans, according to the *Times-Picayune* of March 6th, the Rev. P. Wynhoven, vice-chancellor of the diocese and manager of the *Morning Star*, declared that the Knights of Columbus in New Orleans had lost almost one-third of their membership and had to reduce their initiation fee considerably to gain new members. At the same time the Freemasons were growing at an alarming rate from the Catholic young men of the city, and even from the ranks of the K. of C. "He said the knights could lay no more claim in works to being the handmaid of the Catholic Church than could the Pickwick Club," etc. A similar condition of affairs obtains in many other cities besides New Orleans, and is the subject of frequent comment in Catholic circles, though it is seldom brought to the attention of the K. of C. themselves from the pulpit. Father Wynhoven deserves credit for his courageous frankness.—*The Fortnightly Review*, April 1, 1916.

ROYAL HIGHLANDERS.

The Royal Highlanders is one of the many fraternal insurance orders and is like the Modern Woodmen of America. F. J. Sharp, Aurora, Nebraska, is Chief Secretary.

The Royal Highlanders commenced business in 1896. The cost of joining is \$5 and the medical examination is free. There have been in the past twelve as-

assessments each year, the total amount of insurance, so-called, on January 1st, 1917, was \$40,374,100. The total benefit membership was 28,897, an increase of 56 over last year. There is a decrease of six lodges during the same period according to "Statistics Fraternal Societies." Both men and women are admitted to membership.

MASONRY "SHIRKING ITS PART."

I am not in agreement with Brother Darrah, of the *Illinois Freemason*, when he says: "All lodge property is subject to taxation. The fact that some lodges escape the payment of taxes on their property is simply due to the fact of their having friends on the local boards of review, who protect them. Inasmuch as Freemasonry is an eleemosynary institution, and relieves the state of a certain burden in the care of the indigent, all Masonic property should be exempt from taxation." In the first place, Freemasonry is not a charitable institution. Such relief as may be given to the indigent and dependent is incidental, and is not the primary purpose of the fraternity. Its homes are perhaps to be classed as charities, and thus properly exempt from taxation, but by no stretch of right reasoning can the property of lodges be considered as exempt. The time is coming when the exempt classes of property, mostly religious, will be called upon to bear their just share of the common burdens, and surely Masonry will not be among those to plead crookedly in attempt to shirk its part.—Editorial *The American Freemason*.

The Masonic lodges which pay taxes are so few and far between as to be a negligible quantity.

NOTED LABOR FOE DEAD.

Los Angeles, Cal., July 30.—Gen. Harrison Gray Otis, owner of the *Los Angeles Times*, died at the home of his son-in-law, Harry Chandler, to-day.

Gen. Otis, soldier, journalist and life-long opponent of union labor, was born near Marietta, O., February 10, 1837. He enlisted as a private in the Twelfth Ohio Infantry at the outbreak of the civil war and rapidly rose through various grades to that of lieutenant-colonel of volunteers, being highly honored when mustered out.

In 1876 he became editor and general manager of the *Los Angeles Times*, where he remained until his death. At the outbreak of the Spanish war Otis was appointed brigadier-general of volunteers and was sent to the Philippines. He led his brigade in the capture of Caloocan, for which gallantry he was promoted to a major generalship.

Quite early in his career as editor and publisher of the *Times*, for he speedily obtained full control, he came into conflict with organized labor, and thereafter until the day of his death he waged an unrelenting warfare for what he termed industrial freedom. On October 10, 1910, his building containing the printing plant was dynamited and twenty of his workmen were killed.

John J. McNamara, secretary-treasurer of the International Association of Structural Steel and Iron Workers, and his brother, James, were arrested in Detroit and Indianapolis and later pleaded guilty. John was sentenced to fifteen years in prison and James to life imprisonment.

Gen. Otis was prominent in the Grand Army of the Republic and numerous other patriotic orders and a member of the American Academy of Sciences.

APPEALING TO VANITY.

A writer in a trade paper tells the following story:

"Some of these modern corporations have taken advantage of the fundamental appeal to the vanity of authority and title, and they have capitalized the desire of young boys to be addressed and treated as young men and not just as, 'Here boy!'"

"Not long ago the writer advertised for an office boy. After examining several tons of applicants, a bright appearing, neat youngster was singled out and, with a sigh of relief, asked where he had worked before.

"He named a paint works known from coast to coast.

"What was your position?"

"I was first assistant manager of the linseed oil department."

"What was your salary?"

"Four dollars a week."

"It developed that, at that particular paint works, all the office boys, and even

the boys out in the plant, were given titles; that the titles acted like red uniforms and brass buttons on a negro; that the boys would not take similar positions in other plants even at an increase in salary, where they would be just plain, old-fashioned, garden variety office boys and not assistant general manager of the linseed oil department, vice-president of the factory cleaning department or knight of the golden prune."

This writer could not refrain from taking a rap at the cocky, bedecked

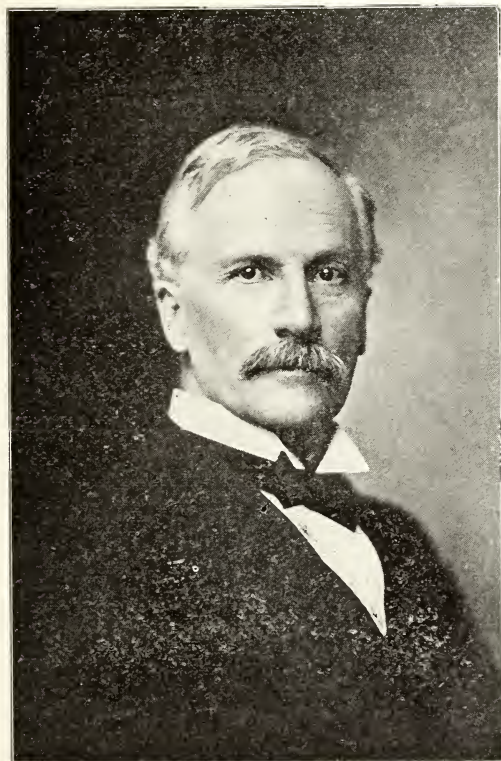
lodge man on public exhibition. He says:

"Everybody takes pride in authority. Most of us don't care what kind of authority it is—just watch the hard-working business man who gets out in parade with his lodge, watch him strut along in gorgeous uniform, shaking one of these combination hearse plume and gold-headed canes—it's called a baton, but, from its looks, ozlamagoozala would be a better name."

Christians in Lodges

By Pres. C. A. Blanchard, Wheaton College, Illinois

This title has been suggested to me by a clipping from the *Philadelphia Ledger*. It occurred in a quotation from one of "Billy" Sunday's sermons. He



PRESIDENT C. A. BLANCHARD

was making an argument for clean living and told the congregation, according to this report, that if they drank, swore, and were libertines they would not have any chance to get on. "The merchant won't have you," he said, "the lawyer won't have you, the lodge won't have

you." Then he went on to give the percentage of Masons, Odd-Fellows, Knights of Pythias and Woodmen who were professing Christians. "Why, even the saloon won't have you," he said. "The saloon-keeper does not want a fellow behind his bar who will drink up his liquor and drive away his customers with insults, oaths and obscenities."

It is, of course, true that godliness is profitable for this life as well as the life which is to come. The Word of God declares this and the experience of men proves it to be true.

I do not know what his authority is for the percentages of professed Christians in the various lodges. The *Ledger* says that his statements on this particular point were received with cheers, which is an indication that there were lodge men present who were glad to hear it stated that many of their members were professing Christians. I do not know how the percentages were determined, but I doubt very much whether it would be possible to make a count that would justify the statement. The fact that it was made and that it was received with applause is an indication of the state of things which did not at one time exist. In regard to the whole subject, there are a few things which I think should be said:

Many Will Say Unto Me in That Day.

Our Lord, referring to the times in which we are living and their end, which seems near at hand, said that large numbers of professing Christians, even ministers, were hypocritical and lost. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name?

and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me ye that work iniquity."

I have never known a lodge which had in its membership a large number of these professing Christians. I have known lodges which were almost exclusively composed of men who had no relations whatever with the Christian church. If it were true, however, that from forty to sixty per cent. of the members of lodges were professed Christians, that would not show that the lodges were anything but the Christ-rejecting associations that we know them to be. In the old days when confessing Christ meant the loss of property, the loss of social position, and frequently the loss of liberty and the loss of life, it meant much more than it does today. Even in those days, however, there were hypocrites, and this naturally leads to the conclusion that unbelievers are likely to be much more numerous in the churches now. I therefore dismiss this part of my subject with the remark that I doubt very much whether the statement can be authenticated but that, if it is true, it does not determine either the character of the professed Christians who belong to the lodges or the character of the lodges to which they belong. The only method of determining the character of an organization is by a study of its authorities and an examination of its work. Both of these sources show that the lodges of our time are pagan religions, that they tend to paganize all who are connected with them, and that they everywhere rival, and, so far as possible, destroy the Christian churches. These statements may seem harsh to those who are uninformed, but they are abundantly justified by the facts in the case, and these are accessible to anyone who will take the time and trouble to inform himself.

Rugs, Carpets and Pictures.

The effort to show that a large percentage of lodge men are also members of churches is one item in a considerable list of efforts being made to make the secret orders more attractive than they have been to reputable men and women. Fifty years ago the lodges were

comparatively poor; their halls were very often shabby and their equipment was inferior. Among worldly men, personal refinement was not so common as it is now. The regular degrees were conferred in a rough, rowdy, boisterous, often indecent, manner, and the side degrees, which they used for spicing their meetings, were unspeakably loathsome. One cannot describe in public print nor in public addresses the indecencies to which men were subjected in taking these degrees. Two things resulted—first, the decent men left the lodges, having no interest in the obscenities which were common; second, information concerning these immoralities becoming somewhat diffused, decent men did not come into the orders. The result was that, from the standpoint of even worldly interest, the lodges were losing.

A number of reformations were therefore attempted. In the first place, liquor drinking, which had been practically universal, was banished from the lodge halls. It was generally near at hand, so that those who wished it could obtain it, but it was no longer permitted in the lodge rooms themselves. It was only this week that a lodge man in Philadelphia said to me, with evident satisfaction and pride, that they had driven out the drinking and the smoking from the three or four lodges of which he is a member. He was in a Bible class at the time he made this statement and evidently was quite proud of the advances which his lodge was making in the direction of decency. Having driven out the drink, the smoke and the conversation which corresponded, it was natural that the lodge furniture and fittings should also be improved. The increasing wealth of members assisted in this movement, and, in place of the old, small, shabby lodge halls, the meeting places of these associations were frequently most elegant and costly. I have myself been invited to visit lodges and temples, the persons who asked me to go apparently feeling that I would be very favorably impressed when I saw the elegancies by which they were surrounded. This, of course, tended to draw in men whose tastes were somewhat cultivated and who were repelled by the old style of lodge halls.

Neither Naked nor Clothed, Shod nor Barefoot.

The initiation ceremonies kept pace with these material improvements. The lodge clothes in which candidates were dressed were made of cotton flannel, were large and roomy, so that men dressed in these pajama-like outfits looked quite respectable. One can see at once how this would commend itself to gentlemen. The membership of many of the lodges improved in tone so that the indecencies formerly associated with "finding the key to the Master's Word," etc., were dropped out. Men did not have to be Christians in order to resent such obscene trifling, all they required was to be just gentlemen and fairly positive in their characteristics. The result of all these changes has been that the outside of the cup and the platter have been comparatively clean. A man who has little or no Christian faith may in these days unite with almost any of these lodges without the shock to his moral nature that he formerly would have experienced. A physician of large and successful practice once told me that in the Massachusetts lodge of which he was a member the members always went in evening dress. This was unusual. I do not know that it is growing in popularity, but it is certainly true that lodges are much more comfortable places for well-bred men of the world than they used to be. A man who is a babe in Christ may be deceived by this attractive exterior. The quiet and attractive method in which the lodge work is now done naturally draws men who do not look below the surface of things, and in our great cities, where men are frequently separated from their families and desire companionship, it is not at all singular that the lodges gain in membership.

The Leopard Cannot Change His Spots.

While this is true and while the outside of the lodges has improved in appearance the essential characteristics of the organizations are unchanged. There are two forces operating to build up lodges. One is human and the other is demoniac. Men want the lodges because they wish companionship, friends, money, position, etc. Demons want the lodges because they desire worship. This is what Satan asked of our Lord. He

proposed to give him the world if he would fall down and worship him, and Satan desires worship as much now as he did then. He is willing to pay the same price for it. He offers to give men the kingdoms of the world and their glory if they will worship him. Men are accepting this offer and by tens of thousands are falling down at the feet of Satan in the hope of getting something or other which they want. Satan, on his part, is willing that the outside of the cup and the platter shall be clean if he can have what he wants on the inside, and this is the basis on which the lodge movement is proceeding in our day. Have beautiful music, hire male quartets to sing, let them sing good hymns, let the Chaplains, Priests and Prelates make good talks, relegate the drink, the tobacco, and the vile talk to ante-rooms or lounging rooms, but let the men keep on living according to their own lusts. Do not ask them to repent of their sins or to confess their sins or the Saviour. Do anything you please so that Satan gets his worship, so that men believe that they can be saved by living up to something in place of being redeemed by the precious blood of Jesus. It seems strange that Satan can fool a man as he does. Some in one way and some in another, but with the awful results of paganism ever before the eyes of men he goes on making his bids and men go on rushing into his traps.

What Is the Remedy?

The only cure for the evils of this world is Christianity. Wherever it has had a chance it has done the work and nothing else has ever done it anywhere. This is the reason why the National Christian Association has a positive as well as a negative message. Luther used to say that it would do no good to dethrone the Pope unless Christ was enthroned. "Every man," he said, "has a Pope in his heart." In like manner we affirm that it would do no good to wipe out all the heathen religions of the world unless men accept the true faith of Jesus Christ. There are gods many and lords many; and if men do not come to Jesus they will have some pagan deity set up in their hearts. We therefore insist on the one hand that all this secret society brood should be abandoned by worthy

men, and on the other that those who forsake Baal should worship Christ. Many are disheartened at the outlook. This is not strange, for we live in a dark day and the darkness will deepen until the dawn. Four world empires and then the Kingdom of God on earth. All the signs of our time point to the near approach of Christ's coming, and as we see and hear the horrible things which are continually in our eyes and ears we are led to pray as the Revelator did, "Come, Lord Jesus, come quickly."

THE NORTH AMERICAN UNION-MERGER.

It must be nearly as profitable to run a fraternal order as to sell a salted mine, if the acts of the officers of the North American Union are typical. Anyway, merging seems to be a popular diversion in the fraternal field nowadays.

The *Chicago Tribune* of July 11th, 1917, says:

"Harold E. Spensley, former supreme president of the order, and Louis Cleveland, chairman of the board of trustees, under cross-examination by Attorney John H. S. Lee, counsel for the policy holders of the North American Union, admitted at a session of court last night that they had received money from Frank Nunemaker, general manager of the order, after the contract had been signed for its merger with the Fraternal Aid Union.

"Spensley admitted that he had received \$3,000 from Nunemaker and had the promise of as much more. He stated that Nunemaker had promised the officers of the order four years' salary with the new reinsuring order and had guaranteed them positions for that period.

"Mr. Cleveland at first refused to tell the amount of money he had received from Nunemaker after the merger had been made, on the ground that it might incriminate him. It was only after Judge Foell threatened to take criminal action against him that Cleveland admitted Nunemaker had given him \$2,300.

Didn't Know What It Was For.

"Nunemaker owed me some money," was the way Cleveland explained. Under questions he admitted that only

\$1,000 was a personal loan to Nunemaker.

"I had no idea what the rest of the check was for, honest judge, I didn't," said Cleveland.

"Attorney Frank L. Shepard of Church, Shepard & Day, attorneys for the attorney general in this action, asked that an order be entered directing Spensley and Cleveland to pay to the receiver for the North American Union by 12 o'clock to-day the amount of money they had received from Nunemaker.

"This money belongs to the order and the receiver is trying to collect in its assets and surely this money is part of the assets," they argued.

"Spensley stated he was willing to comply with any order of the court. Cleveland asked for leave to consult counsel.

"Judge Foell ordered Spensley and Cleveland to appear in court at 12 o'clock to-day prepared to 'comply in full with the orders of the court as to turning over the amounts they testified to having received from Nunemaker.'

"Cleveland testified that the merger was the work of Nunemaker; that no official vote was taken on the proposition, and that he had not attended any meeting at which the question was discussed. The merger was effected in December, 1916."

In its issue of July 12th, 1917, the *Chicago Tribune* reports the following:

"Further details of the merger between the North American Union, and the Fraternal Aid Union, by which the supreme officers of the former company are said to have profited unduly, were unfolded yesterday before Judge Foell. The action is based on proceedings filed last April by the attorney general of Illinois asking that the contract of the merger be rescinded, a receiver be appointed and the payment of a commission of \$228,000 to John Breytfohle, a broker of Kansas City, Kans., be enjoined.

"Evidence was introduced yesterday to show that Frank Nunemaker, business manager of the North American Union, had received a salary of \$10,000 a year, although the membership of the

order was only 30,000 and the annual income, \$35,000.

Salary Paid Years in Advance.

"Witnesses said they understood Nunemaker had paid himself four years' salary in advance.

"He also forgot, the witnesses said, to turn over to the Fraternal Aid Union, with the other assets of the North American Union, a mortgage for \$40,000 it held on his property.

"Godfrey Langhenry, Chicago attorney and supreme secretary of the North American at the time it was placed in the receiver's hands, admitted he had received \$5,000 from Nunemaker after the merger had taken place.

"All of the executive officers of the North American Union knew of this merger," said Attorney Langhenry. "I admit that I received the money, but I was willing to turn it back if I was allowed attorney's fees."

"A payment of \$3,000 for two years' advance salary was admitted on the stand by Louis H. Zimmerman, a furniture dealer at 4020 Madison street, and supreme vice president of the North American Union. The court directed him to return the amount."

THE SIGMA CHI—A FRATERNAL AUTOCRACY.

BY REV. J. M. FOSTER, D. D., BOSTON, MASS.

It may be of interest and profit to present to the readers of the CYNOSURE a personal experience. In September, 1868, I entered the Indiana state university as a sophomore. Four Greek letter fraternities were there to accommodate three hundred students. The Sigma Chi fraternity devoted its attention to debating and orations. This appealed to me. The Philomathean Literary Society, of which I was a member from the first week, furnished a great opportunity for speaking, and ought to have been sufficient. But the students who were there gave their rivals a good race, pictured the advantages of the additional training in another evening each week, and so the open door was entered. I may say that the fellowship was above reproach and the drill there enjoyed was of the highest advantage; and the more objectionable features of

college fraternities that have since developed were not in evidence.

After leaving college and studying the question from the unbiased standpoint of one who sees it from afar I became profoundly convinced that the fraternity is a disadvantage rather than a help to the student body. It is secret, and that is out of harmony with the mission of the college. It is selfish, and that harms the students who are in it. Its tendencies are in the wrong direction, as it prepares the students for joining later the more objectionable orders, such as Freemasonry, or Odd-Fellowship.

The more thought I gave to the matter, the deeper I regretted that I had ever entered the fraternity. At length I sent a letter to the secretary of the Lamda chapter at Bloomington, Indiana, asking to have my name stricken from the roll. But no reply came. Then I sent a letter to the state headquarters in Indianapolis. No attention was given this. Then I wrote the secretary of the Grand Chapter in Chicago, Illinois, but no heed was given at all. It seemed a fruitless quest.

A banquet by the members of the Sigma Chi fraternities who have located here is held in Boston each year. Each time I received an invitation to attend, at \$1.50 per plate, and each time I replied, declining the courtesy, by stating my convictions and giving my reasons against college fraternities. And I also asked if I could have their co-operation in my desire to sever my connection with the order. And that is all that ever came of it. "Nothing came out of anything."

Last December I received a communication from Rev. M. Harmon, Grand Historian and Editor, asking me to subscribe to the Manual and Directory. In replying I took occasion to state the above facts and asked him if he could help me to escape from the Sigma Chi fraternity. The following is his reply:

"Chicago, Jan. 17, 1917.

"I can only state, as I have done heretofore, that the constitution absolutely forbids the resignation of any member, a rule which may seem absurd, but which is a piece of substantive law that neither the Grand Officers, the Executive Committee or anyone else can disregard.

"My only suggestion is that you write a letter to the Executive Secretary of the Fraternity, Room 883, 208 South La Salle Street, this city, and formally prefer a request that your petition to be removed from the rolls be placed before the Grand Chapter, which convenes in St. Louis this coming June. At the same time enclose a more or less formal petition setting out your reasons. I am not sure that the Chapter will grant the request, and am not entirely sure that, if it does, the action will be valid. But it is the only possible way out for you, unless you want to do something which is so bad and inimical to the best interest of the Fraternity and which comes to the ears of the general office or your old chapter, when you might be expelled.

"Sincerely, ROY M. HARMON."

I immediately wrote to Byron O. Stokes, the Executive Secretary, asking if he would kindly lay my petition before the Grand Chapter, meeting in St. Louis, Missouri, in June, to have my name deleted from their roll. He replied that he would do so and submit my paper stating my grounds for asking that my relations with the order be severed. The following reply states the outcome:

"Chicago, July 9, 1917.

"In regard to your request that your name be dropped from the roll of the Fraternity, will say that this matter was considered by the Committee on Constitutional Revision at the Grand Chapter meeting and it was thought not practicable or desirable to make any change at this time.

"As it shapes itself in my mind, the resignation of a member from any body is effected when that member by reason of personal action or desire wishes to sever his connection with the body concerned. I do not see how the Fraternity can coerce anyone to retain membership, inasmuch as membership is a matter of loyalty and is more or less a state of mind. I believe that if you do not any longer consider yourself one of us you really do not belong.

"Sorry that the action cannot be official. With all kind wishes, I am yours very truly, BYRON D. STOKES."

The principle of a college fraternity is: Once a member, always a member. It is strange that in a nation, fighting to

make the world a safe place for democracy, such an autocracy has fastened itself upon the institutions of learning fostered by the public funds of the states.

MORMON EDITION OF THE BIBLE.

Beware what edition of the Bible you buy. You may obtain Mormon literature without knowing it.

A new edition of the Bible has been issued in 1917, containing a section inserted between the Old and New Testaments consisting of 118 pages of Mormon teaching. There is no mark on the outside of this Bible to distinguish it from the ordinary King James version. The cover reads, "Holy Bible, Cyclopedic Concordance, Ready Reference, Oxford S. S. Teacher's Edition." The only indication of the evil hand of the Mormon church is on the title page of the Mormon section which states that it is "Copyrighted, 1917, by Joseph F. Smith, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints." It is "designed for the use of missionaries and other students of the Scriptures."

Recently the Mormon church opened a book store in Brooklyn which announces "Bible and School Books" for sale. This store is on Bedford Avenue close to a large public school and opposite the Bedford Branch Y. M. C. A. The Mormon church is making this its headquarters for the distribution of its literature throughout the East, including the sale of the edition of the Bible referred to.

Consequently, it is natural that the first protest against this Bible should come from Brooklyn. The South African General Mission, the Presbytery of Brooklyn of the Presbyterian Church and other organizations, have adopted caustic resolutions aimed at the Oxford University Press for thus lending itself to the propagation of the Mormon doctrine, and protesting at the evident attempt to palm off Mormon teachings under the guise of Christian literature.

The vice president of the Oxford University Press has declared that the publication of the book has been discontinued upon receipt of these protests. He writes: "Our only excuse is that for many years the Bible has been made and boxed for them in this way and exactly

in this shape, first by James Pott & Co., representing the Cambridge University Press of England, then two years ago by ourselves. This year the 'Ready References' were revised and some errors and crudities eliminated. Rest assured that there is no wish to depart from evangelical lines, to deceive people or to encourage the acceptance of Mormon doctrines. The book would have been discontinued long ago had there been the slightest protest."

THE WAR AND INTERNATIONAL MASONRY.

[The following is written for the CYNOSURE by Dr. L. Hacault, a Belgian, now residing in Canada. He is the only Catholic, so far as our knowledge goes, who has taken an Associate membership in the National Christian Association, and he did this knowing that we oppose Catholic secret societies equally with other secret orders.]

Before the war, and dating from 1912, the Antimasonic League of France was publishing bimonthly, at Paris, a very important and up-to-date *International*



This whole affair is typical of Mormon underhanded working. No distinguishing mark on the outside of the Bible, keeping mum until found out, and then trying to make capital out of the discovery of a deception. "

Again we say, be careful lest you buy a Mormon edition of the Bible unwittingly.

(REV.) LARIMORE C. DENISE.
Assistant Superintendent, National Reform Association.

Review of Secret Societies (Revue Internationale des Societes Secretes) of which I was an early contributor, dealing with Masonic matters since 1870.

On September 15, 1912, in the *International Review*, pp. 785-786, the French Colonel, du Paty de Clam (under the *nom de plume*: "P. Esma") in an article entitled "Austrian Chronicle," wrote: "The Austrian Emperor (Francis-Joseph) is remaining faithful to the people and his future successor (Fran-

cis-Ferdinand) seems to remain yet more faithful. This the Secret Societies could not allow without resisting. And so we can understand why, in 1908, when the Austrian Parliament was voting credits by acclamation for the jubilee feasts in honor of the old Emperor, two deputies were heard to exclaim: 'We will stop these feasts' and the Empress Elizabeth fell under the knife of an assassin Luechemi in Geneva, where the death penalty had just been abolished. These feasts were stopped. . . . Perhaps we will also, some day, be able to explain the following, spoken recently, September, 1912, by a High Mason in Switzerland, concerning the Archduke, the heir to the Austrian crown: 'He is well. It is a pity that he is condemned. He will die on the steps of the throne.'"

I will add only this comment: Every year until the war came, in the month of September—before or after the annual International "Convent" of the Grand Orient of France, together with the "Supreme Council," of highest Masonry at Paris—Switzerland was the place chosen for a secret meeting of the delegates of the "International Federation of the Latin Lodges," of Europe. (The principal centers of the Latin lodges are Rome, Paris, and the Balkans.)

After the assassination at Serajero, on June 28th, 1914, of both the Archduke and his wife—a startling fulfillment of his prophecy of 1912—Colonel du Paty du Clam (who died afterwards in 1915, at Versailles, from wounds inflicted on the battle field), wrote again under the same *nom de plume* an article entitled: "The Drama of Serajero," dated July 10th, 1914, and published in the same Review (July 20th, pp. 11-15). This article contained important revelations from which I am literally translating the following paragraphs. After reviewing textually the prophecy of September, 1912, he said:

"This warning was personally communicated to the Duchess of Hohenberg, in September, 1912." Then referring to the assassination, as being the result "of a well-formed plot to suppress a specified person who had been sentenced to death by leaders of the sect in

1912," Colonel de Clam, dealing with an inquiry (1912-1914) made by the warned Archduke, concerning the plot, said (page thirteen): "He [the Archduke] also searched. Having searched, he found persistent hatred against his loving and well-informed wife, against the vigilant and patriotic soldier [himself]; he found it bearing, too frequently, the so-called French mark. . . . The future victim of Serajero understood that in France was concealed the focus from whence emanated the hatred against the heir to the Austrian crown, the train of which he was following in Switzerland like one follows a fuse leading to a mine."

I will only note here the absolute and eloquent silence carefully maintained from 1912 until now by the international press, in both hemispheres on these revelations, of the occult Masonic international origins of the now nearly universal European war and revolution. It is not only a conspiracy of silence by the press, but by all the political powers and by all their diplomats. Of course these facts are very well known through high international Masonry. But the Masonic spirit of "true light" has conspired to keep silence upon these facts and it is well worthy indeed of the machiavelic secret powers of darkness. This gives an adequate idea of the occult power of secret societies upon what is called public opinion. I may add that a famous and illustrious statesman of Jewish ancestry, Benjamin Disraeli, Lord Beaconsfield, one of England's Ministers, knew something about International Masonry and its silence compelling power, when in 1876, he publicly declared in England that: "Since a century and a half, in most of the wars Masonry has played considerable part. And it will yet be so in the wars now in preparation. Few know the true motives of the European wars." (Quoted by the *International Review of Secret Societies*, Paris, March, 1914, page 900.)

L. HACAULT, LL.D., Magistrate,
A Belgian Associate of the National
Christian Association.
Bruxelles, Man., Canada.

God has two thrones; one in highest heaven, the other in the lowliest heart.

LIQUOR TRAFFIC SUPPRESSED IN INDIAN COUNTRY.

For many years and in many localities there was a reign of debauchery when payments were made. To remedy this condition we sought and found a never before enforced Federal statute empowering the Commissioner of Indian Affairs to suspend payments when it appeared to him that liquor was within the ready reach of Indians receiving the payments.

Perhaps the greatest abuse in this respect existed among the Osage Indians in Oklahoma. Nearly two years ago, when about to make a payment there, we notified the county and city officers, the head men of the tribe, and the business men of the community that not a dollar would be paid until we had satisfactory assurance of the strict enforcement of this statute. The immediate effect was pandemonium, but when it was discovered by all concerned that there would be no relenting or compromise every county and city officer, the head men of the tribe, and fifteen hundred citizens, including nearly every business man in Pawhuska, the county seat of Osage county, gave us their written promise and obligation to aggressively enforce the law if we would proceed with the payment. With this assurance, the payment was made, and Osage county has been one of the driest localities in the United States, with exceedingly gratifying results not only to the Indians but to the business men and taxpayers of that vicinity. We have since carried out this procedure everywhere throughout the Indian country.—Excerpt from Interview in *Sioux City Journal* with Cato Sells, Commissioner of Indian Affairs.

"PROVE ALL THINGS."

BY REV. J. B. GALLOWAY.

What is not commanded or clearly implied, is forbidden. This is the royal law in regard to morals and religion. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." (Is. 8:20.) "The Word is given that the man of God may be perfect, thoroughly furnished unto all good works." (1 Tim. 3:17.)

Let us have faith in this crucial ques-

tion of obedience to divine commands and "bring no vain oblations" (Isa. 1:12-13); for "in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

If these holy precepts of God's Word were duly observed by all individuals, and by the divinely authorized institutions of church and state, there would no longer be need for liberty leagues or liberty bonds to maintain peace on earth and good will to men.

Moreover, every form of oath bound secret society or false religion would wither under the grill of the quick and powerful Word of God! "What is not commanded or clearly implied is forbidden."

"Who Hath Required This at Your Hand?"

Who hath required you to bind yourself to obey a code of unknown laws and to keep the secrets of other men, when you cannot even guess what these secrets are?

Is it wise—yea, is it not positively sinful to take an oath that includes a penalty that may jeopardize your own life or that of your fellow men? God speaks here and says, "Thou shalt not kill" and "Thou shalt not take the name of the Lord thy God in vain."

"It is a great sin to swear unto a sin; But greater sin to keep a sinful oath."

This brings us face to face with what may be called the unpardonable sin of Masonry and other such societies, for example. They fly in the face of God and deny to their votaries the right of repentance. To repent, in Scripture, means to change the mind, to confess the wrong, and to make restitution where possible. In case of mistake or sin, God commands all men everywhere to repent. (Acts 17:30.)

On the other hand, what does Masonry say: "Even though a Mason may be suspended or expelled or withdrawn from the lodge . . . he cannot cast off or nullify his Masonic covenant. No law of the land can affect it—no anathema of the church can weaken it—it is irrevocable." (Webbs' "Monitor," page 240.)

And yet it never occurs to the mass of Masons that there may be many things that are not only antidemocratic,

but antichristian. I was deeply impressed with this some time ago in conversation with a fellow countryman. I said to him, Come over some Sabbath and visit our church; see the brethren and hear the Psalms sung once more. "Na, but ye wudna tak me in." Why not? "I'm a Mason." That needna hinder; can ye no' lea your Masonry? "I canna, I'm a Mason." And he left the room greatly agitated. No place for repentance or a change of mind here. He had learned his lesson well—"once a Mason always a Mason." Truly, Masonry or the god of Masonry is a hard master! "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. 6:16.)

There are two gods who are seeking the obedience and homage of men—the God of heaven, who seeks to save, and the god of this world—the arch destroyer who seeks to thwart the divine purpose by the dethronement of the Lord of glory, by false worship; and this, it would seem, is still the method of demons for the corruption of true religion among the Gentiles.

"But I say that the things which the Gentiles sacrifice they sacrifice to demons and not to God; and I would not that ye should have fellowship with devils." (1 Cor. 10:20-22.) "Ye cannot drink the cup of the Lord and the cup of demons." "Renounce hidden things." (2 Cor. 4:2.) "Let the wicked forsake his way and turn unto the Lord and he will have mercy upon him; and to our God for he will abundantly pardon." (Isa. 55:7.) If this goodness of God does not lead to a change³ of mind, what will?

—Poynette, Wis.

Every relation to mankind of hate or scorn or neglect is full of vexation and torment. There is nothing to do with mankind but to love them; to contemplate their virtues with admiration, their faults with pity and forbearance, and their injuries with forgiveness. Task all the ingenuity of your mind to devise some other thing, but you never can find it; to hate your adversary will not help you; to kill him will not help you; nothing within the compass of the universe can help you, but to love him. —ORVILLE DEWEY.

FREEMASONRY A CHRISTIAN INSTITUTION?

BY REV. C. B. GOHDES, Editor, *Lutheran Youth*.

That Freemasonry is a Christian institution, was the point made by the Rev. W. T. Stockstill, a Methodist minister of Cincinnati, on the occasion of the celebration of St. John's day (December 26th), when this minister, himself a Freemason, addressed the lodge. That he spoke, not as a Gospel minister, but as a Mason, is evident from the fact that he referred to St. John as "our" patron saint. Any institution that requires a "patron saint," to our mind, is distinctly suspicious, because superstitious. But let the apostle of Masonic Christianity speak for himself.

Tradition Offered for Proof.

He puts Masonic "tradition" upon the witness stand to show that the relationship between John the apostle and the Masons originated in the times of the Crusades, when the Knights of St. John and the members of the ancient craft formed a union upon the basis of confessing the divinity of Jesus Christ.

We have here a flagrant case of the utter impossibility of reconciling fact with Masonic tradition. Masonry as a secret society does not date back later than the eighteenth century, when it was constituted by freethinkers, who denied the divinity of Jesus Christ. However, if Masonry existed at the time of the Crusades as a distinctively Christian institution, it is such no longer, provided the question is decided by official declaration of representative men and lodges, instead of by the vaporings of irresponsible pulpiteers like that Cincinnati minister. Mackey, known and approved by Masonic lodges the world over, says: "Under the shelter of this wise provision, *the Christian and the Jew, the Mohammedan and the Brahmin*, are permitted to unite at our common altar, and Masonry becomes, in practice as well as in theory, universal. The truth is that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree, and which, handed down a long succession of ages, from that ancient priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul—tenets which,

by its peculiar symbolic language, it has preserved from its foundation, and still continues, in the same beautiful way, to teach." (Manual of the Lodge, pp. 95, 96.)

According to Mackey, the religion of Masonry teaches the existence of God and the soul's immortality. No Christ is there. That the most prominent Jews everywhere are Masons, everybody knows except the Rev. Mr. Stockstill. That the Mystic Shriners conduct their worship according to Mohammedan forms and phraseology, even Mr. Stockstill will not deny.



That the Grand Lodges of Ohio, of Texas, and of Iowa, have expressed as their opinion that a belief in the divine authority of Scripture should be required of everyone who is admitted to the privilege of Masonry, is true. While this explains the confusion existing in some minds regarding the true character of Masonry, the position of Masonry as such, as a society requiring no other faith than such a broad one as will admit the Jew and the Mohammedan, has been positively expressed. We read in Chase's Digest, p. 208: "The Grand Lodge of Ohio attempted to amend as they supposed the law, and at once the universality of the institution is destroyed and none but the Christian becomes eligible to initiation. Your committee believe this all wrong. The Jews, the Chinese, the Turks, each reject either the New

Testament or the Old, or both; and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry [the first three degrees] has nothing whatever to do with the Bible. It is not founded on the Bible; if it were, it would not be Masonry."

Let the reader ask himself with what clearness Christianity is confessed in the Masonic Lodge, if such opposite interpretations as Stockstill's and Chase's are possible. And when Stockstill the Christian fraternizes with Chase the Deist—as he does and must—he is guilty of precisely the same sin as the Israelites were when they endeavored to worship the true God Jehovah at the shrine of Baal.

Talk of a sincere advocacy of faith in Christ when the following fatal admission is made! In Craft Masonry, page 97, the following reference to Christ is found in the burial liturgy: "I am the resurrection and the life," etc., John II: 25, 26. Also Mark 13:33-37. But below these quotations, used at the burial of Masons confessing Christianity, the note is found: "*If the deceased was an Israelite, the selections from the New Testament may be omitted.*"

What real Masons think of men who seek to square the religion of Masonry with that of the Christian Church, the following quotation will show: "These men of sectarian bias are the bad material, the soft, cross-grained, crumbling, shaking, cracked, unmanageable candidates with whom we have the most trouble." Mystic Star, 1867; p. 136. Call that critic brother! Will you, Rev. Stockstill?

Not Founded on the Bible.

"We are reminded upon this occasion that Masonry is a Christian institution because its foundation stone is the Bible," the Rev. Mr. Stockstill continues. Let a real Mason, Mackey, explain the place and purpose of the Bible in Masonry; then let our readers ask themselves if the mere placing of the Book upon the altar gives to the institution doing so a Christian character. "Landmark twenty first:—It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say *advisedly*, a *Book of the Law*, because it is not absolutely required that everywhere the Old and New

Testament shall be used. The Book of the Law is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all lodges in Christian countries, the Book of the Law is composed of the Old and New Testament; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the *Koran* might be substituted. . . . This landmark, therefore, requires that a Book of the Law, a religious code of some kind, *purporting to be an exemplar of the revealed will of God*, shall form an essential part of the furniture of every lodge." (Pp 33, 34.)

Indeed, we should wish for a breath of the holy passion of Luther and his power of sweeping invective to characterize an attempt to whitewash Masonry upon the ground that a Bible lies upon its altars. Not only are Japanese, Mohammedan, and Chinese lodges recognized, which, as a matter of fact, would not permit a Bible upon their altars; but it is distinctly acknowledged that merely a Book of the Law, *a religious code of some kind, purporting to be an exemplar of the revealed will of God*, shall form an essential part of the furniture of every lodge. Just as Masonry makes no difference among its applicants whether they are Christians or Jews, other circumstances being equal, so it distinctly recognizes any religious code, whether Christian, Mohammedan or Pagan, as equally binding, provided it is believed to be in the particular country where the lodge is found an exemplar of the revealed will of God. If Stockstill is right, slam a Bible upon a bar, and the saloon becomes a Christian institution! Veneration of the Bible is the vainest and vaguest of forms, unless it leads to regeneration through the Christ whom it proclaims.

Masonic Virtues and Character.

What was to be expected, Masonic virtues and character are to furnish the ultimate proof that Masonry is a Christian institution! All we have to say is that, unless the average Mason is much better than his reputation, his character is as good as that of the average man

of the world, and no better. While we have always shrunk from investigation, and cannot speak from actual observation, it is reported that institutions decidedly un-Christian enjoy a greatly stimulated patronage whenever Masonic conventions take place. It also appears to us, who are of course a mere "rowan," that the distinctly and professedly Masonic code of morals is as truncated as the distinctly and professedly Masonic faith in God and in the Scriptures. A Mason may personally be a believer in Christ, but he brothers the Jew who is a fellow Mason. He personally may believe in the Scriptures as the only saving revelation of God; but masonically he must recognize as a Mason in good standing the man who believes in the same way in the *Koran*. Likewise, while under the influence of the Church, the family, and a good moral environment, many Masons are virtuous men, others may be Masons in good standing without being virtuous; for in their oath they have not obligated themselves further than *not to violate a female relative of a fellow Mason*. We ourselves know of a prominent lawyer and Mason in a Southern city deserting a virtuous wife and running away with a divorced woman, whom he later married after securing a divorce from his poor helpless wife, by that time the voiceless victim of an apoplectic stroke. When that lawyer returned to his city for a visit, his lodge gave him, not a halter, but a banquet.

A pastorate of twenty years has, moreover, convinced us that Masonry tends to lead to deception and hypocrisy. In the very application for membership, the candidate avows that he seeks no temporal advantage when seeking the privilege of membership. Conversation with such misguided persons has convinced us almost invariably that they signed their name to a falsehood; for they became Masons, and many of them remain Masons, because of the social or business influence thus secured.

The fact about Masonry, then, is, that, though it is a distinctly religious society, with oaths, prayers, funeral ceremonies, and a moral code based upon divine sanctions and retribution, Christ is not there. If he were, the Jew would go. The Knight Templar degree, where the Apos-

ties' Creed is confessed, proves nothing to the contrary. That confession is a mere form, just as the presence of the Bible upon the Masonic altar. We, who in the Christian church sincerely confess this creed, have come to the Savior through the tear-anointed portal of regeneration; the Knight Templar, at his initiation, drinks wine from a skull and gets the grip, ignorance of which shuts out every one else from his *Christian* fellowship. And most Masons never even take this one "Christian degree."

An Ungodly Institution.

Far from being a Christian institution, then, as the Rev. Mr. Stockstill so laboriously endeavors to prove, Masonry is so nondescript, vacant, indefinite, un-Christian, and, hence, ungodly an institution that the Christian is allowed to interpret it in his way, the Jew in his, and the heathen in his way. But that is not Christianity. Christianity shows you Christ in a light so clear that you are driven to embrace or to reject Him. No Jew, no believer in a mere Supreme Being, can feel at home in a truly Christian church under the impression that his conception of God is taught there. In prayer and song and sermon, in sacrament and burial ceremony it is *Christ*, and again *CHRIST*, and once more *CHRIST*. And the Jew and other freethinkers, who crowd the altars of Masonry, hear the voice and stay away, or, coming, they cease being what they are.

Having Him, all else shall be added. That's the promise. Do you believe it? Then, when you are concerned over your progress in your calling, do not seek the way leading through the guarded lodge door; do not seek the backing of men and the pull of influential associates. Down upon your knees before Christ! Let your prosperity and successes be his gift, and remember the great temptation he showed you how to meet when, to the Devil's offer, "All this I will give thee, if . . .," he replied, "It is written."

For further light and impulse read 2 Cor. 6:14-16. There you find the Holy Spirit's sentiments, who understands lodgery better than the false prophets who seek men's favor rather than God's. —*Lutheran Youth*.

HE LOOKED HIM UP.

A Kansas City man, who is very active in the affairs of his lodge, was spending the week-end at Excelsior Springs, a nearby mineral-water resort. He confided to a friend that he would like to scrape an acquaintance with a striking-looking woman they were both admiring.

"Why don't you try?" asked the friend.

"Couldn't think of flirting with her," came the horrified reply. "Her husband and I are brother lodge-members."

The next week-end the friend again went to the springs. On one of the prominent promenades he soon saw the lodge member and the striking-looking woman they had admired, walking arm-in-arm and apparently much taken up with each other. At the first chance he asked his friend for an explanation.

"Thought her husband was a lodge brother of yours," he said.

"Oh, that's all right," was the answer. "I looked him up on the books and he hadn't paid his dues!"—*Everybody's Magazine*.

BOYS' DUTY IS TO GO TO SCHOOL.

(From *The American Boy*.)

I advise all boys to complete the high school course. This is the same advice which I would give in general, only many times emphasized as we face these present war conditions. The completion of their education is indeed a patriotic obligation of our young boys.

JOHN GRIER HIBBEN,
President, Princeton University.

SECOND HAND LODGE BOOKS.

Grosh's Odd-Fellows' Manual, cloth, 405 pages (list price, new, \$2.50). Sale price, \$1.50.

Brotherhood of American Yeomen Ritual. Official ritual, 1903. 55 pages, cloth. Price, 50 cents.

Carlile's Manual of Freemasonry. Fourth Edition, 1845. 356 pages, cloth. Price, \$1.50.

Mackey's Masonic Lexicon. 524 pages, cloth. Edition of 1869 (list price, \$3.00). Sale price, \$2.25.

Pike's Morals and Dogma, published by authority of the Supreme Council of the 33rd degree, Southern Jurisdiction, Scottish Rite. (List price, \$5.25.) Sale price, \$4.50.

If you would master temptation let Christ master you.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, August 25, 1832.

William L. Stone, Esq.

Dear Sir:

(Continued.)

Now what these secrets of the craft are to the keeping of which the candidate, thus ignorant of their import, is sworn, is never defined. They are differently understood by different Masons. The oaths, obligations, and penalties themselves have, until very recently, been understood, I believe, universally to form a part of these secrets. Those of the first three degrees were first revealed by the publication of Morgan's book; those of the subsequent degrees, to that of the thrice illustrious order of the cross, were divulged by the convention of the seceding Masons at Le Roy on the 4th of July, 1828. Those in Morgan's book, I understand, to be admitted on all hands to be correct. But with regard to the obligation of the Red Cross Knights and the Templars, as disclosed by that convention, you say, that, although you have received those degrees and assisted in conferring them, you know of no such obligations in any of the degrees. Your impression is that they must have been devised westward of Albany and imposed upon candidates without the sanction of any governing body. You do not question the correctness of the publication of these degrees by the convention of seceding Masons. You are authorized to state that when the forms of those obligations were received in the city measures were taken by the grand encampment to ascertain whether any encampment under its jurisdiction had, in fact, ever administered any such obligations, and, if so, where and by whom they had been imposed.

It is earnestly to be hoped that the grand encampment will sincerely and seriously pursue this inquiry, and make

known the result of their researches to the world. In the meantime, observe the inferences to be drawn from this extreme diversity of the terms and import of the obligations as administered in different lodges, chapters, and encampments; but all under the sanction of this tremendous oath of the Entered pledge, given in advance, and in ignorance of the Apprentice; all secured by this soul-shackling what they are to be, and all riveted by the penalty to which I shall next advert.

4. "All this I promise and swear, binding myself under no less penalty than that of having my throat cut across from ear to ear, my tongue torn out by its roots, and my body buried in the rough sand of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours."

We have been told, over and over again, that this is understood by Masons to be merely an invocation; and the committee of investigation of the legislature of Rhode Island have gravely told the world that the explanation given by Masons to this penalty is, "that I would rather have, or sooner have, my throat cut than to reveal," etc. It is unfortunate that this explanation is in direct contradiction to the plain and unequivocal import of the words of the oath. The oath incurs the penalty for its violation. The explanation promises fidelity, though at the expense of life. The oath imprecates the death of a traitor as a penalty for treachery. The explanation claims a crown of martyrdom for constancy. If Benedict Arnold had been taken in the act of treason to his country, he would have suffered no less a penalty than death—though not the barbarous and brutal death of the Masonic obligation. When Joseph Warren suffered death on Bunker Hill, is there an explanatory Mason who dare tell you that he suffered a penalty? Yet so it is that the Masonic oath, and its explanation, confound all moral distinctions to the degree of considering the death of a martyr and the death of a traitor as one and the same thing.

This explanation of the penalty annexed to the Entered Apprentice's oath,

it must be acknowledged, is not ingenious—it is not even ingenious. It is a grand hailing sign of distress; or it is a Masonic murder of the English language.

I say this with the less hesitation, because in your seventh letter, containing your defense of the Masonic obligations, you have disdained to take this preposterous explanation of the Rhode Island Masons. You know too well the import of words. You candidly avow that the oaths and obligations are out of season—out of reason—and ought to be abolished. I will therefore forbear to press upon you the still grosser absurdity of the pretended Rhode Island explanation, when applied to the Master Mason's and Royal Arch penalties. The Master Mason's penalty is to have his body severed in two in the midst, and divided to the north and south, his bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven, "that there might not be the least track or trace of remembrance remain among men or Masons of so vile and perjured wretch as I should be." And this, according to the Rhode Island explanation, is to be the consequence of his dying like Hiram Abiff, rather than betray the Masonic secrets.

My fifth objection is to the horrible ideas of which the penalty is composed. It is an oath of which a common cannibal should be ashamed. Even in the barbarous ages of antiquity, Homer tells you that when Achilles dragged the dead body of Hector round the walls of Troy, it was a dishonest deed—*aeikea medeto erga*; and Plato severely censures Homer for even introducing this incident into his poem. A mangled body, after death, was a thought disgusting even to heathens. From the very thoughts, and still more from the lips of a Christian it should be forever excluded, like indelicacy from the mouth of a female. The constitution of the United States, and of Massachusetts, prohibit the infliction of cruel or unusual punishments, even by the authority of law. But no butcher would mutilate the carcass of a bullock or swine, as the Masonic candidate swears consent to the mutilation of his own, for the breach of an absurd and sense-

less secret. I can not assent to your denomination of these penalties as idle or unmeaning words. They are words of too much meaning—of hideous significance. The Masons are bound for their own honor to expunge them from their records forever. Would that they could be expunged from the language, dishonored by their introduction into its forms of speech.

I remain, very respectfully, your friend,
JOHN QUINCY ADAMS.

THE CYNOSURE TO THE SOLDIERS.

When you are through reading this number of the CYNOSURE, send it to the camps of the United States Expeditionary Forces in Europe. Just affix a one-cent stamp over the "Notice to Readers" on the front cover and the government will do the rest. Do not address or wrap the magazine.

This is one practical way of doing missionary work. It has been repeatedly pointed out that lodges become extremely active in war times and the harvest from them is always large. Now is your chance, at a trifling expense, to help offset the lodge activity.

Only such magazines will be accepted under this plan by the post office as bear the "Notice to Reader" on the front cover. Beginning with the September number, we will carry this notice as long as the war lasts.

BOOK NOTICES.

Sacrifices, Their Origin and Significance.

By B. A. M. Schapiro, Executive Secretary, Hebrew-Christian Publication Society. This is one of a number of tracts "which the Jew reads and understands," and is issued free to Christian Workers among the Jews. Prof. R. D. Wilson, Ph. D., D. D., of Princeton Theological Seminary, says of this tract: "I believe it is one of the best treatises ever written on the subject." Address the Society, at 83 Bible House, New York, N. Y.

Zion's Watchman in a "full salvation," "separate from the world," un-denominational, non-sectarian religious weekly paper, Write for free sample copy. Address L. H. Higley, Publisher, Butler, Ind.

Labor Union Happenings.

Clipped from the Daily Press.

Seven Labor Sluggers Laid Out.

Chicago, July 19.—Seven labor sluggers were locked up last night, three of them badly battered, bent, and bandaged. About eighteen of them went into action in State street, between Washington and Madison.

The heavy casualty list among the combatants is because—they didn't know that Mike Mulvihill was on the car. Mr. Mulvihill is a police sergeant of the Chicago avenue station and was going home. While women screamed and men fought to get away, Mike sailed in with his gun as a club.

A riot call was turned in, but by the time Lieut. Shoemaker and a wagon load of reserves reached the place sluggers were lying scattered all around and Mike was still working industriously.

The trouble was the result of several machinists working at 24 West Austin avenue refusing to go on strike.

The assailants are supposed to have been members of the International Association of Machinists, just being organized here. When the strike was called only a part of the men went out. Last night the strikers met the street car in which the workers were riding home.

Part of the strikers boarded the car and the rest followed in an automobile.

Just after the car entered the loop the fight started. Mulvihill drew his pistol and stood the mob off momentarily. As they closed in on him he reversed his gun, and from then until the wagon arrived the rattle on heads sounded like a drum.

The prisoners were locked up pending a search for those who escaped.

Labor Boosts High Cost of Living.

Chicago, June 27.—There is a city-wide movement to force small milk dealers to raise the price of their product to the price adopted by the large concerns—10 cents a quart.

There are 800 small milk dealers in Chicago. The Chicago Milk Dealers' Association includes only about half—those who conduct good sized businesses. Association members have been charging 10 cents a quart; nonassociation members have been charging 9 cents.

The Chicago Milk Drivers' Union has entered into the fight. In addition to their wages the drivers get a commission on individual customers they serve. This custom has been in effect since the union forced the large milk concerns to discharge solicitors. These drivers are now losing customers as a result of the lower price charged by nonassociation members.

For three weeks meetings have been held in a hall over a saloon at Lincoln avenue and Roscoe street. Thirty of the smaller dealers attended yesterday. At the executive table were seated the following:

Gus Koy of the milk firm of Gus Koy & Bro., president of the Milk Dealers' Association; Martin Coleman, secretary of the Milk

Dealers' Association; Steve Sumner, business agent of the Milk Drivers' Union; Assistant Business Agent Miller of the same union, and Ernest Reuter.

Reuter is a discharged employee of the health department. At the time he was suspended Dr. Robertson alleged that improper pasteurizing devices were approved by the food bureau and that an improper understanding existed between certain inspectors and representatives of milk interests.

"This is the last time we're going to tell you," shouted Sumner, shaking his fist at the dealers. "If you're disposed to do the right thing, I love you and I'll take care of you. If not, you ———, I hate you, and I'll make you do the right thing."

Sumner then introduced one of the business agents of the janitors' union.

"Mr. Sumner is the one who organized us," said the business agent. "If he says the word we see to it that undesirable milk dealers don't get into our flats. You either got to be O. K.'d by Steve or you don't get in."

When the meeting was concluded Mr. Koy announced that the following day Business Agent Miller would distribute cards to all the dealers in the neighborhood.

"And if there are any dealers who refuse to take the cards, or refuse to live up to the price agreement," added Koy, "Miller will report the names, and then——"

Commissioner of Health Robertson had taken the matter up with Chief of Detectives Mooney and two plain clothes men managed to get into the meeting. An investigation will be instituted.

Janitors' Union in Bomb Plot.

Chicago, July 11.—Labor trouble was definitely charged today with responsibility for a bomb explosion which jarred the south side last night. Eight members of the janitors' union, including officials, are held at the 50th street police station in connection with an attempt to wreck a flat building at 221-27 East 50th street. Sergt. M. J. Grady declared the explosion has been proved to be a union job and said his prisoners had given clues to the perpetrators.

Labor Board Planned to Check Strikes.

Chicago, Aug. 10.—The labor situation is getting more attention today from our war executives than is Germany. Things are not very bad yet, but nothing is so contagious as the strike fever, and the government is doing everything it knows how to do to insure against a strike epidemic that would delay the infinity of war business that is just beginning.

To insure against any serious interference with our big war plans the Council of National Defense today announced the imminent creation of a labor adjustment commission, consisting of nine men—three representing labor, three the employers and three the government.

According to the plan as announced:

"Every contractor and sub-contractors shall agree to accept and abide by the decision of the labor adjustment committee, and every worker accepting employment in any plant within the jurisdiction of the commission shall do so with the definite understanding and agreement that he will accept and abide by the decisions."

The decisions shall cease to be binding on employers and employes sixty days after the close of the war. Then if the men want to strike they may go to it and fight it out as such things are always fought out, for the government will not then be directly concerned.

The Department of Labor is to initiate all settlements of labor disputes, either of its own motion or at the request of employers or employes. If the mediator selected by Secretary Wilson can't patch up the row, the adjustment commission steps in.

With fair wages—and the government insists on the eight-hour day, the full union scale and adequate excess wages for overtime in all its work—and in the glow of patriotism consequent on active warfare, the strike menace is expected to fade.

Rock Island Strike Settled.

Chicago, July 19.—A strike which might have seriously affected the operation of the Rock Island Railroad system was averted yesterday by a government appeal to labor leaders, and it was through the subsequent efforts of the government that the controversy was declared to have been practically settled last night.

For some time 6,000 machinists and other workers in the Rock Island shops have demanded a wage increase of 10 cents an hour and a working day of eight hours.

A deadlock resulted, and apparently there was no way that an amicable settlement could be reached.

Secretary of Labor Wilson, in Washington, learned of the matter. He immediately directed James A. Smyth and Frederick L. Feicks, members of the bureau of conciliation of the Department of Labor, to go to Chicago and take a hand. They arrived only a few moments before the hour for the start of the strike.

Hurriedly the two government men communicated with the union leaders. They told them what a disastrous effect such a strike might have and appealed to their patriotism to call a truce.

The union men responded to the appeal. The result was that announcement was made by the union men that the matter had been settled and there would be no strike.

The railroad granted the demand for an eight hour day and a wage increase of 8½ cents to machinists, 7 cents to helpers, and 7 cents to car men.

Labor Protests U. S. Strike Interference.

Chicago, Aug. 10.—Launching a volley of accusations against the local bureau of the federal Department of Justice, Illinois organized labor yesterday appealed to President Wilson and three other high authorities to

halt immediately the alleged misuse of power by Hinton G. Clabaugh and attaches of his bureau of investigation.

Fifty local, national and international trade union chiefs met yesterday and sent a letter to President Wilson, Secretary of Labor Wilson, Attorney General Gregory and Samuel Gompers, chairman of the National Council of Defense labor committee. The letter charged the local bureau of justice with strike-breaking, false arrests and other acts directed at organized workers throughout the state.

Blaming Mr. Clabaugh's office for "admittedly illegal deportation of union laborers" and for "frightening the workmen into declaring the strike against the Chicago, Rock Island and Pacific off," the union heads demanded instantaneous interference by the federal powers-that-be.

Citing two cases, the union officers in the course of their letter allege that the bureau of justice arrested, imprisoned and held without bail several labor leaders and later confessed to the illegality of the arrests.

U. S. Sitting on a Labor Strife Volcano.

Washington, D. C., July 25.—Many of the miners now working in the coal mines of Pennsylvania are aliens. Thousands of them have not even taken out their first citizenship papers. Under the law these men are not subject to be drafted into the armies of the United States.

At piece work they are able to earn \$8 to \$10 a day. Two days' pay is more than their average monthly earnings in Europe. Complaints come that many of them refuse to work more than two days a week. That cuts down the possible output of coal mines by two-thirds. In other words, only one-third of the capacity is being produced.

Just at present a greatly increased supply of coal, both for military and domestic purposes, is one of the vital needs of the government.

Scores of telegrams and letters asking questions and others relating to all sorts of labor difficulties and conditions come every day to the office of the committee on labor of the National Council of Defense. Samuel Gompers, president of the American Federation of Labor, is its chairman. He has been broad enough to appoint on his central committee and on his various subcommittees not only a number of leaders of organized labor but such men as Elisha Lee, general manager of the Pennsylvania Railroad Company, and C. E. Michael of the National Association of Manufacturers.

It is noticeable that there are no men representing labor on the other committees of the national council of defense, except that on coal production, where the leaders of the unions practically forced the appointment of some of their number.

Meantime there is a growing feeling among organized labor men that they should have recognition on the other great subcommittees dealing with the purchase and manufacture of vast quantities of munitions, supplies, and goods of all kinds.

In the ranks of the council itself there is a considerable difference of opinion as to the wisdom of giving labor a wider representation. It may come with the proposed reorganization of the council of defense by President Wilson. If it does not it is already apparent that Mr. Gompers, who has been working for the success of the prosecution of war with patriotic devotion, will be put in an increasingly difficult position.

One of the first acts of Mr. Gompers' committee was to pass a resolution calling upon all employers and employees alike not "to take advantage of the country's necessities to change existing standards." That resolution was approved by the whole council of defense and immediately stirred up controversy.

With the rising cost of living it was pointed out that some advances in wages might reasonably be asked for. The council explained that it meant "no lowering of present standards."

Meantime scores of threatened strikes have been prevented or quickly settled through the efforts of the labor committee. But labor leaders in various parts of the country are complaining that the great affairs of the council of national defense are managed almost entirely from the standpoint of the employer.

Being human, many of them would like personal recognition on the various important committees. Also they think they should be heard on matters affecting wages, hours of labor and other working conditions in the various trades. And strikes of a serious character are increasing in number. How long and to what extent Mr. Gompers will be able to hold the ambitious heads of organized labor in line under the existing conditions is somewhat menacingly uncertain.

Mr. Gompers and Frank Morrison, as officers of the American Federation of Labor, have signed an agreement with the war department, according to which there are to be no strikes or lockouts on any of the great army cantonment jobs, union wages are to be paid and all differences are to be submitted to the final decision of three men, an army officer, a representative of the public and a labor leader. So far the plan has worked exceedingly well.

"Be Loyal," Gompers' Plea to Labor.

New York, Aug. 19.—Samuel Gompers, president of the American Federation of Labor, today called on all labor organizations to join a nation wide fight against "suspicious bodies" in the labor movement.

He asked organizations to form local alliances of the American Alliance for labor and democracy. This alliance came into being with Mr. Gompers' recent decision to Americanize thoroughly the labor movement to counteract internal agencies.

Mr. Gompers, in his appeal, said:

"One of the chief reasons for the need of this new organization was that in New York City, and spreading to other cities, were organizations—so-called councils of one kind or another—having no connection with the *bona fide* labor movement yet pretending to speak for the labor movement.

"They so completely misrepresented labor that drastic and immediate measures had to be taken.

"The American labor movement must speak for itself. It must fight its own battles, and defend itself and this free country against those who try to wreck it, whether from within or from without."

Strike Halts Shipbuilding Plans.

Washington, D. C., Aug. 5.—Strikes in private shipyards, which threaten serious delay to the naval and merchant shipbuilding progress, have been brought to the personal attention of President Wilson, and action forcing the unions and employers to reach a settlement is under consideration.

The most serious strikes are at the private yards in the New York district, many of which have government shipbuilding contracts. The navy department is being seriously embarrassed by the unwillingness of the unions and employers to reach a compromise.

Conciliators of the department of labor have been pleading with the yard owners and labor leaders, at the solicitation of the navy department and shipping board, without making progress toward a settlement. There are at present approximately 12,000 men out.

The demands made by the strikers approximate an increase of 50 cents a day. This represents about \$30,000 a week in excess charges to the yards owners, while it means a disturbance to the government's military policy which may result in expenditures many times this amount.

Carpenters' Strike Perils All U. S. Work.

New York, Aug. 9.—Union carpenters' officials threatened today to tie up government work throughout the nation unless their demand for a "closed shop" is granted. They followed this threat by calling a strike of 3,000 men on one cantonment tonight.

The nation-wide strike, the carpenters' officials said, would involve more than 300,000 men.

Carpenter work would be halted in thirty-two army cantonments being built for the training of the national guard and the new national army, they declared.

By the strike also, they said, the construction of two port terminals, with immense barracks for temporary accommodation of troops on the way to Europe, some marine cantonments, several aviation camps, the New York navy yard and perhaps other navy yards would be tied up.

The carpenters demand the immediate discharge of all non-union carpenters from federal work or the cancellation by the government of contracts with all firms employing such labor.

Samuel Gompers, president of the American Federation of Labor, was said tonight to have telegraphed the carpenters' chiefs that such a strike would be in violation of an agreement entered into by him with Secretary of War Baker last June. Under this agreement a committee of three, representing labor, the army and the public, was to be named by Secretary Baker to settle all disputes arising

after that date in connection with war department work.

Henry Steers, the contractor who is constructing the Pelham Bay Park cantonment, is the only contractor with whom the union is at war. It is charged that he has employed many non-union hands at the park. The contractors at Yaphank, Hempstead Plains and City Park are using only union labor, but they and their men are involved because all the contractors have the same employer—the American government. Under a union rule a contractor or employer who sanctions use of non-union hands on one of its jobs is liable to a strike on all his jobs.

Three Shot in Ohio Car Strike Riot.

Lima, Ohio, Aug. 9.—Rioting broke out in the street car strike here late today.

Three men were shot in a clash between strike sympathizers and armed guards on the city cars of the Ohio Electric Railway Company.

Police dispersed a crowd of 5,000 persons gathered in the vicinity of the interurban depot. Mayor Simpson ordered all saloons closed at 5:30 o'clock.

Trouble started on the public square when E. K. Stroup, striking car man, attempted to board a car manned by strike-breakers and two guards. Charles Crider, motorman of the car, is said to have shot Stroup, thinking he meant to attack the conductor. Stroup may die.

A mob of more than 1,000 people pursued the car a block and a half east to the interurban station of the Ohio Electric Company. There two west-bound city cars were met and all were stalled by the crowd. The six men of the crews and six armed guards made a dash for the interurban building 100 feet away. The mob blocked the way and the men began shooting.

Leonard Short, striker, fell with a bullet in his abdomen and Charles Morrison, another striker, was hit in the hip. Short is expected to die.

Four riot calls and a fire alarm brought police and firemen to the scene. The mob attempted to burn one of the cars, but the department extinguished the flames. All three cars were so badly damaged they could not be moved to the barns.

Two Hurt in Illinois Car Strike.

Springfield, Ill., July 27.—All cars of the Springfield Consolidated Railway Company were ordered to the barns at 10 o'clock tonight after a woman sitting on her porch was struck by a stray bullet and a deputy sheriff had been shot by a sympathizer with the strike of street car men.

Mrs. Lee Freeman was the woman shot. She was hit in the shoulder during a fusillade on a passing car. Seven bullets lodged in the body of the car, but none of the passengers was hurt.

Deputy Sheriff Walter Canfield, who, with other deputies of Sheriff Wheeler's regular force, attempted to disperse a crowd in the southern part of the city, was shot in the stomach. Neither Mrs. Freeman nor Canfield was seriously wounded. It was at first

reported that a street car operative had been shot.

Reports of minor disturbances were received by the sheriff shortly after dark. One street car conductor was knocked off his car, but managed to escape from his attackers.

Coal Price Smashing Campaign Menaced by Strike.

Striking miners in the Illinois coal fields are pictured today as a menace in the coal price smashing campaign. This is the attitude assumed by the operators who are in session at the Great Northern hotel to decide whether to accept the action of their seven representatives who signed an agreement with Gov. Lowden to abide by a price to be fixed by a coal director for coal to Illinois consumers. Incidentally the state council of defense and other officials have refused to look upon the strike in a serious attitude. They have not permitted this phase to muddy the waters to their viewpoint.

Gov. Lowden, in Springfield, was trying today to settle the strike. About 500 mine drivers and motormen in the Springfield field have tied up the activities of 15,000 or 20,000 men by refusing to live up to the union contract. President Frank Farrington of the United Mine Workers of America for the Illinois district has been blaming the attitude of the state council of defense for the strike.

I. W. W. Leaders Jailed.

Spokane, Wash., Aug. 19.—The United States government struck a smashing blow at the Industrial Workers of the World today.

Within a few hours of the time set for the threatened I. W. W. strike among agricultural and construction workers in Washington, Oregon, Idaho and Montana, twenty-seven leaders of the "terrorists" were placed in jail here as military prisoners.

The arrests today, it was said, were the first move in the government's plan to stop the attempt to tie up or destroy crops and various industries necessary for the prosecution of the war.

The proposed strike, if carried out, would imperil a vast part of the nation's food supplies, tie up mines producing needed metals of war material and perhaps cripple the great airplane campaign, with which the United States is expected to wrest supremacy of the air from Germany, and ultimately win the war. Lumber workers in four states already are on strike.

Reports tonight from all the states named in the strike order were to the effect that federal, state, county and city authorities were prepared for any eventuality tomorrow.

James Rowan, district secretary, was the most prominent of the I. W. W. leaders arrested here today. Rowan had already signed the orders calling on the farm workers to strike tomorrow and "let the fruit rot on the ground."

San Francisco, Cal., Aug. 20.—Peace and quiet prevailed today throughout the northwest states of Washington, Oregon, Idaho and Montana, where a strike of thousands of Industrial Workers of the World in the construction, harvesting and fruit industries was

scheduled to take place under orders of the organization leaders.

A survey of the situation early tonight showed that every line of industry to be affected by the proposed strike pursued its normal, orderly way, and, so far as could be ascertained, only one attempt was made by any I. W. W. leader to carry into effect the strike order issued recently by James Rowan, district secretary of the organization, with headquarters at Spokane, who advised farm workers to "let fruit rot on the ground," and calling on construction workers to lay down their tools.

Union Labor Assists the I. W. W.

Chicago, Aug. 6.—Resolutions terming the lynching of Frank Little at Butte, Mont., "a dastardly crime against labor" were concurred in unanimously by delegates of the Chicago Federation of Labor yesterday.

The document was submitted to the federation by the painters' district council, which adopted it originally. The delegates voted to give credentials to Paul Lindgard, a representative of the Metal Mine Workers' Union of Butte (affiliated with the I. W. W.), enabling him to solicit funds from unions affiliated with the Chicago federation for the benefit of the striking miners. A contribution of \$50 from the federation itself was made.

In the resolution it was stated that, "while the painters' district council does not agree with the policies and tactics of the I. W. W., still we demand that representatives of labor be guaranteed the right of free speech, without being molested by gunmen in the pay of the capitalists."

Clifton, Ariz., Aug. 6.—A telegram to President Wilson asking what action he intended taking with reference to the deportation on July 12 of 1,150 alleged members of the Industrial Workers of the World and their sympathizers from Bisbee, Ariz., was sent today by the Arizona State Federation of Labor in convention here. The telegram, which was approved by unanimous vote of the delegates, follows:

"The sixth annual convention of the Arizona State Federation of Labor desires to know if you intend to act in restoring law and order in Cochise county, Arizona, and return to their homes the deported men of Bisbee. Are we to assume that the Phelps-Dodge interests are superior to the principles of democracy? An answer is awaited by this convention."

Judge Protects Taxi Company From Unfair Union Competition.

Chicago, Aug. 6. — Another resolution adopted by the Chicago Federation of Labor was directed at Judge Joseph Sabath for his action in issuing an injunction prohibiting two taxicab companies from painting their machines with the color used by the Yellow Cab Company, which is non-union. The injunction, it was declared in the resolution, "is used as a bludgeon to batter down the efforts of union chauffeurs to obtain a living wage." Judge Sabath's action was declared "another partnership of the courts with the employers."

Editorial.

THE O. C. Y.

"Of making many books there is no end," and, with equal truth, this might also be said of church and Sunday school orders.

The latest of these is the "Order of Christian Yokefellows," invented last February by Rev. W. T. Dorward, pastor of the Tabernacle Baptist church, of Milwaukee, Wisconsin, to "fill a pathetic gap" in his efforts to get men and "anchor" them to the church. So he has roped and thrown quite a bunch with his "purely Christian" secret society lasso and is anxious to introduce the roundup into as many Protestant churches as will fall for the show.

Rev. Mr. Dorward says his "is a secret order" that is "thoroughly Christian"—why! there "ain't no sich animal." The active officers are, President, Counselor, Guide, Chaplain, Guard, and Secretary, with a Vice-President or two of the "honorary" class thrown in for good measure.

Local lodges are called "Homes," a good name, we think, though perhaps Asylums would be more appropriate for the class of professed Christians who cannot be induced to do church work without the lure of a secret society sugar-teat. Children of the male sex who are nineteen years of age and over are admitted and it takes at least twenty of them to make a "Home."

Because his church does not aid its distressed members as it should, Rev. Mr. Dorward has hitched a death benefit scheme to his lodge. Since a Yoke-fellow has to die in order to have any claim on his fellows, it would appear that if he is distressed by sickness he is abandoned to the mercy of the church—or of outsiders.

There does not appear to be anything which this secret church order attempts to do that is not being done in scores of churches to-day by "men's clubs" and church insurance societies, without the lodge feature. The tendency of the O. C. Y. will be to break down the scruples of those who, for conscientious reasons, oppose secret orders, and it will

also tend to serve as a feeder to the pack of more objectionable orders lurking by the door.

It is a dangerous experiment to try to warm the secret order snake in the bosom of the church, and ultimately nothing but disaster can come from it.

EXPENSIVE LEGISLATION.

An organ of the Odd-Fellow order, advocating biennial instead of annual sessions of the Sovereign Grand Lodge, states that "The expenditure requisite for the *per diem* and traveling expense of the order's supreme legislative body ranges between \$30,000 and \$50,000 each session; so that the resulting annual saving, on this score alone, would probably be not less than \$20,000 a year. By turning the question around, we may well ask, Is the need of annual meetings of the Sovereign Grand Lodge so great that it can justify the addition of \$20,000 to the yearly expenditures? The deficit and a growing problem of financial embarrassment, which the Sovereign body now faces, would disappear at once."

MRS. MARY ELIZABETH WOODRUFF.

Mrs. Mary Elizabeth Woodruff, widow of Lucian Woodruff, died July 26th at the home of her son, Lucius Woodruff, 45 Carroll street, Binghamton, New York. She lacked only 24 days of being 100 years old. Besides the son, she is survived by nine grandchildren and twelve great-grandchildren.

Mrs. Woodruff was a great Bible reader and religious student. She was posted on all current events and was interested in the preparations that were being made for the celebration of her centennial day.

"The fine reasoning of President Wilson is praised as being the truest historical showing of ideals that are in essence Masonic."—*American Freemason*, May, 1917.

Since they can not claim President Wilson as a Freemason, the Masons stretch themselves under his table, and, smacking their chops, declare the crumbs have a decided Masonic flavor.

Probably, after Mr. Wilson has been dead a score of years, all sorts of evi-

dence will be produced to prove he was a brother Mason, just as they now claim such antimasons as Samuel Adams, ex-President John Quincy Adams and other early patriots.

MASONIC POLITICAL ASPIRATIONS.

"When the time comes for the final adjustment of peace conditions following the world war, Masonry will be an important factor in bringing universal peace," was, according to a press dispatch, the statement by Leslie F. Hubbard, attorney general of Colorado, who is attending the meeting of the Supreme Council of the Thirty-third Degree, Scottish Rite, southern jurisdiction.

"Masonry has a great mission in this war," Mr. Hubbard said. "Its influence will be an important factor in bringing about universal peace. The noble sentiments emanating from the order will have a salutary effect on the nations striving to get back to a footing of brotherly love and democracy. Masonry is strong in Germany and Austria, as well, as in our own country and Great Britain. The order will be solid when peace comes and will therefore be able to do more good for humanity than it has ever done before."

If the order is "solid" when peace comes, something like a miracle will have to be performed. At the present time, to English and American Masonry, French Masonry is outlaw. German Masonry shares in the hatred which all Germans hold for the English, and has not only severed fraternal relations but has declared its complete independence of the British lodges. England has kicked out (for the time being at least) her alien enemy "brethren," not only in the homeland, but also in her colonies. If war feeling shall run high in this country, American lodges will doubtless follow suit because their strong point is aping the English.

It appears to us that this order of "noble sentiments" will have to spend some time mending their broken ramparts before they will be able to present a "solid" front. By the time their crumbled walls are rebuilt, it may be too late for them to meddle effectively in international affairs.

News of Our Work.

AN OPEN LETTER.

Chicago, August 4, 1917.

Rev. Edward R. Burkhalter, D. D.,
Cedar Rapids, Iowa.

Dear Sir:

I have read with interest your article, "For the good of the order," in the March, 1917, number of *The Builder*; that after serving as pastor of a Presbyterian church for forty-five years you entered the Masonic lodge and found companionship there which, from your article, it is fair to infer, you did not receive in the church of Christ. Your mind was also absorbed by the symbolism and mysticism which you found "abundant and significant."

Did you notice, sir, on page 84 of the same number of *The Builder*, this statement: "I need only add that the educated Muslim finds Freemasonry in astonishing accord with the teachings of Muhammed, and there, is absolutely no reason why a good Muslim should not be a good Blue Lodge Mason"? May I ask, What fellowship is there for a Christian minister in an institution whose religious teachings are "in astonishing accord with the teachings of Muhammed"? Are you also able to say that the teachings of Jesus are in astonishing accord with those of Muhammed? How is it, then, that you, a minister of Jesus Christ, in your declining years find such fellowship in an institution which is in astonishing accord with His enemies?

Why is it that the word "Brother," spoken in that worldly institution, Freemasonry, meant so much more to you than ever had the brotherhood of those in Christ? Do you find the brotherhood of the world more gratifying than that of the church in whose service you have spent so many years?

And do you, as Chaplain, pray in the name of Jesus Christ, or do you use the prayers in the ritual which purposely omit all reference to the Lord Jesus?

Did you also notice the following quotation on page 93 of the same number of *The Builder*, taken from some unnamed Masonic journal?

"Every ancient landmark of Freemasonry, every sign and symbol known

by us and between us as brethren, indicates that we cannot as a body recognize Jesus, Buddha, Mahomet, or Moses, or any of the denominational churches of either. All prayers or speeches that recognize or appeal to any deity or prophet, save to God alone, are out of place in a Masonic lodge."

"This is followed by an editorial comment in the same paper as follows: 'Sometimes a minister, in offering prayer in a Masonic meeting, inadvertently uses the name of Jesus, but in all cases, in our opinion, it is the force of habit, and never done intentionally.'"

And then the Editor of *The Builder* comments on the above as follows:

"If he will think a little, he will see that the declaration is absolutely sound, and that Masonry could not long exist upon any other basis. If it were to recognize Jesus as the only teacher and become distinctly Christian, it would be excluding men of Hebrew or Hindu faith, and thus become a sect, dividing men instead of uniting them. * * * And the same is true in the matter of prayer, to which the editorial refers. * * * Masons are ever seeking a lost, ineffable Name—what does it mean? It means that they are seeking God Himself—not a mere word, but that knowledge of the Eternal and fellowship with Him which is the goal and crown of life. * * * He [the 'Christian' Mason] is not a true Christian—much less a sensible man—if he has not a sincere respect for the faiths of other men, and rejoices to join with them in the common prayer at our universal altar."

God, in his Word, nowhere justifies, but unqualifiedly condemns the idea of a "universal altar." Jesus said: "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6).

I have felt impelled to write you because the account of your experiences made me long to help you to see that the institution with which you have lately become identified is dishonoring to Him in whose service you are ordained. Respectfully yours, JAS. E. PHILLIPS.

SECRETARY PHILLIPS' LETTER.

Under the instruction of the Board of Directors, I have been looking after N. C. A. interests at a few points in Iowa and Nebraska.

It was my good fortune as I stepped from the train at Cedar Rapids, Iowa, to meet Mr. Oscar Kemp of that city. Together we visited the N. C. A. supporters and in a way introduced them to each other. Mr. Kemp was pleased to make the acquaintance of these friends, of whom he remarked: "Every one is stalwart in the faith." It is his hope now, as each one knows "who's who," to so co-operate with them, that a more general and telling testimony shall be given in his city. I assured him that the National Christian Association would heartily co-operate with them, but that I hoped that he had enlisted for the war, and not in the expectation of an early peace, unless our Lord shall soon come. The financial help received from these friends was encouraging.

I was courteously received at the Iowa Masonic Library by Grand Secretary Parvin, who manifests the same kindly consideration toward callers that was so characteristic of his father, whose successor in office he is. The Masons may be justly proud of their library. It contains some 15,000 different volumes at the present time on Masonry alone. In its museum are many interesting objects.

I was in Omaha, Nebraska, at a time when the thermometer seemed uncertain whether it ought to go above 115 degrees or not. Whatever the exact truth is the weather, the heat made it difficult to accomplish much, and yet in calls upon clergymen, in the distribution of tracts, and in the securing of CYNOSURE subscriptions, something was accomplished. Rev. Chas. W. Savidge, pastor of The Peoples church, gave me the privilege of testifying in his church. "Have faith in God" is his motto; but not merely a motto, for his faith has been tried, and has not failed. It is not surprising that when he stepped out independently and cut loose from lodge fellowship he more fully knew the joy of salvation and answered prayers.

An Old Peoples Home in Omaha is one of the monuments to his Christian activity as well as an evidence of God's

blessing upon his efforts. Another evidence that he has not lost out with the people because of having separated himself to a peculiar reliance upon God rather than men is seen in the fact that he has been called upon to marry 3,650 couples. May God bless him and open his eyes to a still clearer view of what "Satan's masterpiece" is doing to the souls of men.

The greatest strength in the movement for Christ and his Kingdom versus the Lodge in Omaha is found in the German Lutheran churches of the Missouri Synod. And according to their faithfulness in informing their people are they reaping fruit. God is evidently with them and blessing them in great measure.

I met with the Northern Nebraska Conference of the Missouri Synod at Norfolk on August 17th and was given an opportunity to speak for the National Christian Association. My obligation to these pastors for the courtesies shown me and especially to the President of the Conference, Rev. M. Adam, is very great. May God reward them.

Following my talk, after some friendly discussion, the following resolutions were adopted:

The North Nebraska District Conference of the Missouri Synod.

Norfolk, Nebraska, August 18, 1917.

Resolved, That we endorse the purposes and objects of the National Christian Association in its opposition to secret societies. And that we deem these aims and efforts of the society worthy of our support.

REV. M. ADAMS, President; REV. J. F. E. SCHLIEPSIEK, Secy. Pro Tem.

W. I. PHILLIPS.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

I am glad to report another month of success in the Eastern division of our work. Ohio always responds well to efforts put forth. Since my last report I have visited Orrville, Weilersville, Smithville, and Sonnenberg in Wayne County. From thence I went to Mansfield, Lima, Bluffton, Pandora, Bellefontaine, Belle Center, Huntsville, and

West Liberty. During the month I gave nineteen lectures and addresses, and secured one hundred and thirty-four subscriptions to the CYNOSURE, for all of which I give God the glory.

I worked "amid dangers seen and unseen." Seeking to help an elderly brother gather his cherries, the ladder broke and I fell several feet. My injuries were somewhat painful, but not serious. Evidently the Lord wishes me to continue in the work for a time yet. While stopping at a hotel last spring in Huntington, Indiana, the watchman came shouting through the halls at 2:30 o'clock in the morning, and, rapping on the doors, announced that the hotel was on fire. There was considerable excitement and alarm, but the fire was extinguished without much damage. It seems wonderful that, when I travel so much, I have escaped so well.

While going from Lima to Huntsville, Ohio, I had occasion to change cars at Russells Point, a summer outing place. While waiting, I was told that a man had just been carried by to a place beyond a cottage. Hearing a splash in the water, and seeing people running that way, I followed and sought to learn the cause of the commotion. The man had been thrown into some muddy water and was getting out. I inquired, What does this mean? and was told "Oh, it's some lodge!" I suggested that it must be the "Ancient Order of Muskrats!" The candidate was taking the initiation (if such it was) good naturedly. There was music and much of what some people would call fun. To say the least, it was very dangerous business.

During my brief stay at home I went to Oakton, Virginia, and delivered an antilodge message in the Church of the Brethren there. The attendance was large, and there were expressions of appreciation. I preached a sermon at a union meeting in the East Falls, Virginia, Baptist church on Sabbath evening, August 5th. The Presbyterian pastor, Rev. Mr. Davidson, said my message was "pure gospel" and I ought to preach it wherever I went.

I am now near Lebanon, Pennsylvania. A camp meeting in Kreider's Grove closed at an early hour this morning. It was regarded as one of the most blessed yet held at this place. The fer-

ver of the Spirit was manifest from start to finish and multitudes were made to rejoice in the God of their salvation. For several days prior to coming here I attended a camp meeting of our Radical United Brethren friends at Rhodes' Grove near Chambersburg, Pennsylvania. These camps have had annual gatherings for twenty years past and are well sustained and largely attended. Brother D. M. Landis has the oversight of the camp at Kreider's Grove and Elder Daniel A. Powell at Rhodes' Grove. Both of these men are in full accord with the N. C. A. work and have given me the best opportunity in their power for the presentation of antilodge messages. I have not attended these camps for some years because, as a rule, meetings take me to Ohio. It was very cheering to hear from those who said I had been missed, and that my coming was most welcome. The camp at Rhodes' Grove has recently expended many thousands of dollars in improvements, among which is the large new auditorium, seating 4,000. Rev. E. W. Musgrave of Bremen, Ohio, had charge of the evangelistic effort there for the third year. His preaching was with unusual power. I noted that men well fitted for the work in hand are in charge at both of these camps.

A trip to Mercersburg, Pennsylvania, enabled me to address a house full of people gathered for a prayer service on a farm nearby. A like opportunity was found at a mission of the Brethren in Christ at Chambersburg. I go to a "Harvest Home" meeting, the Lord willing, to-day, and am seeking to be "diligent in business, fervent in spirit, serving the Lord," as he gives opportunity.

FROM EVANGELIST J. L. DAVIS.

I am writing a few lines while resting, to let you know something of my trip from Kentucky to Missouri. My wife and I left Kentucky for Missouri on June 26th in a rig (the old way), and so we traveled slowly, seeing the country. We also saw how badly the lodges had injured the churches. We spent one week passing through Indiana and one week passing through Illinois, and about two weeks in getting to Lundy, Texas County, Missouri, where my home is. So

you see we had a chance to see things as they are.

At one place we saw a large church, in the cornerstone of which the square and compass and the letter "G" were cut, showing that the Grand Master had done his work well. So we scattered tracts in good shape in that place. I don't know just how much good they may do, but I hope it will be much. Brethren, tract distribution is a good way to get the truth before the people. They will read a tract when they will not listen to one of us expose the lodge. So I hope to scatter more tracts.

I am to be in this state about two years before I go back East, if the Lord so wills it. This southern part of Missouri is poor country. I don't expect to get much money in the Ozarks, but I intend to hit "the hound dog lodge," for here is where it started. Think of it, you can become a Hound Dog for \$25! So if any CYNOSURE readers are dissatisfied with yourselves, come to me and be a Hound Dog (Phil. 3:2, Rev. 22:15), but as for me I am satisfied with the way that the Lord made me (Gen. 1:26-27). So, brethren, go on with the good work of exposing the works of men. Yours on the firing line,

J. L. DAVIS, Evangelist.

Rolla, Missouri.

AN UNCLEAN PERSON.

[The name of the preacher and of his lodge is in our possession.—Editor.]

Algiers, La., August 10, 1917.

Dear Brethren:

That the many readers of the CHRISTIAN CYNOSURE may understand some of the abominations tolerated by secret lodges I am sending you the following unimpeachable evidence: Rev. ———, for the last twenty-eight years pastor of two of the important Baptist churches, and for more than twenty years General Worthy Superior and Supreme Dictator of the ——— and ——— lodges and also a member of several other orders, died in the early part of this week. He had been separated from his lawful wife for approximately twenty-two years and for nearly eight years he was said to be living openly with another woman as her

husband, although he was never legally divorced from his first wife.

He was insured in all his orders, and upon his death his legal wife decided to claim the benefits of his insurance and at once employed legal counsel to that end. Both women claimed the body, both made funeral arrangements, and both had separate graves dug in the cemetery. The body lay in state at the Baptist church, where high carnival raged and pandemonium reigned supreme.

Yesterday the Odd-Fellows, clad in their lodge paraphernalia, took charge of the remains at the church and the other orders also assembled there to attend the funeral, and to the disgust of every decent person, the most disgraceful scenes took place. His fellow lodge preachers gathered at the church to sing his praises, but there was so much excitement and threats made to draw deadly weapons and do bodily harm, by the partisans of the two contending women (the lodges siding with his common law wife), that no services could be held save the Odd-Fellow's ceremony. In a disgraceful melee they marched to the cemetery and deposited the remains in the grave furnished by the woman with whom this high lodge man had openly lived for eight years.

Can the negroes ever expect to reach a high moral state or obtain the respect of other races so long as they cleave to such unclean characters as leaders and ministers? There are ministers and lodge adherents here who declare that these disgusting and disgraceful facts should not be published lest it "hurt the race." As long as such things are concealed and condoned just so long will the negro race be weighed and found wanting. The Bible says, "Them that sin rebuke before all, that others also may fear." This man, posing as a minister of the Gospel, sinned grievously and boasted of it, his life therefore should be publicly exposed that others may fear. Secret societies disrupt churches, corrupt society, pervert courts of justice, conceal crime of every description and damn the souls of those who trust in them for salvation. How can any conscientious Christian remain in such a foul nest of unclean birds?

"TRUE REPORTER."

"LIZZIE WOODS' LETTER."

Argenta, Arkansas, August 8, 1917.

Dear CYNOSURE:

I have come from Lakeside, Arkansas, where in our tent meetings sixteen sinners were saved from their sins and from their lodges also. There were three white people saved—two men and a little boy—making nineteen in all. White people attended the meeting every night. We gave them seats in the tents and the Gospel saved them just as it did the black people. The white people gave me a list of their names and asked me to spread it before the Lord and pray for them, so I have the list and keep it before the Lord, and God is working at Lakeside.

One day I taught the Sunday school lesson on "Ahaz, the Faithless King" (2 Chron. 28:1-5, 20-27). I explained the third verse, and told them that incense was a mixture of frankincense and other fragrant things and was not to be used commonly. It was offered as a symbol of prayer (Ex. 30:8, Luke 1:10), and the priests burnt it morning and evening on the altar of incense. I showed that Ahaz burned the incense before idol gods and not before the Lord. While I was showing the difference between true and idol worship a white man sitting outside the tent stood up and with tears in his eyes said, "I know all about that incense. I was reared a Catholic and their priests use it in the same ways as Ahaz did. I am so glad I have found Jesus my Saviour, who saved me from the idol worship of the Catholic church." I said, Thank God for your testimony, my brother.

After Sunday services were over and the 11 o'clock services began I saw two men sitting just inside of the tent. They looked strange to me. I had not ever noticed them in the meeting before. Somehow God gave me a discerning spirit (1 Cor. 12:10). I could see they had the wrong spirit and my husband noticed them, too. A white sister stepped up to me and said, "Sister Roberson, there are some lodgemen here today. They want to see 'Freemasonry at a Glance,'" so I said to her, You may go to my room and bring my grip. I had forgotten it that morning. I took the grip and took out "Freemasonry at

a Glance" and opened it so one of the black men could get a view of it. I saw him turn ashy and nudge the other man. I said to myself, They are Masons. I handed a book to one of the brothers to show to them. They looked at the books a long time. After a while I called for the books. One of them said, "I will pay for this book, but I can take it without pay. This is our property." I said, Do you all run the N. C. A. publishing house? He said, "No." I said, How, then, can you take what doesn't belong to you? They both paid me and went away, but told others that they had taken the books away from me.

One man, a Baptist preacher, got saved from Masonry and he told the whole congregation that Masonry was nothing but a curse to any people. The Masons said they were going to kill him. He said, "I am not afraid of them. If they bother me about their lying order it will not be good for them." So they let him alone.

One man said that all the secret orders are lies and frauds. He said they were going to initiate a man into the Knights of Pythias one night, and when they showed him that bed of steel spikes and told him he would have to jump on it he got so scared he said, "I will die before I will jump on that thing," and he made for the window to jump out. One of the brother Knights drew his pistol and said, "If you go to that window I will blow your brains out." That is all that kept him from jumping out of the second-story window. He left the hall that night and has not been there since.

A sister at Lakeside told me that a big, black, educated negro came down there from Forrest City and got her husband and all the people he could fool to come to Forrest City and join his lodge. She said he told my husband he would give him a dollar a head for all the men he could get to come and join, "and," she said, "do you know, Sister Roberson, every one of those men let that negro fool them out of \$25 apiece." He told them to pay \$25, and then their wives would get their insurance paid right away if they should happen to die suddenly. She said, "And, do you know, we have not seen that negro since, after he initiated them all that night? He told

my husband to come to Forrest City the next week and he would pay the dollar for all the members he got. Five men went up there, and we haven't seen or heard of him since." She told the story in such a comical way that I could not keep from laughing.

She said that after that a man came to set up the Royal Circle. "We jumped into that," she said, "as did all the negroes in the settlement. It took them all night to initiate us. We paid \$10.50 apiece to join that thing. I wanted to be initiated so much that I could hardly wait for my turn. After a while they came in and blindfolded me and carried me up on a high scaffold. Then they pulled the hoodwink off my eyes and showed me a table of steel nails just as sharp as they could be and told me I had to fall on them. Then they jerked the hoodwink back over my eyes and a man shoved me backward. Sister Roberson, I squalled like a wildcat. It was enough to scare me to death. I lost my senses." I said Did you fall on the nails? "No," she said, "I fell into an old tent cloth or something and those men just jerked me up and down in that thing till I hit up against the ceiling. Sometimes I struck on my face. I never was in such a fix in my life. You know, Sister Roberson, how a woman's clothes would fly when she is being pitched around like that." I said, What a shame!

Another woman that was sitting there said, "Yes, they made a woman faint away one night. When she was pushed into the canvas her foot broke through and her leg was hanging down through the canvas, and those strange men just kept throwing her up till we told them to take her out of that sheet. They nearly killed one man; they let him fall and almost broke his neck. He went about here for weeks with his head on one side. That was the last night in the Royal Circle for me and my husband, and ten dollars and a half apiece was gone. I never went into that old vulgar hall again. They will never throw me up in another old sheet like that any more. The lodge grafters are getting the young people in the orders now. They can't fool us old ones any more."

I thanked God for having brought

them out. I could see the influence of Masonry in the canvas used. That is what they have in the Masonic lodge; the Royal Circle is one of the little harlots.

LIZZIE ROBERSON.

MRS. RANDLE'S LETTER.

New Orleans, Louisiana,
August 6th, 1917.

Dear CYNOSURE:

This will inform you that I still have a "mind to work." I have been suffering with malaria, which has prevented me from doing all that I had hoped to do by this time. But, thank the Lord, I have had an opportunity of firing a few shots into the Devil's camp.

At Kenner, Louisiana, the Daughters of the Tabernacle had a large funeral, and, as I had been invited some time previously by the pastor of the church to be in that city, I took nearly all of my tracts with me. I found that I would not be able to speak before night, so I gave the tracts out. A Knight of Tabor who had been an old friend of Mr. Randle came to me and asked if I had gone crazy to give out such tracts on such an occasion. I told him that I felt that God had called me to that place at that time, to warn men and women to flee from the wrath to come.

He said, "Mr. Randle is a secret order man." I said, Yes, and until he joined secret societies he was a good husband, but after he persuaded me to join, and I learned that their works were of the Devil instead of God, it led to the breaking up of our home.

He said, "You may go on giving out tracts exposing secret societies, but some day you shall pay for it with your life." My answer to him was, I have only one life to give. At night I lectured at the church and was kindly received by the pastor, Rev. Mr. Delond.

At Luling, Louisiana, I found the lodge holding great preëminence over the church. As the lodges have been set up by ministers of the gospel it will be very hard to break them up. Rev. Mr. Washington, the present pastor, invited me to come any time and strike at all sin. Pray that God may keep me strong for the work. I am hoping to go to Atlanta for the convention in September. Yours for Jesus, (Mrs.) ALICE E. RANDLE.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I have been here on the Gulf coast several days and have delivered a number of sermons and lectures, all of which were listened to by fair-sized audiences. I lectured last night, August 6th, at the St. Paul M. E. church, Rev. M. P. Johnson, D. D., pastor, to a large congregation, which gave me a hearty ovation at the close of my address. Dr. Johnson and Prof. J. W. Randolph, although both are Masons, declared that they considered it an honor to hear such a wholesome and instructive lecture, which if heeded will prove of untold benefit to their race. They are both readers of the CYNOSURE and declared that what I had said is the truth.

I conducted a fifteen days' revival at the First Baptist church, Pass Christian, Mississippi, last month, during which five souls were saved from sin and were joined to the church. I also conducted a four days' Ministers' and Deacons' Institute at St. Peter Baptist church, Rev. C. Kane, pastor, New Orleans. The congregations were small, but intensely interested in Bible truth. Rev. Mr. Kane highly commended the instructions and declared that the lodges are paralyzing the churches.

Mrs. Jesse Burton, one of the leading women of Mandeville, Louisiana, at whose home I rested in January, said to me a few days ago, "Dr. Davidson, I am still reading the CYNOSURE. I read every line in it each month, it has helped me to see the light, and I have come out of the lodge. I can see its evil influences now as never before. God bless your work and the CYNOSURE." Miss B. J. Broadway of New Orleans, a graduate of the New Orleans University and an influential young lady, wrote me thus: "Dr. Davidson, I have read the CYNOSURE and the little book on the 'Evolution of the Negro Race,' and I am deeply impressed with the truth and information they convey. I gladly give you my subscription to the CYNOSURE and pray that God may grant great success to you." Thus you can see that God's truth is marching on.

I have also preached and lectured in Austerlitz Baptist, St. John Baptist and

Branch Bell Baptist churches, all of New Orleans, since my last letter.

The Odd-Fellows' lodge of Pass Christian, Mississippi, has gone out of existence and the Masonic lodge is almost bankrupt and has lost practically all of its members, praise God. "Every plant which my heavenly Father hath not planted shall be rooted up." The secret lodge is not a plant of God but a plant of the Devil, therefore it cannot stand, but must be rooted up.

I thank God that, though not well, I am better than I have been and am able to keep up and on guard. May the army of National Christian Association workers and the CYNOSURE live long to do service for God.

THE BOOK FOR SOLDIERS.

Washington, D. C., Aug. 15.—Bibles for American soldiers and sailors, to be given by the Scripture Gift Mission of Philadelphia, will carry a foreword by President Wilson urging the troops to read the Scriptures diligently. The president has written this inscription:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it full of real men and women not only, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean.

"When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.

"WOODROW WILSON."

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By BENJAMIN M. HOLT


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CHRISTIAN CYNOSURE



Vol. L.

CHICAGO, OCTOBER, 1917

Number 6

Autumn Peace

Flora Shufelt Rivola

Autumn—the very word holds cadences
Of soft, low winds that play o'er searing fields,
In that late burst of glory when the trees
Are robed in red-gold hues—when Nature wields
Her fairy wands to bring sleep to the year.

Autumn—it holds the warmth of cheering fires,
The kettle steaming on a garnished hearth,
The gathering of loves, the twang of lyres
Accompanying the requiem of earth,
Who lays her down to rest without a fear.

Knowing full well renewal waits for her,
That resurrection's seeds are in her palm;
So sweetly sleeps with never restless stir,
Secure, at peace, the spirit's mighty calm
Unbroken by the falling of one tear.

—Springfield Republican.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

THE NAMELESS SEEKER.

ANNIE JOHNSON FLINT.

We are not told his name—this “rich
young ruler”

Who sought the Lord that day;
We only know that he had great pos-
sessions
And that—he went away.

He went away—from joy and peace and
power:

From love unguessed, untold;
From that eternal life that he was seek-
ing,
Back to his paltry gold;

Back to the weary discontent that
brought him

First to the Saviour's side,
With heart that hungered still and soul
that thirsted,
Unblest, unsatisfied;

So deaf he could not hear the call to
service

That all the world should bless,
So blind he could not see the great pos-
sessions
He bartered for the less.

He went away; he kept his earthy treas-
ure,

But oh, at what a cost!
Afraid to take the cross and lose his
riches—
And God and heaven were lost.

So far the tinsel bonds that held and
drew him

What honor he let slip—

Comrade of John and Paul and friend of
Jesus—

What glorious fellowship!

For they who left their all to follow
Jesus

Have found a deathless fame;
On his immortal scroll of saints and
martyrs

God wrote each shining name.

We should have read his there—the rich
young ruler—

If he had stayed that day;
Nameless—though Jesus loved him—
ever nameless

Because—he went away.

—*Christian Endeavor World.*

ODD-FELLOWS' "GRUDGE" GROWTH.

The Odd-Fellows in this country are
a close second to the Masons in point of
membership. The secret of their growth
is out. Read the following from the
August, 1917, *I. O. O. F. Lodge Record*:

"A Story and Its Application.

"Past Grand Patriarch LeHuntte's
reference, in the July issue, to a cham-
ber of torture which many of us saw
among other notable sights of the Thou-
sand Island region, brings to mind a
story.

"Mrs. Andria kept a boarding house.
It was whispered that the guests were
none too well fed. One day a neigh-
bor's wife said to her:

"I should think that you would feed
your boarders better. You can't expect
them to say a good word for you when
they leave."

"Oh, but they do," replied Mrs. An-
dria; "they do. Almost everyone of

them has a grudge against some friend or acquaintance and so almost invariably recommends my house to them and I gets lots of new boarders that way.'

"Now, applying this to lodges and encampments many will say, and be right in saying it, that this is not the proper way to get members. Our services should recommend us because of the dignity and propriety of our work, not because of our methods of fierceness and of making fools of our applicants."

RESUME RELATIONS WITH FRENCH MASONS.

New York Grand Lodge Ignores Atheism of French Masonry.

The Evening World (New York) of September 11, 1917, reports the Grand Lodge of Masons of that state in session in New York City. Among the actions taken, it reports the following:

"For many years there have been no fraternal relations between the Masons of this State and members of the Grand Orient in France. To facilitate good feeling between American members and their French comrades, after the army arrives on French soil, it was voted to resume friendly relations with the French jurisdiction.

"Thomas Penney, Grand Master for the State, was authorized to change a number of Masonic rules in the interest of men who have enlisted. Heretofore it has been necessary for candidates for the Masonic order to wait six weeks while taking their first three degrees. Mr. Penney was given permission to cut this time to one day."

"KEEPER OF THE ZOO" TOOK ANIMALS HOME.

Frederick H. Kramer, a florist, has filed answer to a suit for maintenance brought by his wife, Irene E. Kramer, in which she had charged that he brought home on various occasions a goat, monkeys, snakes and a small alligator and allowed the animals and reptiles the freedom of their home in order to terrify her. He admits the presence of the animals in his home, but explains that he is an officer of a social organization known as the "Grotto" and that his title is "keeper of the zoo."

Because of the late hour at which the

meetings adjourned he was compelled, he says, to take home the official goat and other specimens, which he had borrowed for the purposes of the meetings from a member of the organization who deals in animals and pets. Mr. Kramer denies that he failed to tie the goat, but admits that once a monkey got loose in the house and destroyed a few ornaments.—*Evening Star*, Washington, D. C., Sept. 12, 1917.

GOVERNMENT BARS LODGE CLUB HOUSES.

In a letter to Representative Howard of Georgia, Secretary of War Baker makes a ruling that Masons, Odd-Fellows and other fraternal organizations cannot erect club houses in Army camps. However, previous orders will stand, permitting buildings to be erected by the Y. M. C. A., Knights of Columbus and the Young Men's Hebrew Association.

Secretary Baker says that owing to misinformation on the subject, the department has been flooded with requests from all sorts of religious organizations, athletic organizations and fraternal bodies asking the right to operate exclusively for their own membership within the camps. Secretary Baker points out that this could not be done in the Army, and that the three organizations named for years have been operating with the Army, and that in general they cover the entire religious make-up of any body of men.—*Washington* (D. C.) *Star*, September 4, 1917.

This was a bomb exploded in the fraternal camp for the Masons, Odd-Fellows, Woodmen and a host of others were planning to enter the cantonments with military lodges and entertainment for their particular circles. These same lodge enthusiasts are now trying to break down the ruling of the War Department with a flood of protests. They claim that they are discriminated against. They fail to see—because it does not suit their purpose to see—that the War Department has done the only fair and disinterested thing in providing for the welfare of the three great classes of men in these camps—Protestants, Catholics, and Jews. The lodges are not discriminated against since their men are included within these three divisions.

If the government permitted the Masons and Odd-Fellows to erect club houses, they could not refuse to permit any or all of the other three hundred orders to do likewise and they would soon have more club houses than government buildings within the camps. And then, too, they would have to permit the National Christian Association to erect club houses for those who don't believe in the lodges and that would be "a horse of another color."

The real trouble with the lodges is not that they are jealous of the privileges granted to the Knights of Columbus, but they are exasperated at thus being thwarted in their plans to get a harvest of members by means of these club houses and military lodges, even as they did in the Civil and Spanish-American wars.

"NEVER-CHANGING-RATE" FRATER-NAL INSURANCE.

The Woodmen of the World propose to issue "whole life guaranteed never-changing-rate certificates" of insurance. The ground of their guarantee is their promise that they "will maintain the same reserve . . . as is maintained by old line companies."

The proposed new rates are not given but this much is certain, that they will not be much less than the rates now charged by "old line" mutual companies. If they are at a less figure than are offered by the old line companies, it will be because their cost of doing business is less. But on the other hand, if the dues and expenses of one kind or another, which lodge men have to meet, are added, the actual cost of the protection will undoubtedly exceed the cost of whole life insurance in old line companies. The following is the announcement in the *Sovereign Visitor*, September, 1917:

"The Society in issuing whole life guaranteed never-changing-rate certificates, has now placed itself beyond the criticism of the old line companies and their representatives because the Woodmen of the World will maintain the same reserves to care for these whole life certificates as is maintained by old line companies. The reserve will be kept sep-

arate and distinct from the present reserve of the Society. This will enable us to enter states where the Mobile Bill demands adequate rates based on the National Fraternal Congress table of rates and, in our judgment, is the most important step taken by our Society in its entire history."

Many Woodmen will doubtless feel that the guarantee is a joke. Some of them will remember that this same order sold tens of thousands of policies containing the stipulation, "payment to cease after twenty years." There was, however, a little joker in the agreement to which the candidate consented when he joined the order, to the effect that he would abide by all rules and regulations which should thereafter be made. Then at the time when the twenty years period was up—when payment of premiums was to cease—the members found themselves confronted with new rules abrogating the old contract and requiring higher rates because the previous premiums had been inadequate.

Our readers will remember the suit against the W. O. W. instituted by Judge Seay, a policy holder of Texas, which was treated quite fully in the *CYNOSURES* of May and June, 1916. Judge Seay lost his suit (which was a test case involving 33,865 other and similar policies) because he had forsworn himself to abide by future rules.

All secret orders require that their members forswear themselves, and if Christians would be obedient to the teaching of the Scriptures and shun such things, they would be spared a great deal of trouble.

ANTIAIRCRAFT LODGE.

The Royal Antiaircraft Lodge of Freemasons has been consecrated in London. Membership will be limited to members of the antiaircraft service.

The Bible used in the ceremony and the warrant of the lodge were bound with boards cut from the propeller of a Zeppelin brought down in England, and part of the regalia of the lodge was made of aluminum from the Zeppelins brought down at Cuffley and in Essex.—Exchange copied by the *Masonic Home Journal*.

EAGLE BUFFETS.

The Grand Worthy President of the Fraternal Order of Eagles speaks as follows in his annual report as published in the September, 1917, issue of the *Eagle Magazine*:

"Our Fraternity is law-abiding and patriotic. We cannot consistently permit the institution or maintenance of any feature which in any way violates local civil law. According to the laws of our Order, I have not hesitated to order buffets closed, where that social feature could not be maintained without violating local statutes or ordinances. * * *

"We crave the approbation of our fellow-men and we insist that, because of our aims, we are entitled to their confidence and respect. The good will of our neighbors is absolutely necessary if we are ever to accomplish the service to mankind we acclaim as the justification for our existence.

"I am convinced that seventy-five per cent of the trouble which Subordinate Aeries encounter is either directly or indirectly traceable to the buffet. I am confident that fully ninety per cent of all those disagreeable and reprehensive acts which bring our Order into disrepute, besmirch its good name and retard its growth and prosperity, emanate directly from the buffet. Such would not be the case if buffets were operated in accordance with our own laws. * * * If our Subordinate Aeries will not voluntarily comply with the law in this respect, there is but one alternative left us—to abolish the buffet altogether."

ODD-FELLOWS SEEK TAX EXEMPTION.

From proceedings of the New York Grand Lodge:

"Rep. Fish presented a resolution which was adopted after discussion by Reps. Fish, Borst, Gardner, Westbrook and others: "That this Grand Lodge lend its moral support to secure a final decision of the question of exemption from taxation of lodge property under subdivision 7 of Sec. 6 of the state tax law, and that a committee of five be appointed to secure a decision in this matter and advise the lodges as to their rights and privileges."—*I. O. O. F. Lodge Record*, September, 1917.

THE SPIRIT OF ANTICHRIST IN TRADES UNIONISM.

Alongside of the extraordinary movement in all nations toward the liberation of men and peoples under the watchword, "The world set free," there is a strange spirit of compulsion slowly stealing over the people who have been "free." In regard to this a well-known writer on prophecy says: "Antichrist will have power, and it will be compulsory power used in a compulsory way." * * *

The writer points out the spirit of Antichrist as manifested in trade unionism, showing how the world is being prepared in various ways for the Antichrist who shall come. He says, "I am not speaking against trade unionism, but only thinking of how it acts and reacts. Certain leaders issue certain orders and those who do not belong to the union, do not agree with the resolution, are ground under the iron heel of tyranny and forced to act against their will.

"A shoemaker known to me, who had seven children, did not belong to the shoemakers' union, and when a strike occurred he said, 'I have nothing to do with your union; I am going to work as usual.' The union officials heard him hammering at his work in his house, and on their speaking to him he told them he had seven children, and could not afford to be idle, or they would starve. The officials said, 'If you don't put your tools down we will pull your house down and kill the lot of you.' The man was forced to yield. 'If you don't join our union,' they said, 'we will not give you another penny, but we will not in any case allow you to work.' I don't think you can call that anything but tyranny.

"What a strange kind of freedom this means. . . . Chains and fetters under the very plea of freedom. . . . This is one of the signs of the times. . . ."—*The Friend of Israel* (London, England.)

POPE SEEKS TEMPORAL POWER.

"The pope, so far as this question is concerned, is more Jesuit than the Jesuits. In conversation he constantly refers to the need for a fresh solution of this thorny problem. Temporal as well as spiritual freedom, he believes, is ab-

solutely necessary to the head of the Catholic church.

"His desire to put an end to the calamities of the present war is largely due to humanitarian motives. The war is so terrible and atrocious that an end of it is, he thinks, absolutely imperative.

"Three main motives to which the recent papal appeal is ascribed are:

"First, a desire to obtain a seat at the peace congress, at which the question of

the temporal power may be reconsidered by the principal world powers.

"Second, fear of offending powerful German Catholics, thereby incidentally giving an impetus to the German modernist school at Munich, which before the war had become restive and undisciplined.

"Third, fear lest the Austrian Empire, the greatest of Catholic powers, should suffer wreck."—*Chicago Herald*, Sept. 8, 1917.

"The Cords of a Man and the Bands of Love."

By President Charles A. Blanchard, Wheaton College, Wheaton, Ill.

The prophet speaking for Jehovah, with reference to his relations to his people, says, "I drew them with cords of a man, with bands of love." (Hos. 11:4.) This describes God's method with people. He binds them to himself by the ties of human regard and affection. When God's people are walking in fellowship with him, they are necessarily attractive to those who are not. It is impossible that a man should have the spirit of Christ without producing kindly feelings in those about him.

The common people heard Christ gladly. It was the rulers, ecclesiastical and civil, who hated and wronged him. It is even so to-day. The ordinary man or woman is naturally inclined toward God. They feel their helplessness. They feel their sins. They are many times weary. They are often afraid and when they find a spirit which is restful and strong, which is victorious and happy, whether they say it aloud or not, they long in their hearts for the fellowship which has made the Christian man or woman what he or she is.

This principle, that we are attracted to persons and institutions dear to those we love, has also its more somber side for as companionship has oftentimes an impulse toward righteousness it many times creates a tendency toward evil. This will be especially true in regard to things which are not thoroughly understood. A man is naturally inclined to like an institution of which some dear friend is a member, though he knows absolutely nothing about it.

My Father and My Grandfather.

A gentleman, not long since, was speaking with me regarding a secret organization and said, "My father and my grandfather were both good men and were members of this organization. My father did not go near the organization for about forty years, but when I was coming to be a member of it he attended the meeting where I received the degrees." This is only one section of the conversation but it illustrates the thought which I have in hand. This young man was entirely ignorant of the character of the order. All he knew was that good people whom he loved were connected with it. This made him feel that it must be a good organization. It is not strange that he felt so and was inclined to unite with it.

When we reflect that there is such a shameful silence respecting secret associations in the pulpits and the religious papers of our country, we can see that the tendency toward fellowship with such organizations is vastly increased. "The bands of a man and the cords of love" draw them. There is no light to warn them away and therefore before they know it they enter upon a slavery which will continue until life ends or they break their chains.

Satan Is Mighty: God Is Almighty.

While worthy and well meaning men by thousands every year are being entrapped by these organizations—many of them from the considerations already mentioned, some because of simple greed, the desire to secure position, prop-

erty, or friends that they could not by their unaided merits obtain, and, as I have said when speaking on this subject, a few probably because they are criminals at heart and desire protection and fellowship in their crimes—nevertheless east, west, north and south God is continually breaking the chains and letting the captives go free. (Isa. 61:1.)

Josiah Drummond, now deceased, for many years at the head of the Scottish Rite in the Northern Jurisdiction, complained of the indifference of Freemasons to the organization. He said that at that time (a number of years ago), 30,000 Freemasons were suspended for non-payment of dues every year. In addition to those who thus quietly drop out there are, from time to time, men who openly and for conscience sake declare their independence of the oaths which ignorant persons say can never be broken. "Once a Mason always a Mason" is the epigrammatic form in which this foolish pretence is generally stated.

Not long since I spoke of my friend in Philadelphia who had been for ten years the chaplain and treasurer of a Masonic lodge, who was a Christian when he united and who, when he found that as a Masonic chaplain he was not permitted to pray in the name of Jesus, left the organization. I saw him this summer and asked him whether he was still determined to belong to God alone. He said that he was, that he had not had the slightest inclination to return to the lodge altars though he had been repeatedly and recently requested to do so.

There was rather a remarkable instance of this power of God to set men free at the Old Orchard convention of the Christian and Missionary Alliance this summer. Brother Paul Rader of Chicago had been preaching and the altar call was made. Some of us moved about among the people to see if there were those whom we could help. I was providentially directed to a man of perhaps forty years, possibly not more than thirty-five, who sat at the end of one of the seats. As I came up to him I put my hand on his shoulder and said to him: "Brother, how is it with you? Is everything clear and right?" He re-

plied, "No, it is not. I was hoping you would come and speak to me." I said to him, "What is the matter?" He said, "I have been a member of seven lodges and I am still a member of six, and I am not sure what God wants me to do." I said, "Very well, God has promised to satisfy you. Shall we go forward and pray?" He was very willing and we went forward to the edge of the platform and knelt there in prayer. After he had prayed I said to him, "How do your lodges look now?" "Well," he said, "I know that five of them are wrong. I have left one of them already, but there is another one, the seventh, about which I am not so sure. Why, every man that goes into it is baptized. I was baptized into it and they talk about Jesus all the while." I said to him, "Are the men who are baptized Christians, all of them?" "Oh, no," he said, "I would not dare to say that." I said, "Does the order require them to confess themselves Christians and to confess their sins?" "No," he said, "it does not." "Well," I said, "what do you think of that kind of an organization for a Christian man?" He said, "I want to go home and pray about it, but I will be back here tomorrow and I will decide to-night."

The next day I was preaching at four o'clock and I mentioned the fact that I had met a gentleman who had been a member of seven secret orders who had abandoned one and who was considering what God required of him respecting the others. I had been looking for him quite steadily but could not see him in the crowd, but when I spoke thus he at once stood to his feet and came forward to the platform.

When we were kneeling at the altar the night before, I had observed a very large gold ring on his left hand with a square and compass as the device. When he came forward this afternoon I saw that he had no ring on his hand. Facing the large congregation, he said, "Friends, it is true that I have been a member of seven different lodges. I am an undertaker. My only competitor in the town of ten or twelve thousand people where I live and work is a member of all the lodges there are, so far as I know. I joined these lodges for the

purpose of getting my share of the trade of the town. I have, however, come to the deliberate conclusion that as a Christian man I have no right to be united with godless and wicked men in fraternal association. I took off my Masonic ring when I went home last night and intend to put it into the offering for missions on the Sabbath. I shall never have any use for it again and I intend hereafter to belong to God alone."

I did not take down his words at the time he uttered them and I do not profess now to reproduce them exactly, but there were hundreds of people who



heard what he said and I think they will confirm this as a fair statement of the intent of the remarks which he made. It was very blessed to see him take his position, to see how his face had lightened and his whole bearing changed as he had passed out from the bondage of the lodge into the glorious liberty of a son of God.

After Many Days.

When I was giving some Bible addresses in one of the gospel halls of the National Bible Institute of New York, a year ago, a young man asked to speak with me. I said, "Certainly, I am glad

to talk with you. What is it?" He said, "I do not understand your objections to secret societies. I am a Freemason and have always thought that Freemasonry was a good institution. You seem to speak and pray as if it was a wicked one. What is the reason?" I had a brief conversation with him, showing him John 18:20, 2 Cor. 6:14-18 and other Scriptures of like sort. He was evidently moved but still did not feel disposed to declare his independence.

When I reached New York this summer one of my friends who knew this young man and about his whole struggles, said to me, "That young man with whom you talked last summer on the lodge question has come out entirely from all secret organizations and is now preaching the gospel on the streets with great power."

I cannot tell how many men this summer I heard say in testimony meetings that God had forgiven their sins and saved them from the lodges, but in almost if not every meeting which I attended, Philadelphia, New York, Nyack, Cleveland, Stony Brook, there were one or more to speak of their joy at being delivered.

In the beautiful Johnston Hall at Stony Brook Assembly where I was entertained, I met almost immediately after arrival two men who had been Knight Templar Freemasons. It was intensely interesting to see how God led them in different ways but to the same result. One of them clearly perceived the infidel and pagan character of the order. He seemed to loathe the system with his whole being. The other did not see so deeply or feel so intensely. He said, "I came out from the thing because it was a sham and a fraud, because it was always appealing to vanity or pride or desire for self-aggrandizement. I do not know that it is very wicked but it is unspeakably foolish and frightfully mean."

Here again I do not profess to repeat words. I did not take a report of what this brother said, but I listened intently and remembered, I think with a fair degree of accuracy, his statement. It is certain that they were both Knight Templar Freemasons and that each of them for reasons peculiar to himself had

declared his freedom from all association with the order.

The Truth Makes Free.

The most vivid impression which has been produced upon my mind by this summer's experience is not a new one but an intensification of an old one. It is that the moment a man sees Jesus Christ as his Saviour and Lord and really accepts him, the chains of secret organizations fall off his hands as the dungeon chains fell from the hands of Peter (Acts 12:7).

I have almost never in my life known a man to leave Freemasonry and related secret orders except for religious reasons. A very few cases I have known. Several of them I have mentioned to the readers of the CYNOSURE; the blacksmith in Worcester, Massachusetts, who, when I was lecturing there in 1870 and 1871, told me that he left the order because the Masons were not decent to his wife. He said that they despised him and her because he was a blacksmith and that all their pretenses to friendship and brotherly love, equality and fraternity were lies. He was not a pious man and he called the lodge men "a set of damned hypocrites." I would not want to say they are all so, probably there were some such persons in Worcester, Massachusetts, at the time but the rule is that men do not cancel their membership in lodges until they have come into close and loving fellowship with Jesus Christ.

The Holy Spirit cannot tolerate such a system as Freemasonry. My old friend, Andrew Brotherstone, one of the most beautiful Christian spirits I ever met, said to me, "Brother Blanchard, I have never known a spiritually minded man either in this country or in Scotland who had any fellowship with the order." This has been my experience.

Consider for a moment the remark made to me, reported in the early paragraphs of this article. Here is a man who was inclined toward Freemasonry because his grandfather and father were members of the order and were good men, yet the father himself did not go near the organization for forty years until his son was about to be initiated. One may say if he had not thought well of the organization he would not have

desired that his son should become a member. I am not required to speak to this question. If he did think the organization was a good one, why did he remain away from its meetings forty years? It is true that the fact that he went to his son's initiation is difficult to explain, but it is also difficult to understand how a man who really believed Freemasonry to be a good thing could be a member of the organization for forty years and not attend its meetings. **"Pray Ye Therefore the Lord of the Harvest."**

If it be true that lodgism is hostile to Christianity and all the good things which grow out of and are associated with it, and if it be further true that the order grips its members so that nothing but the power of God can loose their bonds, how important it is that there should be much prayer for those who are in the slavery of secret societies. In fact, if spiritual disabilities could be seen as physical deformities can be, the hearts of men would be most marvelously stirred and prayer for the deliverance of the captives would be much more earnest and continuous than it now is. Yet, as someone has said, a crippled soul is a far more pitiful object than a crippled body. A blind soul is more to be commiserated, than a blind body, yet we have asylums for the physically maimed and deformed, but who shall create the spiritual sanitarium, and if it be created who shall secure the incoming of the needy ones. There is no human cure for sin. The power of Jesus Christ alone is sufficient to do the work. We, therefore, have need continually to recur to the word of our Master: Pray ye therefore the Lord of the harvest that he will equip and send forth workers into his harvest. These words are not exact, but the thought is exact and the duty is plain.

The Pocket Testament League is now doing a vast work for the soldiers here and across the sea. This little testament has two places for signature. Inside the first cover there is a pledge to carry the testament daily and to read it daily. Inside of the back cover is a pledge to accept Jesus Christ as Saviour. These testaments are never given away except to those who sign. They are freely

given to all who do. More than three hundred and sixty-five thousand soldiers have become members of this League in Great Britain. One worker, Mr. Davis, has secured the signatures of more than thirty-eight thousand soldiers to these covenants. The pledge and the prominence of the book stimulate the courage of many who would outhewise probably be afraid. When hundreds and thousands of men are carrying the testaments it is easier for one who is not spiritually strong to do the same.

In connection with this Pocket Testament League there is now being organized what is called a Home Prayer Circle. The persons who subscribe to this pledge agree to take a little time every day to pray that the Lord will bless the Pocket Testament League and the soldiers and sailors for whose benefit it is expressly designed. There will be millions of subscribers to this covenant. It is well that there should be and God will grant his blessing on all the work. We ought, however, also to pray that the Lord will set free the thousands of captives who, in this Christian land, have entered into secret obligations which are inconsistent with manhood, Christian character and loyalty to the Church of Jesus Christ. "He spake a parable unto them to this end, that men ought always to pray and not to faint."

The *Missionary Review* and the *Literary Digest* have recently published statements and facts showing that an organized campaign is being arranged for the destruction of Christianity. Three lines of attack are being followed. First, is the union of various infidel organizations for the holding of aggressive outdoor meetings at various busy thoroughfares at the noon hour. A second method is the free distribution of infidel literature, books and pamphlets by Paine, Ingersol and others. A third method is the organization of "Sabbath schools," where children are gathered for instruction. This aggressive infidelity is a challenge to the Church to proclaim the gospel by lip and by life to the unchurched masses. Through the fall months street meetings can be held in which many may be reached.—*United Presbyterian*.

PROFESSION VS. PRACTICE.

The *Illinois Freemason* considers it strange that Masonic lodges, which profess to be institutions for the upholding of moral and social virtues, will carry upon the role of membership the names of drunkards, libertines and wife deserters. Bearing the stamp of Masonic approval, they are, so far as the world knows, as good Masons as the balance of us, who are trying to behave ourselves. —*Masonic Home Journal*.

THE FARMERS' UNION.

One religious body that we know of spent considerable time at a recent conference discussing this organization. The Farmers' Union is a live issue in many antisecret churches, as the following correspondence indicates:

September 4, 1917.

The Farmers' Educational and Co-operative Union of America is a lodge. It has a ritual with password, vow, religious burial ceremonials, etc.

Everything which was printed in the CYNOSURE one and two years ago, [Nov. and Dec. 1915 and March and April 1916] is still true to-day. Nothing has happened in the Farmers' Union in the meantime which could change our attitude toward it. We must warn our congregations not to become members of this Union.

The National Union gave permission in 1914, to the State Unions of Nebraska and Kentucky to change or abolish their rituals according to the local need. Upon this the Nebraska Union abolished their ritual. There may be some Unions in Nebraska which still use the ritual. They do it, however, of their own accord. The majority of the members of the Farmers' Union in Nebraska have never seen the ritual.

The Nebraska state Union introduced a motion before the last meeting of the National Union which is the parent organization, to drop the ritual from the National Union. But, since the abolishment of the ritual includes a change in the constitution, the question was referred to the local Unions to decide if such a change is possible. It remains to be seen, at the next meeting of the National Union in December, whether or not the National Union will keep the

rituals. If they drop it, our fight against the Union will be ended, since with the dropping of the ritual it will be evident that from henceforth it is not to be classed with the lodges. At the present time the ritual of the Farmers' Union is practically the same as that of other lodges, and it is still used in many states but not in Nebraska and Kentucky.

(REV.) E. ECKHARDT.

Battle Creek, Nebraska.

Don't let anyone be deceived when some people (members of the Farmers' Union) say that the Union no longer has a ritual, does not use any, and the like. It is true the Union does not use its ritual in all communities. It dispenses with its use wherever and whenever such action would seem to further their wicked cause. Where there is no strong opposition to secret societies and ritualism there they use the rituals. I read a letter from Mr. S. E. Davis, National Secy.-Treas., of Gravette, Arkansas, in which Mr. Davis says, as nearly as I can remember: "The Lutheran church is opposed to our rituals; if yours is a Lutheran community, I would suggest that you dispense with their use." That there is a ritual, every member at a local can see by referring to Article X of the Constitution and By-Laws.

(REV.) H. P. SCHMIDT.

Lidderdale, Ia.

In reply to an inquiry, Mr. A. C. Davis, Secretary-Treasurer of the F. E. & C. U. of A. writes:

"We made several efforts to have a good ritual suggested, even going so far as to offer a hundred dollar prize for the best one submitted. I am unable to say just what will be done with the ritual. In some states there is strong objection to the use of any work of this kind."

A. C. DAVIS.

Gravette, Arkansas.

The Farmers' Union Ritual.

Article X. "Section 1. The ritual is the secret work of this Union and may be revised and changed at any national meeting without being submitted to a referendum vote."

"Section 2. The ritual adopted by the National Union shall be used in ALL

UNIONS throughout its jurisdiction." [The capitalization is ours.—Ed.]

"Section 3. It shall be the duty of the Board of Directors to furnish the State Secretaries, at a minimum cost, the required number of rituals, for each State, from time to time, upon proper request being made."

"Section 4. The ritual is the property of the National Union and when a charter is forfeited all rituals belonging to such Union must be returned to the State Secretaries under whose jurisdiction the charter was forfeited."

"Section 5. The ritual is not to be sold to the membership, but furnished to the officers only, and when an officer retires he shall present the ritual to his successor."

From "Constitution and By-Laws of the Farmers' Educational and Co-operative Union of America, Adopted Sept. 10, 1909."

CANADIAN LODGES SEEK GOVERNMENT CONTROL.

A clipping from a Canadian paper informs us that:

"A movement is being made to form a general merger of the various fraternal and benevolent societies of the Province, to issue new certificates to members at a definite value, and then, thus combined, to approach the Government and ask for control over the new organization, similar to the control exercised by the Board of Workmen's Compensation.

"A meeting was held in this city of representatives of a number of fraternal and benevolent societies in view of the discoveries made recently as the result of an investigation by special actuaries employed by several of the societies concerned.

"In every case the result of the investigation has been to find that the state of the societies disclosed a very large deficiency on mortuary funds, sick benefit funds, and other branches. A serious feature of the situation is that, largely owing to war conditions, the societies are not receiving new members to any extent, and lapses are abnormally high.

"The actuaries in each case recommend a substantial increase on dues for mortuary funds. It is found that in

many cases members of many years' standing are unable to meet the increased dues and have to quit.

"It is believed by the representatives of the societies who have studied the matter that the only solution is to effect an amalgamation of all the societies, procure actuarial reports putting a definite value on the certificates of all the members at the date of the amalgamation, and then make united application to the



Government for control. It is suggested that in this way a new department will be set up similar to the Workmen's Compensation Board.

"It was arranged at the meeting that another meeting should be convened about the end of September to draw up a report to be presented to all camps and lodges in the district for their consideration. It is felt that Government control will be an inducement for the various societies to enter the merger."

"LODGE MEETINGS." CALLS ON LADY LOVE.

Esther Fullerton, suing James H. Fullerton for divorce in district court, alleges infidelity and names a Mrs. Daisy Munro as co-respondent. She says when he went to visit his "lady-love" he frequently left home on the pretext he was going to attend "lodge meetings."—*Omaha Bee*, Sept. 11, 1917.

WHITE SHRINE OF JERUSALEM.

White Shrine of Jerusalem organization was incorporated in October, 1894, in the County of Cook, State of Illinois. In May, 1897, this supreme shrine of the White Shrine of Jerusalem was organized at Grand Rapids, Mich., and the consolidation of the Illinois and Michigan bodies was completed in August, 1909, at Chicago.

The theory of the order if founded upon the birth of Christ, its teachings are scriptural, and the ritual intended to impress upon the mind of the initiate the humble but glorious birth of him who trod the wine press of life alone.

The mission of the order is to herald the glad tidings of the coming of the King and the world's redemption, to do noble deeds, and, by acts of kindness and words of cheer, make the world better and brighter to him or her, who, in the hour of sorrow and affliction, sees nothing but darkness.

The Order of the White Shrine of Jerusalem is no part of any other order, but its membership is restricted to members of the Order of the Eastern Star in good standing.

The twenty-third annual session of the supreme shrine of W. S. of J. will be held in the city of Cedar Rapids on May 15, 16 and 17, the headquarters being the Montrose hotel. The sessions will be held in the Scottish Rite building, known as the Consistory building, and the delegates come from various parts of the United States and from a number of places in Canada. The state of Iowa has six shrines.

The work, teachings and principles of the order are of the highest character and membership is open to both men and women who are in good standing in the Eastern Star.—*Cedar Rapids* (Iowa) *Daily Republican*, March 22, 1917.

The White Shrine of Jerusalem is said to be "independent, yet loyal to every Masonic body" (see CYNOSURE, May, 1915, page 8). From this we may gather how sincere must be their teaching about Christ as "the world's Redeemer."

The officers of local shrines are: Worthy High Priestess, Watchman of the Shepherds, Noble Prophetess, Worthy Scribe, Worthy Treasurer, Worthy Chaplain, Worthy Shepherdess,

Worthy Guide, First Wise Man, Second Wise Man, Third Wise Man, Worthy Herald, King, Queen, First Hand Maiden, Second Hand [this is no joke] Maiden, Third Hand Maiden, Organist, Worthy Guardian and Worthy Guard.

ODD-FELLOWS APPROPRIATE TRUST FUNDS.

The Tamaqua Lodge of Odd-Fellows may be compelled to turn over to citizens of Tamaqua nearly \$50,000 in cemetery rentals, as the result of a Supreme Court decision. Citizens who brought suit against the lodge maintained that it held control of the principal cemetery of that town merely as trustees for the citizens under an ancient will, but that the funds instead have been used by the lodge for years for its own purposes.

The lodge denies that it has been only acting as administrator for the benefit of the public, but the effect of the decision will, it is expected, compel the placing of all money collected from the public for many years into a trust fund. But the lodge will claim a portion of this for expenses in taking care of the cemetery.—*Brotherhood*, June, 1917.

M. W. OF A. STOP "HORSE PLAY."

From the Laws adopted at the Chicago Head Camp, June, 1917:

"Sec. 278. Dangerous Appliances Prohibited.—Every local camp and the members thereof are hereby prohibited from using any dangerous appliances or indulging in any ceremonies while conferring the degrees or adopting a member, other than those prescribed in the ritual of this Society. If the members of a local camp violate this prohibition and use any appliances or indulge in any ceremonies other than prescribed in the ritual of the Society, the said members of the local camp actually participating in violation of this section shall be personally liable for any damages that may be recovered as the result of such use or indulgence."

Sunday Picnics and Liquor.

"Sec. 283. Sunday Picnics and Sale or Liquor Prohibited.—No local camp or members of this Society shall hold a Sunday picnic under the auspices of this

Society or any local camp thereof, nor shall members of the Society or any local camp permit the sale or use of intoxicating liquors at any meeting of the camp or at any entertainment given under the auspices of the Modern Woodmen of America; nor shall intoxicating liquors be allowed in the camp hall or other premises owned, leased or controlled by the camp. No local camp shall be permitted to own, rent, lease or occupy as a place of meeting, hall or rooms directly connected with a saloon, bar or cafe where intoxicating liquors are provided."

But suppose a camp does hold a Sunday picnic or sell liquor, what then? The penalty for violation of this section is conspicuous for its absence.

BOOTLEGGING MASONS.

The Grand Lodge of California has a law against the man who retails liquor by the drink, but accept as a good citizen the one who sells it by the bottle, jug or barrel.—*Masonic Home Journal*.

It makes good advertising and throws dust in the eyes of a lot of church people to say: "We don't accept saloon keepers," but the subterfuge is exposed by the fact that those who make the stuff and bootleggers are acceptable members.

NOT FIFTY PER CENT. MORAL.

If the two million Masons in the United States lived half-way up to their Masonic teachings what a power for good the fraternity would be.—*Masonic Chronicler*.

And this after two hundred years of seeking "light"!

Somebody said that it couldn't be done, But he, with a chuckle, replied That "maybe it couldn't," but he would be one

Who wouldn't say so till he'd tried. So he buckled right in, with the trace of a grin

On his face. If he worried, he hid it; He started to sing as he tackled the thing That couldn't be done, and he did it.

—*Selected*.

In this hand-to-hand work there have come to my own soul the sweetest rewards of my ministry.—Goodell.

LUTHER AND THE CONSTITUTION OF THE UNITED STATES.

PROF. GEO. A. ROMOSER, CONCORDIA COLLEGE, BRONXVILLE, N. Y.

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish



DR. MARTIN LUTHER.

this Constitution of the United States of America." The noble words of this Preamble sound the keynote of the Constitution of the United States. The peoples who live under the egis of this instrument of government are to be secured in undisturbed possession of certain "inalienable rights," among which are "life, liberty, and the pursuit of happiness." And by no means the least precious of these prerogatives of citizenship under this fundamental law of government is liberty of conscience and freedom of worship.

Awed at the success attained and at the responsibility involved, the first President of our country said in his in-

augural speech at Congress in 1789: "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute, with success, the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency." It may be well that George Washington spoke far more wisely than he knew. The full truth is, that God's providence in the Reformation of the sixteenth century set forth the principles of liberty, the fruition of which men are enjoying today under the Constitution of the United States. Charles Dudley Warner is right when he says that the United States are today what they are largely because of the life of Martin Luther.

Oppression in the Middle Ages.

Before the sixteenth century the two great obstacles that lay in the way of political and civil liberty were a wrong view concerning the State and its functions and the arrogant pretensions of the pope. According to the prevailing view of government, the individual citizen counted little or nothing, while all emphasis was laid on the power and prerogatives of the state. Whatever attempts were made during the Middle Ages to change the conditions that were fostered by this idea of government failed to reach the root of the evil and to eliminate the pernicious idea, from

the practical affairs of government, that the State was not for the people, but the people for the State. There was needed a reformation, or rather, a revolution, by which the mind of the common man would be freed from the obsession of prevailing conditions, and imbued with the worth and dignity and responsibility of the individual. Not until this soil and environment had been created could the seed of true liberty take root, and blossom forth into a tree of precious fruitage.

As for the proud pretensions of papal power during the time of its supremacy, why clutter these pages with the *débris* of the exploded claims put forth by him who, in a long line of individuals, vaunted himself as the successor of Peter, the Apostle of Jesus, and as the custodian of the two swords of secular and spiritual power? As late as 1516, in the year before Luther nailed the Ninety-five Theses on the door of the Wittenberg Castle church, Pope Leo X reasserted the claim to universal sovereignty in the bull *Pastor Aeternus*. His predecessors, of whatever name, whether Alexander or Boniface or Gregory, could claim no more, and certainly did claim nothing less than absolute supremacy in matters of Church and in matters of State.

Thus the shackles were doubly riveted, and the power by which men's minds were held in the spiritual bondage of dependence on the word of teaching and on the prerogative of forgiveness entrusted alone to the reputed Vicar of Christ, was energized by the power to inflict, on king and subject alike, the pains and penalties of bodily torment. No prince was too exalted on his throne, no peasant was too lowly in the obscurity of his hovel to feel the vengeance of the church that wielded the naked sword of power over the governments and lives of men. In this atmosphere of tyranny and stagnation the tree of liberty could not thrive; and the tender shoots that it did, at times, put forth were soon blasted by the fiery breath of anathema and persecution. The Truth was not without its witnesses also in those days; but the voice of him crying in the wilderness could not

prevail against the hurricane of wrath that burst on the devoted head of any one who dared to protest against the tyranny that dominated the lives of men. In the unchanged course of events the dream of liberty could never have been realized as it has been realized in the Constitution of the United States. But the course of events was changed, and the mightiest factor, under the providence of God, in breaking the power absolutism and tyranny, was the monk and Doctor of Divinity, Martin Luther.

The Bible: the Charter of Liberty.

Luther was, in the full sense of the word, a reformer in the domain of religion. He protested against the false doctrine and pagan practice that had been foisted on the Church. He appealed from pope and from councils and from tradition to the written Word of the living God. He was intent on driving the money-changers from the Temple, and on purging the altar of strange fires in order that there might be a place for the pure preaching of the Word of God and for the administration of the uncorrupted sacraments. The Bible must be placed into the hands of the common man. It must be translated into the language that the people could understand, so that each one might read and search and determine for himself what is the will of God. Therefore, he must learn to read and to think, and to pass judgment for himself. No longer dare he content himself with taking his doctrine and beliefs ready-made from the hand of the priest; he must give answer, and he must know from the authority of the inspired Record of Revelation what is error and what is truth. The responsibility for what man believed and what he did became personal. The common man was not longer merely one of a multitude, a pawn on the chess-board of life. There was awakened in him the consciousness of responsibility and of privilege; and with it all came the yearning for the liberty that goes with responsibility. The effects were inevitable and made themselves felt in the sphere of the state and of secular life.

Says a recent writer on this subject, Dr. George M. Stephenson: "Martin

Luther planted himself squarely upon the platform upon which Christians in all ages have stood—the Bible. The Bible is the book of humanity, and because the Bible is the book of humanity, it is the book of democracy. It follows from this that the Bible is the charter of liberty—the Magna Charta of the world. Wherever the Bible is an open book, there we find religious and political liberty in greater or less degree. The apostles of liberty in all lands have recognized that the Bible is the most effective of all instruments to batter down the fortresses of ignorance and despotism. Recognizing this only too well, the commanders of the forces of despotism have sought to keep it out of the hands of the people.”

Luther on the State.

In his “Appeal to the German Nobility” Luther found it necessary to make known, somewhat in detail, his teaching on the state and on temporal power. Emphatically does he insist that there is a responsibility both of rulers and of citizens; that civil liberty is right; that civil government is to be viewed as a trust to be executed in the best interests of the governed, and that liberty of conscience, freedom of speech, and the privilege of the press are rights of every individual. The frequently recurring statements concerning the divine origin of the state have been misunderstood by many writers to have reference to the origin of particular states, particular forms of government, or particular rulers. However, the truth is that Luther does not designate any particular form of civil government as being of divine origin.

In the matter of religious liberty the statements of the reformer are so clear and strong that only perverseness can misunderstand. At a time when the fate of Hus was not yet forgotten, and when men still remembered how an emperor had broken his solemn pledge of honor in order to surrender a heretic to the demands of Rome, Luther stood forth and proclaimed in clarion tones that force must not be used in matters of faith and religion, and that Church and State must remain separate and distinct. In the espousal of these princi-

ples Luther did not waver. Whatever seeming modification in practice there may have been is to be explained merely as a makeshift, made necessary, as he thought, by the exigencies of the times. But the basic principle of the separation of Church and State is expressed too clearly and vehemently in all his writings to allow of any doubt concerning this fundamental doctrine.

The Reformation, the Restorer of Political Freedom.

Reviewing Luther's teaching on religious liberty, the English statesman and historian James Bryce writes in his “Holy Roman Empire”: “The Reformation became a revolt against the principle of authority in all its forms; it erected the standard of civil as well as of religious liberty, since both of them are needed in a different measure for the development of the individual spirit. . . . The empire had never been conspicuously the antagonist of popular freedom, and was, even under Charles the Fifth, far less formidable to the commonalty than were the territorial princes of Germany. But submission, and submission on the ground of indefensible transmitted right, upon the ground of Catholic traditions and the duty of the Christian magistrate to suffer heresy and schism as little as the parallel sins of treason and rebellion, had been its constant claim and watchword. Since the days of Julius Caesar it has passed through many phases, and in so far as it was a Germanic monarchy, it had recognized the rights of the vassals, and had admitted the delegates of the cities to a place in the national assembly. But these principles of the medieval monarchy, half feudal, half drawn from Teutonic antiquity, principles themselves now decaying, had little to do with the religious conceptions and the Roman traditions on which the theory of the empire rested. . . . And hence the direct tendency of the Reformation to narrow the province of government and exalt the privileges of the subject was as plainly adverse to what one may call the imperial idea as the Protestant claim of the right of private judgment was to the pretensions of the papacy and the priesthood. The re-

mark must not be omitted in passing how much less than might have been expected the religious movement did at first actually effect in the way of promoting either political progress or freedom of conscience. The habits of centuries were not to be unlearned in a few years, and it was natural that ideas struggling into existence and activity should work erringly and imperfectly for a time."

A German historian, Heeren, in his "Historical Treatises," says of the Reformation: "That by its influence on Germany, on the Netherlands, on England, and, for a considerable period, on France, it became the origin of political freedom in Europe, can be a matter of doubt, only to those who, 'having eyes, see not.'" And Geffchen, in "Church and States," writes: "It remains an everlasting title to glory of the Reformation that political liberty first became possible through its principles, in a manner very different, indeed, from that of antiquity, when the civil importance of a small minority rested upon the dark background of the slavery of the masses. The principles of liberty of conscience and of universal priesthood, which make man inwardly free, lead also involuntarily to outward liberty. A people who no longer feel themselves in the position of an obedient and submissive laity, at the service of a privileged clergy, will refuse to continue any longer in a state of passive obedience to the government without any rights of their own." Tersely does the French and Roman Catholic historian Michelet express his opinion in his "Life of Martin Luther" in these words: "It is not incorrect to say that Luther is the restorer of liberty in modern times."

Highest Expansion of the Principles of Liberty—The Constitution.

The principles of government and of liberty which the great Reformer promulgated so clearly have found their highest expression in the Constitution of the United States. We look in vain elsewhere for the same emphatic and cleancut avowal of these principles. Certainly the French revolution did not espouse these principles. The French revolution was not a revolt against absolutism, nor was it a defense of the

rights of the individual. It made merely a transfer of absolutism from one depository to another; and instead of defending the rights of the individual it asserted the authority of the mass. All the power formerly possessed by the king was taken over by the people, undiminished in amount, and untempered in quality. The only substantial change consisted in the substitution of the absolute power of the people for the absolute power of the prince; and this power vaunted itself even in the sphere of the spiritual. But the Constitution of the United States stands unequivocally against absolutism in every form, for the rights of the individual, and for the separation of Church and State.

If, then, the legend on the Liberty Bell, "to proclaim liberty throughout the land unto all the inhabitants thereof," has been realized; if the two principles of liberty, the enfranchisement of the individual and the separation of the Church and State, form the keystone of the Constitution of the United States, then we must turn to the Monk of Wittenberg to find the mighty agent through whom God brought anew these blessings of liberty to the sons of men. Loyal American citizens have every reason to join a civic celebration [October 31, 1917] of the four hundredth anniversary of the Reformation wrought through Martin Luther.—From "Four Hundred Years," Concordia Publishing House, St. Louis, Mo.

THE SONG OF THE UMBRELLA.

D
r
i
p,
drip,
drip! The
rainy days
have come, and
me you'd better
always take, When-
ever you leave home.
For when the sun is
shining bright, And down
the street you trip, A
little shower may come up,

D
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d
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Drip!

—Maggie Wheeler Ross.

UNIONIZING THE PUBLIC SERVICE.

It is difficult to believe that President Wilson approves the organization of unions among federal employes and the affiliation of these unions with the American Federation of Labor. We are surprised indeed that Mr. Gompers favors it. *The Tribune* believes in collective bargaining and in the organization of labor. The evils of unionism lie in the abuse of unionism, as the evils of popular government lie in its abuse. But there should be a sharp line drawn between public service and the industrial relations of private citizens. There is a special duty assumed by men and women who voluntarily enter public service. It is a duty superior to private interest and if any one is not willing to recognize this he should not be accepted in the service.

In the case of a private employe his right to strike is recognized. In the case of a public employe no such right should be recognized. Collective action by government employes to enforce economic advantage is an equivalent to mutiny on shipboard or in the army. The greater interest of the general public must overrule the private interest, otherwise government ceases to be free and responsible and becomes a haphazard affair which may be made subservient at any moment to a private interest at the cost of the public welfare. Affiliated with the Federation of Labor, all these unionized government employes will carry their government responsibilities into the midst of the industrial struggle, where it has no business to be. Strikes to raise the pay or shorten the hours of workmen in the clothing trade or the coal mines or the steel trade might involve the government

unions and precipitate a collapse of public machinery. The supremacy of government necessary to all ordered society would be lost and we should have a condition of affairs like that of Russia in her present chaos.

The unwisdom of this departure, from the viewpoint of legitimate trade unionism, seems to us as clear as its unwisdom from the viewpoint of responsible government. If public employes organize and adopt union tactics to the demoralization of government functions there will be a sharp curtailment of the right to strike, compulsion to arbitrate, and other devices to protect the public from being a helpless victim of private exploitation. The American people as a whole will protect its government from reduction to anarchy and will enforce whatever checks are needed to this end. But measures of this nature are very likely to reflect their influence upon general legislation and a few experiences with public disorganization will bring a reaction which will not be beneficial to the organized labor movement.

Trade unions have no place in the public service.

—Editorial, *Chicago Tribune*,
Sept. 19, 1917.

There are blessings which we cannot obtain if we cannot accept and endure suffering. There are joys which can come to us only through sorrow. There are revealings of divine truth which we can get only when earth's lights have gone out. There are harvests which can grow only after the ploughshare has done its rough work.—J. R. MILLER, D. D.

Four Hundred Years

Commemorative Essays on the Reformation of Dr. Martin Luther and Its Blessed Results IN THE YEAR OF THE FOUR-HUNDREDTH ANNIVERSARY OF THE REFORMATION

By Various Lutheran Writers

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We recommend this book to pastors and heads of families as not only one of the latest, but one of the best accounts of Martin Luther and the Reformation. Though published in 1917, the second edition is already off from the press, and over fifteen thousand copies in all have been sold.

Address: NAT'L CHRISTIAN ASSN., 850 W. Madison St., Chicago, Ill.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 20 August, 1832.

To William L. Stone, Esq.

Dear Sir: Long, and, I fear, tedious, as you have found my last letter, I was compelled by a reluctance at making it longer, to compress the observations in it upon the intrinsic nature of the Masonic oaths, obligations and penalties within a compass insufficient to disclose my opinion, and the reasons upon which it is founded.

I had said to you that the institution of Freemasonry was vicious, in its first step, the initiation *oath*, *obligation* and *penalty* of the Entered Apprentice. To sustain this opinion, I assigned to you five reasons. Because they were:

1. Contrary to the laws of the land, extrajudicially taken and administered.
2. In violation of the positive precept of Jesus Christ.
3. A pledge to keep undefined secrets, the swearer being ignorant of their nature.
4. A pledge to the penalty of death for violation of the oath.
5. A pledge to a mode of death—cruel, unusual, unfit for utterance from human lips.

If, in the statement of these five objections, upon principles of law, religion, and morals, there be anything unsound, I invite you to point it out. But if you contest either of my positions, I must entreat you not to travel out of the record.

I might ask you not to consider it a refutation of either of these reasons, to say that you and all other honest and honorable Masons have never so understood or practiced upon this oath, obligation and penalty. The inquiry is not what you practice, or that of others has been, but what is the obligation, its oath, and its penalty.

I must request of you to give me no

explanation of this oath, obligation and penalty, directly contrary to their unequivocal import—that you will not explain black by saying that it means white, or even by alleging that you so understand it. I particularly beg not to be told that honorable, intelligent and virtuous men—George Washington and Joseph Warren of example—understood that the penalty of death for treachery meant the death of martyrdom for fidelity.

I would willingly be spared the necessity of replying to the averment that the patterns of honor and virtue whom I have just named, with a long catalogue of such men, have taken this oath, and bound themselves to this obligation, under this penalty; for I might deem it proper to inquire whether the very act of binding such men, by such oath, to such obligation, under such penalty, is not among the sins of the institution.

I must ask you to suppose that such institution had never existed—that it were now to be formed, and that you were one of ten or twenty virtuous and intelligent men about to found a charitable and convivial secret association. Suppose a committee of such a meeting appointed to draw up a constitution for the society should report the Entered Apprentice's oath, obligation and penalty, as a form of initiation for the admission of members. I do not ask you whether you would vote for the acceptance of the report; but what would you think of the reporters?

I consider this as the true and only test of the inherent and essential character of Masonry, and it was under this conviction that I told you that the Entered Apprentice's oath was sufficient to settle, in my mind, the immoral character of the institution.

It is, perhaps, too much to ask of you an explicit assent to these positions, because you may consider it an acknowledgment of error. But this is the first and fundamental consideration, from which I draw the conclusion that Masonry ought forever to be abolished. It is wrong—essentially wrong—a seed of evil which can never produce any good. It may perish in the ground—it may nev-

er rise to bear fruit; but whatever fruit it does bear must be rank poison; it can never prove a blessing but by its barrenness.

My objections to this seminal principle of Masonry apply, in all their force, to the single obligation, the form of which is given in the appendix to your volume (page 3), where it is stated to have been the only obligation, taken for all three degrees, so late as 1730, when only three degrees of Masonry were known. The oath is in fewer words, but more comprehensive; for the obligation is to keep "the secrets or secrecy of Masons or Masonry." There is indeed a qualification in the promise not to write, print, mark, etc., which seems to keep the obligations within the verge of the law. For the promise is to reveal nothing whereby the secret might be unlawfully obtained. The penalty is also death, not for constancy, but for treachery, "so that there shall be no remembrance of me among Masons."

The oath, obligation, and penalty, the only one taken in all the degrees of Masonry known but one century ago, is the prolific parent of all the degrees, and all the oaths, obligations and penalties since invented, and of the whole progeny of crimes descended from them. The natural and unavoidable tendency of such an obligation is the multiplication of its kind. This tendency is among the most obvious causes which have led to the interdiction of all such oaths and obligations, by the civil, and ecclesiastical and the moral law. The obligation is to keep undefined secrets. As they are undefined in the obligation itself, there is nothing in the constitutions of Masonry to define them, or to secure uniformity either of the secrets or of the obligations. Every lodge may vary the secrets, obligations and penalties; and, accordingly, they have been so varied that scarcely any two adhering Masons give the same account of them. Almost the only defence of Masonry, after the publication of the books of David Bernard and Averv Allyn, consisted in efforts to discredit them, by denying that the oaths, obligations and penalties were truly stated by them. A secret institution in three degrees, the secret of each

degree being withheld from the members of the degrees inferior to it, is a perpetual temptation to the initiated to multiply the secrets and the degrees. Thus it is that the lodges have grown into chapters, the chapters into encampments, the encampments into consistories, and, so long ago as December, 1802, the grand inspectors of the United States of America issued, at Charleston, South Carolina, a circular announcing the existence and names of the thirty-three degrees of Masonry.

(To be continued.)

POSTAGE RATES TO U. S. FORCES IN EUROPE.

Letters, post cards and printed matter originating in the United States or any of its possessions for transmission to the United States Expeditionary Forces in Europe are subject to the United States domestic classification, conditions and rates of postage.

Mail addressed to members of the Expeditionary Forces should bear the complete designation of the division regiment, company and organization to which the addressee belongs, as well as the name and address of the sender, and be fully prepaid by U. S. postage stamps affixed. Under no circumstances attempt to designate on the addressed envelope the location of the unit. The correct manner of addressing such a letter is as follows:

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Stamp

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Heyday of Unionism.

Clippings from the Daily Press.

Women Demand Voice on War Boards.

Chicago, Sept. 10.—There should be at least one woman on every governmental or semi-governmental war committee, members of the Women's Trade Union League of Chicago argued yesterday at one of that organization's regular meetings. Representations backing up the contention will be made to the government through organized labor channels, it was stated by Miss Agnes Nestor, president of the league.

"It is essential to the interests of the present women workers of this country as well as to those women who will take the places of soldiers that they be represented on defense councils and other committees," said Miss Nestor. "The women representatives should be active in the labor movement and carry out the league's principles that women who are in great need of employment should be the first selected to fill vacancies, and that they should receive the men's wages."

"Closed Shop" Fights in War Time.

[Editorial, *Chicago Daily News*, Aug. 15, 1917]

Demands of workmen for higher wages and better conditions of labor should be given careful consideration at all times. But the present is no time for disturbances in industry through strikes in support of the "closed shop" principle. Not only is this true of all branches of production on which depends national efficiency, but it is particularly true of service by public utilities, since its cessation produces widespread interference with business of many sorts.

In Springfield, Ill., street railway employees who have been on strike for a considerable period are reported to insist upon "the closed shop or nothing." The controversy has already resulted in such disturbance of the peace that intervention of state troops has become necessary. In other cities of the country in which street railway employees are either engaged in strikes or are threatening to stop work, the demand for the "closed shop" constitutes one of the issues.

The country cannot afford in this crisis to deal with disputed questions between employers and trade unions which are fundamental in their nature and are hard to settle at any time. The fact that workers in Springfield and elsewhere tie up industry in efforts to benefit their trade unions, though by striking they weaken the nation while it is menaced by a powerful foreign enemy, demonstrates the necessity of legislation by Congress substituting compulsory arbitration for strikes in all vital industries throughout the period of the war.

Public opinion and the public authorities should co-operate to secure justice for all workers as a necessary element of national efficiency. No less essential is it that those who promote strife in industry over issues that do

not call for settlement while the war is in progress, even if they ever can be settled, shall be effectually restrained.

Killed in Packing House Strike Riot.

Kansas City, Mo., Sept. 12.—A riot in which it is estimated more than 2,000 striking packing house employees and their sympathizers participated took place tonight at Armour & Co.'s plant in Kansas City, Kan. Ora Wood, a switchman, was fatally injured and two others were sent to hospitals after a battle with bricks.

The trouble was the first of a serious nature in the packing house strike, which has been in progress almost a week.

Late today a number of employees of the Loose-Wiles Biscuit Company walked out.

Order Seattle Ship Strike.

Seattle, Wash., Sept. 13.—A strike of more than 5,000 union shipwrights and joiners and shipyard laborers has been ordered to begin in Seattle shipyards tomorrow morning, to enforce a boycott declared Sept. 1 by the Seattle Central Labor Council, the Seattle Building Trades Council, and the Seattle District Council of Carpenters against lumber turned out by mills operating on a ten-hour workday basis.

Serving Two Masters.

Washington, D. C., Sept. 12.—Nation-wide demands of the coal miners for wage increases are rising to complicate the problems of the coal administration and the situation is a difficult one to solve.

Recognizing the necessity of holding labor in contentment in order to stimulate production, which is one of the essential demands of the hour, H. A. Garfield, director of the coal administration, has asked John P. White, president of the United Mine Workers of America, to co-operate with him in reaching a solution of the wage question.

Representatives of the mine workers are in Washington in preliminary conferences with White, who is serving in two capacities, one as president of the union men who are demanding more money and the other as adviser to the government and Mr. Garfield as an expert on labor problems of the mine.

Fatally Shot in 'Frisco Riot.

San Francisco, Cal., Sept. 12.—A substitute car man was probably fatally shot and several other men were severely injured late today in the strike of a majority of the platform employees of the United Railroads here. The substitute crews were beaten.

It became known tonight that the executive board of the San Francisco Labor Council has discussed a proposal for a general sympathetic strike of all workers in the city.

24,000 Out in 'Frisco.

San Francisco, Cal., Sept. 17.—More than \$150,000,000 worth of government contracts for

ships and engines are affected by the walkout of about 24,000 workmen. More than 100 manufacturing plants in this and nearby cities are involved.

At first only a few shipyards and a few large machine shops were involved, but the trouble has spread to many industries and to the street car lines.

There has been some violence and this was repeated late today, when street car windows were broken and several substitute carmen were hurt, resulting in fourteen arrests.

Wooden Shipyards Hit.

Portland, Ore., Sept. 17.—Partial cessation of work in wooden shipyards on the Willamette and Columbia rivers at Vancouver, Wash., St. Helens, Ore., and Astoria, Ore., was reported today as a result of the strike of approximately 2,000 union men on Saturday, for the closed shop.

Protest Airplane Spruce.

Portland, Ore., Sept. 18.—Col. C. E. Dentler, United States army, announced here today he would send a special train load of troops to Astoria, Ore., tonight, to prevent Industrial Workers of the World from endeavoring to coerce employes of the Hammond lumber mill there to strike in sympathy with Seattle strikers against ten-hour lumber. The Hammond mill is working on airplane spruce. About 100 men struck at Astoria today. Hindus are among the I. W. W. pickets.

6,000 Longshoremen Out.

New York, Sept. 19.—The longshoremen's walkout on the Chelsea piers, which was caused by the refusal of the International Mercantile Marine Company to discharge a foreman who dismissed a man who, when ill, asked permission to get whisky, spread along the North River today until approximately 6,000 men had refused to work. Their action resulted in stopping the loading of sixty-seven vessels under allied flags, the strikers contended.

Camp Logan Strike Ended.

Houston, Tex., Sept. 18.—The strike of 700 union carpenters engaged in government construction work at Camp Logan and the aviation camp was brought to an end this afternoon after a conference between Capt. Rothrock, camp quartermaster; S. B. Houx, president of the American Construction Company, and a representative of the local carpenters' union. The men went out because other than union men were employed.

U. S. May Share Wage Raise.

Washington, D. C., Sept. 19.—The government opened a way for possible settlement of strikes in Pacific Coast shipyards today by offering to pay half of any wage increases for companies making not more than 10 per cent profit on commandeered ships.

San Francisco builders in whose plants a strike of iron workers is in progress, tying up \$150,000,000 worth of government work, agreed to consider the workers' demands for more pay on the shipping board's cost-sharing proposal, and prospects for settling the strike were reported bright.

Tie Up New Orleans Shipping.

New Orleans, Sept. 19.—Shipping at this port was virtually tied up this afternoon when approximately 2,100 longshoremen, both white and Negroes, struck after the employing stevedores refused to sign a new contract at increased wages for a term of five years.

12,000 Shoemakers Return.

Lynn, Mass., Sept. 19.—Twenty shoe factories, employing 12,000 workers, closed since April 18, will reopen on Monday morning as the result of an agreement reached late today at a conference between representatives of the unions and the manufacturers.

Mine Owners Refuse to Arbitrate.

Phoenix, Ariz., Sept. 18.—Managers of the mines of the Arizona Copper Company, Shannon Copper Company and Phelps-Dodge Corporation, in the Clifton-Morenci district, filed today with Gov. Thomas E. Campbell their answer to the citizens' committee of Clifton, which they met yesterday at the request of the governor.

The citizens' committee requested the mine managers to consent to an arbitration of the differences, looking to a termination of the strike, which has kept the mines idle for some time and has kept 5,800 men out of work for several months.

In their reply the mine managers say it is impossible for them to treat with the miners or accept arbitration, which, "in view of past experience, would be binding on the mining companies only."

Strike Ordered on Three Railroads.

Kansas City, Mo., Sept. 9.—A strike order issued here late today calls upon 7,000 freight handlers and checking clerks of the Rock Island, Missouri, Kansas & Texas and Missouri Pacific railroads to quit work tomorrow.

Women Boxmakers Strike.

New York, Aug. 30.—Because their demands for a forty-eight-hour week, 20 per cent increase in wages and abolition of "cellar shops" were ignored, 1,200 women members of the paper box workers' union at a meeting tonight ordered a general strike in Manhattan to go into effect tomorrow morning. Officials of the union asserted that 10,000 women and 800 men drivers will be affected by the order.

Seven Bomb Outrages Laid to Labor Thug.

Chicago, Sept. 10.—Thomas Ascuto, who alone of the Winslow-Brothers pay roll bandits has escaped arrest, was connected definitely by the police yesterday with seven dynamite bomb explosions which have wrecked buildings in Chicago in recent labor troubles.

Charles Carrao, one of the robbers under arrest, is alleged to have been concerned in at least one of these outrages.

The explosions attributed to Ascuto were:

J. W. Barnhart's barber shop at 108 North Dearborn street, June 28; bomb placed in front door in the early evening while the shop was filled with customers; front of shop blown out.

Barber shop at 141 North Western avenue, June 28.

Barber shop at 1410 West Chicago avenue, June 28.

Barber shop at 803 Wells street, June 28.

Barber shop at 1414 West Chicago avenue, June 28.

Residence of Jacob von Heuben, 1537 Glenlake avenue, July 12. Von Heuben is the proprietor of the Great Northern Hotel barber shop.

Bismarck Hotel, July 26; bomb placed in the door of the Berlin room in Fifth avenue.

Asciuto has been business agent of the barbers' union. Carrao also has been connected with this organization. Carrao formerly owned a barber shop in Halsted street, which he sold to Asciuto.

The bomb explosions cited were incidents of the war waged by the union barbers upon shops which refused to employ union labor only.

Before the Von Heuben explosion a man who answered Asciuto's description engaged a room at the Great Northern Hotel. He left a stink bomb in the room when he checked out in the morning. This was his compliment to the hotel for housing Von Heuben's shop.

In all the explosions credited to Asciuto he used an automobile in making his escape. This accounts for the five explosions he is said to have perpetrated on the same night.

Prisoners Howl as Bomb Blast Shakes Jail.

Prisoners in the county jail howled in terror last night when a bomb was exploded within a half-block of the prison. So terrific was the detonation that for a time it was believed the jail itself had been attacked.

The explosion occurred in the rear of 24 West Austin avenue, a building occupied by Morkrum & Co., manufacturers of telegraphic supplies. The concern is just now employed in fulfilling contracts with the government for war supplies. It is believed the bomb was exploded as the result of labor troubles, a strike having been in progress at the plant for some weeks.

Hurl Bomb Over Bismarck Garden Wall.

Chicago, Aug. 23.—The 7 o'clock whistles had just blown when an automobile carrying two men slowed up at 631 Bradley place. One of them hurled a round, black object over the Bismarck Garden palisade. The automobile sped away. A few seconds later there was an explosion that wrecked the southeast corner of the garden, shook buildings and shattered windows for a radius of several blocks.

Max Eitel of the firm of Eitel Brothers, owners of the garden, who lives at 824 Bradley place, and also his brother Karl, believe the bomb throwing was the result of the several weeks old waiters' strike.

Painters' Agent Shot.

Chicago, Aug. 22.—Roy (Muckles) Shields, veteran of many revolver battles in Chicago labor feuds, was shot twice yesterday afternoon in a dispute in front of a building being constructed at 6746 Bennett avenue.

James J. Casey, who did the shooting, and Edward Tyrrell, a witness, were locked up at the Woodlawn police station.

Shields said he was business agent for the painters' union. Casey and Tyrrell, accord-

ing to the police report, were employed at the building as watchmen. Shields entered the building about 3 o'clock, Casey said, and ordered several union painters to quit work, saying some of the other painters were not union men.

"Shields drew a gun and Tyrrell and I tried to disarm him," said Casey. "He pointed it at me and then I shot him. He would have shot me if I hadn't."

Drive to Unionize Stockyards.

Chicago, Sept. 10.—An organized labor "drive" on the stockyards yesterday resulted in hundreds of workers in packing plants signing applications for membership in the unions affiliated with the Stockyards Labor Council, according to statements made last night by heads of the organization.

The "drive" was held in Columbian Hall, Forty-eighth and Paulina streets, and was attended by more than 1,500 workers, the number necessitating an overflow meeting in a cold drizzle outside the hall.

John Fitzpatrick, president of the Chicago Federation of Labor, was chairman and chief speaker at the meeting.

Mr. Fitzpatrick made an appeal to Negro workers at the yards, declaring their cause was common with that of white workers—"to deal with the bosses as we do."

Negroes Refuse to Join Stockyards Union.

Chicago, Sept. 14.—About 100 Negro employes of the stockyards, members of the American Negro Protective League, refused last night to be unionized. They hooted M. Sims, Negro organizer of the Chicago Federation of Labor, from the platform when he urged them to join the union and unanimously voted against such action. The meeting was held at 3458 Forest avenue. R. E. Barker presided and A. L. Jackson was secretary.

The American Negro Protective League was formed five years ago and has about 2,000 members. Its purpose, it was explained, is "to look out for the best interests of its membership."

Bayonets End Springfield Riot.

Springfield, Ill., Sept. 3.—The rioting was started by 1,200 laboring men, who had returned from Bloomington, where a Labor Day celebration was held. The Bloomington affair was marred when their chief speaker, Frank Comerford of Chicago, declined to address them.

Comerford refused a demand of a committee of labor men that he omit from his speech all mention of the war.

The patriotic defiance of the Chicago lawyer made the Springfield labor men angry, and many of them were still in an ugly mood when they reached here.

As the crowd stepped from a Chicago & Alton train they spied a street car two blocks away. They rushed to it, attacked the motor-man and conductor, and ordered all passengers to get off. An instant later a car came from the west and the crew was ordered to get off. Rioters turned on the power in the two cars and sent them crashing into one another head on. In less than five minutes five

cars had been demolished. The wrecking of other cars quickly followed.

Troops from the Ninth and Tenth regiments of home guard militia, recently organized, which are stationed at the state arsenal and at Camp Lincoln, tried to curb the rioters. Reinforcements were called for.

The mob marched to the St. Nicholas Hotel in search of General Manager Mackie. Failing to find him there, they marched to the offices of the Utilities company.

Six soldiers on guard at the building held the crowd in check for some time, but bolder ones in the mob finally started hurling bricks at the plate glass windows, riddling the front of the building.

Suddenly the reinforcements appeared. They caught the mob unawares and as the soldiers charged down on them at double quick, using their bayonets and the butts of their guns, the rioters fled in confusion. A few of them tried to resist. They were clubbed and trampled upon by the troopers. One man was severely bayoneted in the arm.

A heavy rain began to fall. It dampened the ardor of the rioters and a majority of them quickly quit the business section.

Twenty arrests have been made so far by the sheriff's forces and by the soldiers. The police have been inactive during the trouble, and were only in evidence after the soldiers had stopped the attack on the utilities office building.

Troops Stop Union Parade.

Springfield, Ill., Sept. 9.—Two men were shot and several others were bruised and cut here this afternoon when troops of the Ninth Illinois Infantry broke up a parade of labor unionists intended as a demonstration in support of the street car strike, which has been in progress for seven weeks. Neither of those shot was seriously wounded. The parade had been forbidden by police authorities as a precaution against disturbances by car strike sympathizers.

The parade and demonstration this afternoon was to have started from a hall downtown. Soldiers were stationed at the assembly place shortly after noon and the union men were refused admittance. The men then succeeded in forming in line farther north. Intercepted by the police when half the line had passed, the portion barred went up an alley, and joined the others beyond.

It was here that the clash between the paraders and troops took place.

No Parade, No Coal.

Springfield, Ill., Sept. 10.—With the temperature at fifty and few Springfield cellars supplied with coal, the miners of the district refused to go to work this morning, throwing the mines into idleness as a protest against the action of the authorities in breaking up Sunday's strike parades. Seventeen mines, employing more than 3,000 men, were idle this morning.

Leaders of the movement said that there would be no coal mined here until the authorities permitted the parade which was broken up Sunday.

That the proposed parade will yet be held is probable. Sheriff Wheeler stated this morning that the authorities had no objections to a local parade, provided a permit was secured.

Washington, D. C., Sept. 10.—Frank Farrington, president of the United Mine Workers of Illinois, ordered the striking miners near Springfield today to return to work. Mr. Farrington arrived in Washington to participate in conferences between operators, mine workers and Fuel Administrator Harry A. Garfield.

He declared the action of the miners unjustified in quitting work because state troops broke up yesterday's parade.

Strikers Berate Judges and Soldiers.

Springfield, Ill., Sept. 16.—Three thousand laboring men and women, including the striking street car men, marched through the streets of Springfield this afternoon, winding up with a demonstration at Lincoln Park.

At the park fiery speeches were made attacking Judge E. S. Smith, who issued the strike injunction against the street car men, Federal Judge J. Otis Humphrey, Mayor Baumann and Commissioner Reece of Springfield, Sheriff Wheeler and the Illinois National Guard. Before the meeting ended, however, resolution that the general strike in sympathy with the street car operatives be called off and that work shall be resumed in all the factories, mines and shops tomorrow morning were adopted.

In accordance with the peace agreement reached yesterday afternoon between the strikers and the business men, the special deputies that have been employed by Sheriff Wheeler were dismissed last night. If deputies are required, the agreement provides that they shall come from the ranks of the business men and the labor leaders, who will volunteer for this service as an evidence that Springfield can maintain law and order on the city's own responsibility.

At the park, Judge Smith was referred to as a "whiskered animal" and denounced repeatedly. "We paid no attention to his injunction and don't propose to," one speaker said. "Injunction Judge Humphrey" was the term applied to the federal judge. "Gunmen in uniform" was what was said about the national guard. The Springfield municipal officers under the labor fire were pictured as political tools of the corporate interests, as was Sheriff Wheeler.

The charge that the strike had been instigated by pro-German interests was vigorously repudiated by the speakers.

Labor Urges Unstinted Loyalty.

Minneapolis, Minn., Sept. 6.—Organized labor leaders, Socialists, radicals—the men and women who make up the American Alliance for Labor and Democracy—determined today to stand squarely and firmly behind President Wilson and the United States government in the prosecution of the war against Germany.

An appeal to organized labor to form branches of the alliance in every city and hamlet to stamp out pro-Germanism and to

give the government unstinted loyalty was adopted unanimously by the convention.

I. W. W. Code Book Found.

Chicago, Sept. 7.—It became known yesterday that government officials, in the raid on the home of William D. Haywood, secretary and "father" of the I. W. W., discovered a "black bag," which is reported to have given up a code book and other valuable evidence. "Knowledge of the existence of this black bag had reached the officials beforehand.

Detectives who have been on the trail of the I. W. W. officials in Chicago had reported it to headquarters. More than this, they had trailed it to the home of Haywood. So when a search of the home failed to reveal it they searched again.

Finally it was found, carefully hidden, and very likely would have been overlooked had not its existence been known in advance. With this code book, it is understood, telegrams and letters can be deciphered. It is probably a fact that this is the most valuable "catch" in the whole government net.

Government officials hope, through its use, to fasten the guilt for the era of sabotage threatened throughout the West which is believed to have as its aim the firing of forests and wheat fields, the burning of lumber mills and the wrecking of machinery.

The I. W. W. in Russia.

Chicago, Sept. 7.—Correspondence seized in the office of "Big Bill" Haywood, general secretary-treasurer of the I. W. W., showed the agents of the Department of Justice the international character of the organization.

Innumerable letters were found telling of the activities of the organization in Russia and Australia. Progress in Russia, according to the letters, has been especially good since the revolution against the monarchy. A daily paper has been started at Petrograd and another is contemplated at Moscow. Much of the correspondence is in code, and it will take some time for its full significance to be revealed.

Pay, Pay, Pay.

The magnates meet together and they talk,
talk, talk;
The labor unions grumble and then balk, balk,
balk,
And the people of the city have to walk, walk,
walk.
The lawyers of both factions have their say
say, say;
When they talk of arbitration it is nay, nay,
nay,
And the overburdened public has to pay, pay,
pay.
—*New York Herald.*

The deliverance of the soul from all useless and unquiet cares brings to it an unspeakable peace and freedom; this is true simplicity. This state of entire resignation and perpetual acquiescence produces true liberty, and this liberty brings perfect simplicity.—FENELON.

Editorial.

DISHONEST STRATEGICS.

As an example of the dishonest way the lodge fights its battles, it is only necessary to scrutinize their attack on the War Department because of its exclusion of lodge clubhouses from the army field camps.

By referring to an article, "Government Bars Lodge Clubhouses," found elsewhere in this number of the CYNOSURE, it will be seen that the government will allow houses to be erected by the Y. M. C. A., Knights of Columbus, and Young Men's Hebrew Association, to take care of the Protestant, Catholic, and Jewish soldiers.

In their fight against the War Department's ruling the lodge papers omit all mention of the Young Men's Hebrew Association. This is done to make it appear that the Knights of Columbus have been given privileges because of political favoritism. A large measure of what the lodge press says against the War Department's ruling would fall flat if the whole truth were told. We hold no brief for the Catholic church, but no opposition to them will prosper if based upon falsehood.

The *Masonic Chronicle* of Chicago, on September 8, 1917, stated the case as follows:

"It is asserted that hundreds of these men will be Masons, some will be Masons desiring to take more degrees, and others will be sons of Masons. The Masonic bodies of Atlanta planned to expend \$5,000 on a hall where Masons could meet, and where various forms of recreation and amusement approved by the government could be provided. On submitting their plan to the War Department they were astounded, the dispatch says, to receive the information from Adjutant-General H. G. Larnard that 'The secretary of war desires me to inform you that no organization will be allowed on the grounds except the Young Men's Christian Association and the Knights of Columbus.'"

The *Menace*, of September 8, in almost a half page given to this matter

and to praise of Freemasonry gives the same garbled report, and says:

"It must be, then, that what *The Menace* has been saying all these years is true, namely, that *they* [the Catholics] have insinuated themselves into the body politic in this country until they are actually in control of the situation and are able to dictate the policies of our government!

"If this is not true, in what other way do you account for this unheard of discrimination?"

The answer to this question is that, had the *Menace* published the truth and the whole truth, its readers could have judged for themselves as to the fairness of the government in providing clubs for Protestants, Catholics, and Jews, and letting it go at that.

Fair play and speaking the whole truth is not to be found in lodge tactics, and the Masonic editorial staff of the *Menace* betrays that paper's alliance.

A MISTRIAL.

One of the jurors lately passing out for the day from a supreme court room in New England having made an indiscreet remark to a lawyer sitting within the bar enclosure, the judge promptly declared a mistrial. Earlier in the same case, the attorney for the defendants had seen a wink and some passes between a juror and a witness, but had done nothing. The witness also displayed a secret society badge on the lapel of his coat, while the juror was similarly labeled. The suit itself was entered to recover thirty thousand dollars for injuries alleged to have been caused by an auto belonging to the business company which was the defendant. The judge not only took this damage case from the jury, but in addition requested that no juror should wear the insignia of any secret order during a session of the superior court in which he was presiding. Action of this kind would sweep that kind of rubbish out of court rooms, the more certainly because lawyers would not forget to see that witnesses were as careful as jurors. Something like a direct affront to courts of law would thus be abated; for interference with justice, which is an old

and gray secret society scandal, would be no longer symbolized.

TWO PER CENT. PATRIOTISM.

We don't much like the term, "patriotic Masons." The two terms should be synonymous: To be a Mason is to be a patriot. —*Texas Freemason.*

The fact is, the two words are not synonymous. If they were, the statement when reversed would be equally true: "To be a patriot is to be a Mason." This is ridiculous, for we should then have only two million patriots from out of our more than one hundred millions of people.

We were thinking it might be a good plan to send a few divisions of these Masonic fire eaters to the front, but upon second thought, when we realized what might happen should the enemy give the "grand hailing sign of distress," we abandoned the idea as an unworthy thought.

MASONIC TREASON.

The question is often asked, Was Huerta a Mason? He was, belonging to a lodge in Jalapa, which expelled him for the murder of President Madero and Vice President Suarez, both 33° Masons. When Bernardo Reyes and Felix Diaz, both 33° Masons, were caught in open rebellion against the legally constituted government, thereby legally and Masonically forfeited their life, Madero pardoned them because they were Masons, which generosity, through the ungrateful treachery of these two men, he lost his own life.—*Texas Freemason.*

If it is true that President Madero pardoned two rebels because they were Masons, then he was guilty of a treasonable act towards his country. Who knows but that Reyes and Diaz may have given Madero the "grand hailing sign of distress" and that the president, confronted with the dilemma of performing his vows to his lodge or those to his country, chose the treasonable course against his country. Certain it is that Masonic influence was used.

During our Civil War thousands of soldiers were taken into Freemasonry because of the same brand of treasonable assistance promised to them should

they fall into the hands of the enemy. Many of these stories are being served up for the nth time by the Masonic press as though it is a matter for praise that men under solemn pledges to their country in war crises should lightly cast all aside to assist someone whom they may not know but who happens to be able to give a few mystic signs and passwords. Shameless treason is the real name of such double dealings.

One Masonic paper recently had the audacity to say that "another crop of war time Masonic stories is coming along." If so, then we have a lot of Masons in the service of our country who think more of Masonry than they do of their allegiance to their country.

WHOSE OX IS GORED?

The Watchman-Examiner of August 23 said in an editorial paragraph: "The murder of Ruth Cruger was one of the most cruel in the annals of crime. Maybe Cocchi, the murderer, was lying, but the press reports give the following as a part of his confession. 'After a troubled day and a sleepless night, I went, on the fifteenth, about 3:30 o'clock, and confessed the crime to Father Moretto, who had married me. I then decided to return to Italy.' If this is true, we have another evidence of the curse of auricular confession. The murderer gets the burden off his heart, and the priest was obliged to 'keep his secret.'"

So would a Protestant minister be obliged to keep exactly the same kind of secret, if both he and the criminal were Royal Arch Masons.

MORE KNIGHTS.

Another annex to Freemasonry has been built, and its tenants are Knights of Birmingham. What they wear we are not yet informed, although this is hardly less important a question than, "What did she have on?" Feathers, ribbons, tinsel and colors may for the present be left to imagination. A news report conveys the impression that candidates arrive within the sacred enclosure by way of a rough and rocky road, passable only to those who have survived the pains and perils of exalted Masonry. Having already purified their hearts and perfected

their conduct by means of banquets, dances, and whatever else may, outside consecrated precincts, seem mentionable or unmentionable, they at length attain the supernal wisdom of the ineffable secrets of the noble order of Knights of Birmingham. All hail! latest cohort of the interminable procession of feathered bipeds. Hail!

News of Our Work.

FRIENDS OF SOLDIERS, ATTENTION!

In these days of stress and storm of war, when every dollar is called upon to do its utmost for the material and the spiritual interest of humanity, it is fitting that we take into consideration what our highest duty is under present conditions. In what way can we make our influence count for most? How can we use our resources in the most economical manner and accomplish the most good? How can we reach the greatest number in the most direct way? Questions such as these are worthy of our deepest thought.

In this great crisis, it is vital to our national safety, that the physical, intellectual, moral and spiritual welfare of our young men who are called to the service of their country be carefully guarded. Removed from home influences, and subjected to new environments, these young men are beset with peculiar temptations. It will be our part to follow them to the camps and in whatever way possible, help them to endure, and encourage them to stand for truth, and make it easier for them to live clean and open lives.

It has been agreed by the officers of the Iowa Christian Association, to omit our annual fall convention, and use whatever funds we may raise in the printing and distribution of tracts and other literature among our soldiers. This money has been turned into the treasury of the National Christian Association and is to be used as stated above.

As president of the Iowa Christian Association, I therefore announce this as the policy of the Association for this year, and I take great pleasure in tendering to the National Christian Association

the resources of the Iowa Association, with the understanding that they shall be used in providing suitable literature which shall be placed in the hands of our soldier boys free of charge.

It is earnestly desired and urged that our friends respond liberally and cheerfully to the call for funds, as they have done in the past. The omission of the State Convention is not to be regarded in any respect as a backward step. It is only the diverting of the expenses of such a convention into a more direct channel of influence for good toward those who need our best help. Let us give, with the view of placing such literature in the hands of our boys as they answer the call of their country and ours, as shall help to fortify them against the evils which so persistently threaten them, and shall lead them in the way of truth and righteousness.

A. M. MALCOLM,

President of Iowa Christian Association.
Albia, Iowa.

Iowa Treasurer's Report

Since the National Christian Association has agreed to print and distribute tracts among soldiers and the various cantonments, I hereby remit to you the following personal gifts and church offerings which I have received: from Rev. P. J. Bunge, \$6; "N. N." per Rev. P. J. Bunge, \$1; Rev. G. A. Pegram, \$2; and from the following Christian Reformed Churches, of Iowa, Parkersburg, \$5; Prairie City, \$10; Middleburg, \$7.77; Ocheyedan, \$7.16; Sioux Center, \$45.16; Eddyville, \$6.39; Oskaloosa, \$5.70; Peoria, \$14.95; Leighton, \$5. Enclosed you will find my check for \$116.13.

May we expect a report of what is done with this money in the *Christian Cynosure* as soon as you have carried out the program?

If there should come a shower of free will offerings from our friends in Iowa who see that a great deal of good can be accomplished by means of the tracts I shall also turn those offerings over to you to be used for the same purpose.

A. H. BRAT, Treasurer.

There has been received by the CYNOSURE office from the churches of Iowa, sufficient additional contributions to make

the total fund the two hundred dollars agreed upon.

SECRETARY PHILLIP'S LETTER.

The geographies studied in my boyhood days represented Nebraska as a part of the Great American Desert. I have labored for a short time in the northeastern part of the state and have seen nothing resembling a desert. Everywhere there are abundant harvests of hay, grain and corn. There is great prosperity. Automobiles are almost as numerous as were the blackbirds in places.

There are a multitude of antisecretists in this part of the state—Mennonites, Friends, Free Methodists and Lutherans, and individuals among other denominations. The large majority, however, are German, Swedish, Norwegian and Danish American Lutherans. They are a thrifty class and will be a tower of financial strength to the National Christian Association when they understand its aims and work.

I labored in Norfolk, Battle Creek, Tilden, Oakdale, Neligh, Clearwater, O'Neill, Plainview, Pierce, Stanton, Beemer, Scribner, Hooper, and Fremont, bearing testimony publicly and privately that there is no way Home but by the Cross, and that lodge religion is pagan. I visited about three thousand houses and left some of our literature, always stopping to add my personal testimony if the opportunity was given. I found some earnest souls desiring light—men and women who were determined to obey God and follow where he leads. It was a great pleasure to minister to these brothers and sisters.

I have already mentioned the privilege accorded me of presenting our cause before the North Nebraska District Conference of Lutherans of the Missouri Synod, and their endorsement of the purposes and objects of the Association, and that the Conference deems it worthy of their support. Several ministers assured me that they would take up with their churches, or with one of its societies such as the Young Peoples', or Ladies' Aid, the matter of helping financially and see what could be done. Let us pray that this plan may succeed and an adequate support be

given to the Association so that present work may be sustained and greatly increased. Last year the amount received in this way from the Reformed Presbyterians was an earnest, we hope, of what the other religious bodies in sympathy with us shall do. For some years we have owed much to the support of the Christian Reformed churches.

Returning to the office on September 12th, I have been busy with N. C. A. matters demanding attention. One of these was the securing of permission for the distribution of a specially prepared tract among the soldiers and sailors.

Visiting one of the Camps I was directed to the Y. M. C. A. secretary who promptly told me that such a tract should not be distributed, that while he was not a Mason now he expected to be within a year. He had been advised to such a course both by his pastor, a Mason, and his most highly esteemed college teacher, a Mason and Odd-Fellow. After vainly trying to shed a little light I left him. I then visited the encampment at Great Lakes and was courteously received by the Secretary or person in charge of religious work at the Y. M. C. A., who said they were forbidden to allow the circulation of any "propaganda" matter. He suggested that a copy of the tract to be used be submitted for endorsement by the national body, then it would have to be received by all of the Y. M. C. A.'s in the different camps. This is doubtless a wise provision, but anyway it is the road we shall follow until we are successful or come to the end.

September has been a wonderfully pleasant month in which to labor. This has been especially true for those who must be away from home and office. Almost every day has been as "perfect as a day in June." God's care and constant blessing to both body and soul have given joy and efficiency in the work. "Many have been praying for you here in the College Church" wrote my daughter in one of her letters; and I know of others who remember me, for the works sake, at the hour of intercessory prayer; and so we have fellowship in the work and are co-workers together. My one desire was to be a blessing to some hearts wherever I went, and I believe I was.

WM. I. PHILLIPS.

THE ORANGE LODGE.

A Seceder's Testimony.

After taking the Royal Arch degree in the Orange lodge, I was so shocked with its blasphemous oath, etc., that I never again returned to the lodge, notwithstanding that I was an unsaved man at that time. I find some who are not aware of the wickedness entailed in the obligations of that oath.

For some forty-seven years I have experienced the personal protection of my Saviour when exposing that awful Orange oath in public. I have been attacked by my enemies, but they were unable to disfigure me in the least. When I was picked up it was found that my skin was not marred or even bruised. Glory to God, I still live, and in defiance of the Devil, because he has no power over me except it be given him of my Father in heaven. My faith claimed that blessed promise and I have proved it to be true, bless his holy Name.

Twice since that assault I have been delivered out of the hands of murderers, and I know that Jesus lives and helps his children just the same as he ever did. "I can do all things through Christ which strengtheneth me." "All things are possible to him that believeth."

Buffalo, N. Y. EDWARD SWAN.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This eighteenth of September finds me at work in "Dixie land." I am writing at the home of our good friend Daniel Shenk of Denbigh, Va. On every side are the evidences of thrift and prosperity. Birds are singing and roses, cotton, and magnolias are in bloom. At Fentress, Va., at the home of our good friend A. D. Wenger, I saw a fine field of well matured corn, grown on a field that earlier in the season had produced a large crop of potatoes. Some of those potatoes were marketed at nine dollars per barrel. To a northern man, ripening figs, the large fields of peanuts and a thousand other things are of great interest.

Two Sabbaths in this section I have spent with the two Mennonite colonies composed largely of farmers who have come from the North. Their pioneering stage has passed and they are happy and

contented in the new homes that become pleasanter as they are improved from year to year. They are naturally too busy to become interested in lodges and besides they have too much good judgment to go after them. There are multitudes of lodges and lodge people in the Virginia cities and also in some of the country districts. I have tried in vain to get appointments in some churches where the truth which the N. C. A. presents is greatly needed. The ease loving multitudes are not seeking light regarding their lodge sins.

At Fentress, I gave three addresses besides teaching a Bible class and addressing the Sabbath school. Following the instruction to the Bible class and Sabbath school, I spoke at length in the forenoon to a large audience that came through the rain that they might get the antilodge truths, and again at three o'clock in the afternoon, and also at seven thirty in the evening. The church was again filled last evening to hear the "chart talk." Forty-six new CYNOSURE subscriptions and substantial contributions have been received. Surely friends in the Southland are coming to the help of the Lord against the mighty!

I wish I might write of those who have helped, but space does not permit. When I wrote last month from the Cumberland valley, in Pennsylvania, I was in the midst of a very interesting work. I attended a harvest home meeting in the barn of our good friend, Rev. William M. Asper, near Mowersville. The people gathered in large numbers and much harvest praise was offered. At meetings in the church of the Brethren in Christ near at hand, many speakers including your representative were privileged to give needed truth. Friends were kind and I was given a liberal share of the time.

While passing through Mechanicsburg, Pa., I saw advertisements posted stating that an "Owls' nest" was to be formed in that town on August 31st. A special effort to induce the desirable to become "Owls" was being put forth. I was told there were to be both male and female Owls. There are of course, in every community some owlsh people. I do not think there are many in this enlightened community who would wish their town

turned over to the "Owls" and "Bats." There were doubtless enough to start a "nest." The good people of this, and every other town where these birds appear should be awake to the dangers and tell the deluded of the better way.

I was informed that a District Conference of the Church of the Brethren, would meet at Oakton, Va., on August 30th. I was given opportunity there to present a greeting from the National Christian Association, which was kindly received. I have distributed tracts and looked up friend in Norfolk, Newport News, Rescue and other adjacent points in this vicinity. Pastors of the Friends, Nazarene, United Presbyterian, and other churches there have expressed an interest and will likely arrange for lectures. Soldiers and sailors are everywhere in evidence here, large camps are being erected, aviators are flying in all directions, and everywhere there is activity. This is no time for the reformer to sleep or even to get drowsy. We should not only have our "lamps trimmed and burning" but we should be turning on the searchlights with all the power that is at hand. The forces of darkness are especially active in war times. The forces of light are yet to dispell the moral darkness of this sin cursed earth.

CONTRIBUTIONS.

Since our last report the following contributions have been received: Mrs. Mary W. Templeton, \$4; J. B. Barnes, \$9; S. F. Sprunger, \$1; Frank L. Gibson, \$4.25; O. N. Carnahan, \$5; Rev. G. M. Robb, \$5; L. Woodruff, \$10; A. G. Dornheim, \$2; Rev. S. P. Long, \$1; S. A. Crunkleton, \$10; Miss Laura L. Heath, \$2; Rev. F. E. Allen, \$1; Wm. I. Phillips, \$11; Miss Sarah E. Davison, \$2; Rev. Fr. Wambsganss, \$1; Fred T. Stevenson, \$1; Mrs. J. C. Woodward, \$1; Louis Joh, \$5; Dr. N. S. Couto Esher, \$3; Mrs. R. H. Phillips, \$10; Miss S. F. Hinman, \$1; Wm. L. Brown, \$10; Miss Margaret Cooper, \$2; N. P. Bourne, \$10; Martin Geiss, \$5; Rev. M. Adams, \$1; John Wynburg, \$2; Rev. W. B. Stoddard, \$10; Rev. J. J. Coleman, \$1; Rev. G. A. Pegram, \$3; Rev. T. C. McKnight, \$1; Rev. Thomas C. McFall, \$0.50; Mary C. Fleming, \$5; R. H. Taylor, \$3; Mrs. C. R. Hartman, \$1; Rev. F. A. Hertwig, \$1; Prof. Newton Wrav, \$3; Wilmot Sigsworth, \$5; Rev. S. R. Faris, \$5; Rev. J. M. Coleman, \$4; Dr. A. D. Pitcher, \$2; Carl Ebeling, \$1; A. G. Anderson, \$3; Walter I. Phillips, \$5; Pres. C. A. Blanchard, \$10; E. E. E. Bailey, \$1; mother of E. E. E. Bailey, \$1; Prof. J. R. Millin, \$10, and Miss Eliza F. Potter, \$3.08.

The following have taken Sustaining Memberships of \$2 each: A. D. Osborn, Theo. N. Boshier, William Harder, Rev. W. H. Lothman, J. B. Rockwell, Miss Ann E. Hinsdale, R. F. Mosher, Jake Smits, and Thomas O. Smith.

For the Tract Fund for soldiers the following contributions have been received: From Miss Eliza F. Potter, \$5; Miss Laura L. Heath, \$1; Miss Martha Nicoll, \$1; Iowa Christian Association, \$116.13, being the contributions from individuals and Christian Reformed churches in Iowa, paid to the Treasurer of the Iowa Association, Rev. A. H. Brat, as follows: Rev. P. J. Bunge, \$6; "N.N.," \$1; Rev. G. A. Pegram, \$2; Christian Reformed churches at Parkersburg, \$5; Prairie City, \$10; Middleburg, \$7.77; Ochevedan, \$7.16; Sioux Center, \$45.16; Eddyville, \$6.39; Oskaloosa, \$5.70; Peoria, \$14.95, and Leighton, \$5.

Christian Reformed churches and societies have contributed the following: Sherman St., Grand Rapids, Mich., \$10; Second Church, Paterson, N. J., \$25.56; Kalamazoo, N. W. Michigan, \$10.25; Franklin St., Kalamazoo, Mich., \$17.12; Bethel, Kalamazoo, Mich., \$8.62; Summit, Ill., \$14.75; Goshen, Ind., \$1.75; Elpis, Colo., \$2.60; Classis of Illinois, \$78.83; Neland Ave., Grand Rapids, Mich., \$5, and Men's Bible Class, Central Ave., Holland, Mich., \$5.

Contributions have been received for the following Reformed Presbyterian churches and societies: Sabbath School, Eskridge, Kan., \$5.97; Clarinda, Ia., \$15, and Morning Sun, Ia., \$7.50.

W. I. PHILLIPS, Treasurer.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

The dear old CYNOSURE is full of God sent blessings this month as usual, shedding light in dark places and displaying the mysteries of God's eternal truth to a crooked and perverse generation of evil doers.

Since my last letter, Satan has not ceased day and night his attempts to disrupt my work and unsettle me in my pastorate, but, God be praised, I am ready and willing not only to suffer afflictions and persecutions, but, if needs be, to die for the sake of the gospel of our Lord Jesus Christ. Not being able to bring any other accusation against my ministry the lovers of darkness in Pass Christian, Miss., have started a rumor that I made statements encouraging Negroes to arm themselves against the whites, that I have used vulgarity in the pulpit, and have abused young men and women. What I did, was to admonish my people to be loyal to their country and flag, and to fight valiantly against the foreign enemy, to preserve our demo-

cratic form of government and our republican institutions. I also admonished the young men to refrain from licentious living, to be true husbands to one wife, and to properly take care of their wives. I also advised them to shun the wicked and Christless secret societies as they would rattlesnakes. To the young women, I advised that they prize true womanhood and virtue above fine dress or the pleasures of the world—to "buy the truth and sell it not." I told them that if they desire to lead pure lives, to shun oath bound secret societies. These statements have caused a mighty rumbling among the secretists and their sympathizers and they are leaving no stone unturned to unsettle me and confuse my church. But praise God, I am anchored in the rock of his Word, and I shall faithfully declare the truth so that the blood of these peoples shall not be required at my hands. I shall blow the trumpet and sound the alarm, warning them of their sin.

I have just closed a blessed and glorious revival in the First Baptist church, Rev. B. J. Cole, pastor, New Orleans, La. Twenty-six souls were saved from their sins, and twenty-one of this number were baptized and joined the church. Several backsliders were also reclaimed. The secret empire as well as kindred sins was plainly exposed and it resulted in a great spiritual love feast. I also conducted a Bible Institute at Israel Baptist church, Rev. A. J. Thomas, pastor, New Orleans.

The National Christian Association is doing a much needed and indispensable work in its opposition to the saloon, and the Christless and idolatrous oath-bound secret societies.

"LIZZIE WOODS' LETTER."

Hollywood, Miss., Sept. 5, 1917.

I will continue an account of experiences at Lakeside, Ark. Some professors and their wives went to Lakeside and set up the lodge known as the Royal Circle. They inveigled an old lady, seventy-five years old into it. She had a husband and five sons. The lodge people told her that she was old but if her sons would keep her dues and her endowment paid up, when she died they would get \$350, and she would have a hundred dollar burial.

So one of her boys kept up her dues, thinking that his old father could have the \$350, if he should live the longest. This went on for three years, when she died. The lodge was notified and the King and his son called the lodge together and the King asked, "How did that woman at 75 years get into this lodge? We don't take members in at that age. I don't see how she got in here unless she said she was younger." Then her youngest son said to the King, "You know you are a liar when you say that my dear old mother beat her way into this lodge. Your own son set up this lodge and my mother told her true age and he said it was all right. Now you are trying to get out of paying up. We are able to bury our mother and you need not lie about her any more. We will not stand for that." The King said, "We will bury her. We will give her a fifty dollar burial and give you fifty dollars." We cannot give any more, for she was too old." Her oldest son said, "Old or young I kept up her dues and her endowment and we don't want to have a fight over our dead mother. We are all through with your money graft." So the Royal Circle buried her and gave the old man fifty dollars and that ended it. One of her sons said, "Mrs. Roberson, I felt as though I wanted to fight the whole lodge gang for trying to make the people believe that my dear old Christian mother was beating her way. They fooled her into it. She told them she was too old to keep up her dues and my oldest brother said he would keep it up and he did for three years. That broke up the Royal Circle out here at Lakeside. We all had enough of their lies to last us a life time. They will never get any more of our money in this settlement."

This man also said, "They persuaded me to join the Knights of Pythias. I was told to jump on a bed of steel spikes and when I would not, they pushed me off of a scaffold into an old wagon sheet and then threw me up till my head hit the ceiling of the room. When I got out of that hall I never went back again." The man that told this had been a gambler but he was converted in the Lakeside meeting. Forty-one converted people are there now, and those that were in lodges gave them up.

I have been to Forrest City, Brinkley, and Hot Springs, Arkansas, since I left Lakeside, and I have been at Hollywood, Miss., for twelve days. The people are very wicked down here. The country is full of preachers and also of bootleggers. If the preachers would condemn sin there would be a better people. Sin is a reproach to any people. God doesn't want us to sin (Ps. 4:4), but to fear God and keep his commandments is the whole duty of man (Eccl. 12:13). We get the people together and teach them God's Word and some of them tell us that we cannot keep God's commandment while here on earth. Poor things, they tell the sinner that if he doesn't quit sinning he will go to hell and they are doing the same things the sinner does. What will become of them is stated in Ezekiel 33: 10-19.

My people are doing the best they know how. We are loyal to the flag and to our country. We do not want social equality, but we do want equal rights. If the white people will pay the negro just wages for his work in the South he will stay here. The negro is not going north for social equality, but to get living wages. We are at a loss when in a train with the white folks. We are not used to it and we are better off among our own people. We pay first class fare on the railroads and want to, but we prefer to ride in separate coaches. The white people in the South don't pay us living wages. If we had cold weather here such as they have in the North we could not exist on the wages we get here. We hope our white brethren will learn to treat us better in the South and give us living wages. The black man is, in spite of all his ignorance, a faithful friend of the white man. May God help us to pray for all men (1 Tim. 2:2-3) that we may lead a quiet and peaceable life. Yours for him who said, I am the way,

LIZZIE ROBERSON.

New Albion, Iowa, July 11, 1917.

Enclosed you will find a check for one dollar in payment of my subscription to the CYNOSURE. I do not wish to do without your valuable magazine and do hope it may prosper for many years.

(Rev.) ROBERT A. PADEN.

FROM ARKANSAS.

Mariana, Arkansas, August 5, 1917.
Dear Brother Phillips.

I feel led of the Lord to tell you how I enjoy reading your literature against lodges. I thank God for the work you do along that line.

Mrs. Lizzie Roberson was here not long ago and how she went after the lodges! The Devil got mad, but he could not stop her. She sold many of your books during the three weeks she was with us, and after she left some of the Masons found to whom she had sold some of the books and bought them. One man first borrowed the book from one of the ladies and then he told her he was going to keep it. She said, "No. I bought that book." He said, "I'll pay you for it, and she replied, "Sister Roberson will order one for you," but that was not what he wanted.

One gentleman confessed to Sister Roberson that the "Masonic order is not what people claim it is, but I've been in it for thirty years and have spent so much money there that I hate to give it up. If I had my money out I would quit it." He told me to-day that he has almost reached the point where he is willing to give it up.

This town is full of secret orders and the people worship in their lodges more than they do in their churches. One gentleman was saved when Sister Roberson was here and has given up his lodge.

I will be glad when the Lord, through your good movement, breaks up every lodge in the world. I shall pray God to hasten on the day when these evil things will come to an end. Yours for the gospel of Christ,

LILLIE L. HIGHTOWER.

Seneca Falls, New York,

May 21, 1917.

The Association will never know the good you accomplished until the judgment comes and rewards are given.

(Rev.) S. D. WILCOX.

Boulder, Colo., Aug. 3, 1917.

I expect to take the CYNOSURE as long as I live. I loan it to my neighbors in the hope of its enlightening them on the evils of lodgeism. Yours in the Master's service,
A. L. HUNTING.

Detroit, Mich., Aug. 16, 1917.

"I enclose a dollar bill. You deserve more. All good causes deserve more financial assistance than they get. Doubtful ventures get a plenty. I simply cannot understand the inner mechanism of the mind, not to speak of the conscience, which can make lodgery and Christianity agree. They are putting a great big "D" into their logic and a pernicious blight into their religion.

The Synodical Conference of the Lutheran church has found that, while it may not pay financially or politically to oppose the lodges, it certainly pays "religiously." And, after all, the church is neither a financial nor a political, but a *religious* institution."

(Rev.) F. A. HERTWIG.

Topeka, Kansas, July 20, 1917.

Enclosed please find \$1 for another year's subscription to your good magazine. My husband says the CYNOSURE interests him more than any other paper, so he lends it to others. We think Mrs. Lizzie Roberson is a brave woman and that you are all taking the stand Christ would have you take.

MRS. ROBT. PATTERSON.

J. W. Purvis of Junction City, Ohio, writes: "I am sure that the CHRISTIAN CYNOSURE has been a source of good to me. I have never been in any way connected with a secret fraternity, I have from a boy been opposed to them, and the older I grow and see the effects of these organizations, the more strong becomes my opposition to them."

Rives Junction, Mich.

I am sending one dollar for the CYNOSURE for another year. I don't want to be without it. I think it gets better all the time.

(Rev.) S. A. MANWELL.

Orangeville, Illinois,

March 14, 1917.

You will find enclosed draft for \$2 for which please advance my subscription for the CYNOSURE. I believe that no other paper is fighting the battle for Christ as does the CYNOSURE.

G. B. GOODHART.

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WOODMEN OF THE WORLD


By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dismission."


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The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 25 cents, postpaid.

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CHRISTIAN CYNOSURE



Vol. L.

CHICAGO, NOVEMBER, 1917

Number 7

Thanksgiving

O give thanks unto the Lord: for he is good
for his mercy endureth for ever.

O give thanks unto the God of gods: for his
mercy endureth for ever.

O give thanks to the Lord of lords: for his
mercy endureth for ever.

To him who alone doeth great wonders: for
his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he
hath redeemed from the hand of the enemy; and
gathered them out of the lands, from the east,
and from the west, from the north, and from the
south.

Oh that men would praise the Lord for his
goodness and for his wonderful works to the chil-
dren of men!

For he satisfieth the longing soul, and filleth
the hungry soul with goodness.

And let them sacrifice the sacrifices of thanks-
giving, and declare his works with rejoicing.

Let them exalt him also in the congregation of
the people, and praise him in the assembly of the
elders.

O give thanks unto the Lord, for he is good:
for his mercy endureth for ever.

—Selections from Psalms CXXXVI and CVII.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

MILTON'S PRAYER OF PATIENCE.

I am old and blind;
Men point at me as smitten by God's
frown;
Afflicted and deserted of my kind,
Yet am I not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more be-
long,
Father, Supreme, to Thee.

All merciful One,
When men are farthest, then art Thou
most near;
When friends pass by, my weakness to
shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy
light
Shines in upon my lonely dwelling
place,—
And there is no more night.

On my bended knee
I recognize Thy purpose, clearly
shown;
My vision Thou hast dimm'd that I may
see
Thee—Thyself alone.

I have naught to fear;
This darkness is the shadow of Thy
wings;
Beneath it I am almost sacred,—here
Can come no evil things.

Oh, I seem to stand
Trembling, where foot of mortal ne'er
hath been,
Wrapped in that radiance from the sin-
less land
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty 'round
me throng;
From angel-lips I seem to hear the flow
Of soft and holy song.

In a purer clime,
My being fills with rapture,—waves of
thought
Roll in upon my spirit—strains sub-
lime
Break over me unsought.

Give me now my lyre;
I feel the stirrings of a gift divine:
Within my bosom glows unearthly fire
Lit by no skill of mine.

THE HUMAN LEOPARD SOCIETY.

A prominent British writer, Sir Wil-
liam Brandford Griffith, ascribes many
of the cruel and abhorrent practices of
African cannibals to a secret order,—
"The Human Leopard Society,"—that,
for generations, has been in existence.
The unsuspecting victim, wholly uncon-
scious of his impending fate, is slain by
a member of this secret order under most
harrowing circumstances. The assail-
ant is garbed in a leopard's skin, and his
hands and feet are armed with sharp
iron claws which quickly perform their
allotted task. British officials have been
endeavoring for years to root out the
sinister association, whose only object

is murder, in order that a perverted appetite for human flesh may be gratified. At first it had been thought that proper education of the natives might bring about a change for the better, but later on it was generally admitted that only the religion of Jesus Christ can transform the perverted heart. While these members of the "Human Leopard Society" are hard to reach, because their identity is hidden behind a veil of secrecy, the arrow of Divine truth has here and there found entrance into their heart, and brought conviction. With love as a ruling principle, works of darkness can no longer prevail. What the power of British law could not do, has been wrought by the potent, though silent, influence of the Gospel.—*Gospel Messenger*.

GIRLS HAVE FREE-FOR-ALL FIGHT.

Bryn Mawr, Pa., Oct. 4.—Several students were badly beaten in a free-for-all fight which followed an attempt to haze members of the freshmen class by a group of Bryn Mawr college sophomores to-day.

The cries of the girls, who were pulling each other's hair and rolling around in the street, attracted reinforcements to both classes. Freshmen in automobiles overpowered the sophomores and rescued their classmates. Before the police arrived the sophomores also managed to gain their motor cars and escape.

Hazing has been a feature of the opening week of the school, of which Miss Helen Taft, daughter of former President Taft, is dean. To-day's affair, which took place in the center of the town, was reported to the college authorities.—*Chicago Tribune*, Oct. 5, 1917.

M. W. A. CERTIFICATES OF ENLISTED MEN INVALID.

The certificates of members who lose their lives while engaged in the naval or military service during the present war, can not be paid from any present surplus in the benefit fund. The Head Camp by-laws voids certificates of all who thus lose their lives. In order to overcome this by-law, the delegates to the Chicago Head Camp, by unanimous vote, passed the patriotic fund assessment by-law. From this patriotic fund all deceased

soldiers' certificates are to be paid. Under the Illinois laws, this by-law is to be referred to a referendum vote for ratification at the first meeting of the local camps in October. If the action of the Head Camp is not sustained, then the fund can not be raised and these certificates must remain unpaid, awaiting action by the next Head Camp, which will meet in June, 1921. Thus, not for four years at least, the beneficiaries of our Woodmen who lay down their lives for their country, could be paid. We can not believe a majority of our loyal members will vote against this just, as well as patriotic by-law. The law remains in full force and effect anyway until after the referendum vote is taken.—*The Modern Woodman*, October, 1917.

WHITE RATS LOSE \$200,000.

New York, Oct. 4.—That \$200,000 of the funds of the White Rats Actors' union was misappropriated by officers of the organization is charged by Harry De Veaux, a former member, at present head of the Actors' International union, in an affidavit filed in the Supreme court to-day.—*Chicago Tribune*, Oct. 5, 1917.

THERE AIN'T NO SICH ANIMAL.

(From the *American Press*.)

Wanted—To correspond with a machinist-operator who is also a good printer, a bachelor and preferably a Mason and sportsman; must be a southerner, a Democrat, and a man of good morals and refinement. — "Line-o-Type or Two," *Chicago Tribune*.

INJURED WHILE AT WORK.

A Red Row highbrow got drunk and undertook to whip his wife, but she proved the better man of the two, and used a broom handle on him so effectively that he had to have a doctor sew up the wounds. Then he put in a claim to his beneficial society, alleging that he had been injured while at work, and collected it.—*The Clean Commonwealth*.

Zion's Watchman in a "full salvation," "separate from the world," undenominational, non-sectarian religious weekly paper, Write for free sample copy. Address L. H. Higley, Publisher, Butler, Ind.



A WORD TO OUR SOLDIER FRIENDS

A letter is lying on the desk of the writer from a soldier now in camp. In this letter, among other things, he says, "I am satisfied that the army either makes or wrecks a man." Every soldier comes to feel that this is true before he has been very long in camp. If it is true that army life makes or wrecks a man, it is to the interest of us all to do everything which looks toward the making rather than the wrecking. A thoughtful man who is in the army or who has relatives or friends in the army, should do what in him lies to secure the moral character of the men in camp. Failure in moral life is always a tragedy which can never be a solitary thing. No man lives to himself. The sinner never dies alone. We ought therefore to avail ourselves of every means by which we may hold the good we have and gain the good we lack. No man is so strong that he can neglect any means for doing or receiving good.

The Testament League Among English Soldiers

The Pocket Testament League has already reached assured success. Over four hundred thousand English soldiers have signed the pledge to carry the Pocket Testament with them and to read at least a chapter in it each day. The movement is already beginning in our own camps and will no doubt enroll as many men as in England. The testimony of the soldiers is that their Testaments have been a comfort as well as a safeguard, a safeguard as well as a comfort. Mr. W. B. Jacobs said once in a public address that when he enlisted at the beginning of the Civil War he made up his mind that he would live in the army as clean and pure a life as he expected his wife to live at home. He continued, "I was four years in the army and God so kept me that I did not say or do anything that would have made me blush if the whole world had looked on."

This glorious testimony borne by this wonderful man may be the experience of every one of our soldier friends who read these words if he will make it so. While it is true that the temptations of the army life are strong and many, yet, it is also true that many men have lived as strong and powerful and beautiful army lives as did the late Mr. W. B. Jacobs.

"Shall I Join Some Lodge?"

When the Civil War began there were about two hundred thousand Freemasons in our country. When it closed there were over four hundred thousand. The question naturally arises, How did there come to be so large an increase in so short a time? Those of us who were then alive understood perfectly how it occurred. From ocean to ocean men joining the army were told that if they would join the Freemasons they would secure favors from the enemy and thousands united with them or some other lodge with this end in view. It is difficult if not impossible to see how a soldier can receive favors from the enemy without at least the beginning of treason in his own heart. Men in an army do not receive favors without returning them to those of the opposite side. One does not easily understand how such an attitude of mind is consistent with fidelity to the military oath. War is serious business and if groups of men on one side are looking for favors from groups of men on the other side it is easy to see how national disaster may result.

Men or Sheep

Still further, temporal advantages may be purchased at too high a price. If soldiers who are also lodge men could receive favors from antagonists and at the same time remain loyal citizens of their country, they might be seriously injured, if the receiving of said favors involved treason to the King of Kings. Our friends who read this ought not only to be true to themselves but to God. Every young soldier who is urged to join some lodge, as such young men are likely to be, ought therefore to remember a few self-evident truths.

In the first place no wise man, who wishes to be a good man, will identify

himself with an organization unless he knows what it is. No wise man will swear an oath the nature of which he does not clearly understand. No man has the moral right to swear such an oath. One who thus swears to do what he knows not what, may find himself involved in any shame or crime.

In the second place, no man who is loyal to Jesus Christ will unite with an organization without seeking to know what the relation of the organization is to the Saviour whom he professes to love and serve. Secret societies are constructed on the plan of universal membership. Jew and Gentile, Pagan and Christian, all are invited, and if they will come are welcomed. This is not the universal truth but it is a general one and will be found to be the fact regarding all the older and larger orders. These secret organizations are religious in character, have prayers, solemn addresses, hymns and many of them Scripture readings. But throughout Christ's name is carefully excluded or if mentioned is mentioned in such a way as to be no hindrance to the reception of those who do not regard Him as the Saviour of the world.

How can a Christian man unite with an organization which excludes the name of Jesus Christ? The fact that professed Christians, even some ministers, do this is neither an explanation or a justification. Church members have owned slaves, have gambled and in a thousand ways dishonored the Saviour whose name they have professed. When a man becomes a Christian he does not agree to follow other Christians, but Jesus Christ. It is impossible to follow Jesus Christ into a secret lodge. In John 18:20 Jesus himself tells us that He never went into such a place. A Christian soldier therefore should carefully avoid that which Jesus Christ himself does not by His example or word recommend.

No doubt many soldiers may read these words who are not now confessed Christians. They may feel that the argument is conclusive for Christian men but that they are free. Such men should remember that confessing oneself a Christian is a recognition of an obligation, but does not itself constitute it. The

reason why one should be a Christian is because he is in God's world, is God's creation and is under obligation to serve God. No man is under obligation to be a Christian primarily because he has united with the church. The recognition of his obligation may intensify it but surely it does not create it.

An Incident in Navy

A Chaplain in the navy told the writer last week that he was preaching recently to seven or eight hundred men on a warship. He said that he remarked to them that it was their duty to be Christians and it was not only their duty but their privilege; that they had the opportunity and that so many of them as were willing to take Christ as their Saviour and confess Him before the world might come forward. He said that seventy-one of those young men immediately marched forward before all their comrades and avowed themselves believers in Christ. That is the way men ought to do. That is the way men who read these words should do. There are thousands of persons who know their duty and who ought to be ready to take it up promptly who linger and wait. Now we submit to all our soldier friends that these young men simply acted the part of men. They knew what they ought to do and they did it. Why cannot a multitude of those who read these words follow their example?

There is not one man who will take this bit of paper in his hand that does not know in his heart—whether he confesses himself a Christian or not—that he rightfully belongs to God. He knows that Jesus Christ did come into this world to save sinners, and if he knows himself to be a sinner he has a chance to be saved, and ought to be saved. In any event he ought not to yoke himself up with godless men in fraternal associations where salvation will be difficult, if not impossible.

Of course the difficulty which arises in the minds of men comes from the fact that some ministers and religious leaders are lodge people, but this is not a strange thing, as we have already said. If men are going to follow **men** there is no meanness into which they may not fall. Men are

never commanded to follow men except as men follow Christ. Men do not belong to men, not even to themselves. They belong to God, and God has the power and the disposition to enforce his claim. Men can deny it or neglect it, but in the end they will be compelled to admit it. Every knee is to bow and every tongue is to confess to God. It is better that this be done cheerfully, thankfully, rejoicingly, promptly, than to neglect it until it has to be the submission of a conquered rebel.

Let us therefore urge upon our soldier friends two things: first, to confess that they belong to God; and second, to avoid all those things which dishonor him. A loving child has an interest in the honor of his father.

NATIONAL CHRISTIAN ASSOCIATION.

October 6, 1917.

850 West Madison Street,
Chicago, Illinois.

ENLISTED MEN NOT ELIGIBLE IN M. W. A.

There seems to be some misunderstanding as to admission to membership of men already in military or naval service. While Modern Woodmen of America feels it a duty to protect members who are called to the colors, it can not undertake to insure men already enlisted. Head Consul Talbot has sent out the following:

You are advised that the Executive Council of the Society, by resolution adopted, decided that until otherwise ordered no person can be admitted to beneficial membership in the Society, who, as a result of voluntary enlistment, or draft, or conscription is in the military or naval service of the United States or Canada, and you are further advised that "service" in the army or navy within the meaning of the resolution adopted by the Executive Council commences when a person is examined and accepted by the government for either military or naval service.

You will therefore understand that applications are not to be accepted from persons who have been examined and accepted by the government for service in either the army or navy.

You are also advised that where a benefit certificate has been issued to a person, who, since his application was received and acted upon, has been examined and accepted by the government for army or naval service, such certificate should not be delivered to such person, but should be returned to the Head Clerk of the Society at Rock Island, Ill.—*The Modern Woodmen*, October, 1917.

THE DEVIL'S "IF."

BY PROF. J. R. MILLIN, KNOXVILLE COLLEGE.

"All these things will I give thee," cries Satan to Jesus, "if thou wilt fall down and worship me!" The ready answer of Jesus to this insulting proposition is a sword thrust—"It is written." Hear: "Get thee hence!" And Satan got himself hence.

"All this business, all this social standing, all this political preferment, will I give you," cries Satan to men, "if you will join the Masonic lodge or the Odd-Fellows lodge,—both of which exclude by their laws the name of Christ from their rituals or worship,—and thus fall down and worship me!" And what is the answer to this insulting proposition? Have men learned by the example of Jesus how to resist the Devil that he may flee from them? What a spectacle! Multitudes, including thousands upon thousands of church members, and not a few preachers too, in effect answer this appeal of Satan. "It's a bargain, it's a bargain!" All Freemasons and Odd-Fellows, as such, worship at Cain's bloodless altar, that is, they worship Satan.

Some one protests? Let him read John 14:6, and explain it. Be not deceived: God is not fooled!

And yet men wonder what is the matter with the church, wonder why the church has so little power, wonder why church attendance is falling off! Why should men take any account of the church when they can arrive at "the Grand Lodge above" by the easy lodge route? Answer, ye who can! Oh for an Elijah to cry again, "If the Lord be God, follow him; but if Baal, then follow him." (1 Kings 18:21.) Oh, for another Paul to cry, "If any man preach any other gospel unto you than that ye have received let him be accursed." (Gal. 1:6-10.)

Knoxville, Tennessee.

"SMALL" AMOUNT OF GRAIN USED BY BREWERS.

The New York *Tribune* is authority for the following figures:

From the grain made into whiskey and beer last year:

4,000,000 people could have been supplied with rye bread for 100 days.

56,000,000 people could have been supplied with corn meal for 100 days.

16,000,000 people could have been supplied with rice for 100 days.

100,000,000 people could have been supplied with 18 pounds of rice each.

100,000,000 people could have been supplied with one gallon of molasses each.

208,200,000 loaves of bread could have been made from the rye.

ers in the northeastern part of the United States and eastern Canada decided here to-day to recommend to their unions that they demand from their employers wage increases of not less than 20 per cent. The workers involved are trainmen, conductors, baggagemen, brakemen, and yardmen on lines east of Chicago and north of the Potomac river.

The vote in favor of the demand for increased pay was unanimous on the part



RAILROAD BROTHERHOODS TO MAKE NEW DEMAND.

New York, Oct. 10.—The "big four" railroad brotherhoods, which last year forced the enactment of the Adamson law by which all freight men got an increase of 20 per cent in wages, are now preparing to demand an increase estimated around 25 per cent in wages for all passenger men employed on roads east of Chicago and north of the Potomac river, according to advices received in well informed quarters.—*Chicago Tribune*, Oct. 11, 1917.

Ottawa, Ont., Oct. 18.—Representatives of 200,000 organized railroad work-

ers of 104 chairmen of the Brotherhood of Railroad Trainmen and the Order of Railway Conductors, who have been in session here for three days.

The question will be submitted to a referendum of the members of the brotherhoods, and if their vote is affirmative negotiations with the railroad companies will be begun.

"In view of the bounding cost of living," Mr. Lee declared, "the men feel they are entitled to more money and they intend to press their demands for the 20 per cent increase."—*Chicago Tribune*, Oct. 19, 1917.

MARTIN LUTHER AND SECRET ORDERS.

BY REV. MARTIN L. WAGNER, DAYTON, OHIO.

In this quadricentennial year of the Reformation—when the principles of that mighty movement so fearlessly championed by its moving spirit, Martin Luther, came prominently to the front, and in the celebration of which the purpose is not only to commemorate the achievements of the sixteenth century, but to hasten the transformation of the twentieth—it may not be amiss to inquire, What was Luther's attitude toward secret oath-bound orders? or rather Did Luther regard the principles upon which they are founded, and which they advocate and defend, as necessary and helpful to the Christian life?

Masons Claim Luther.

Eminent Freemasons have claimed Martin Luther as a member of their craft, notwithstanding the fact that the Reformation which he inaugurated began two centuries before Freemasonry, the father of present day secret orders, took organic forms. This claim is in line with others made by this fraternity: that not only Luther, but the Saints John, Jesus Christ, Solomon, Nimrod, Enoch, and even Adam were Freemasons. It claims and appropriates about everything that makes the ignorant and vulgar stare, or adds color of greatness and a flavor of antiquity to the fraternity.

Luther was not a Freemason. His principles were such that it would have been impossible for him to hold membership in any such fraternity. His big honest heart forbade hypocrisy such as is involved in an attempt to serve Christ and Belial.

It is said that, Alexander the Great, when he visited Diogenes, the eccentric Grecian philosopher, asked: "Is there anything that I can do for you?" to which Diogenes replied, "Yes, you can remove yourself from between me and the sun." Long before Luther's day, the papacy had interposed itself between the sinner and the Sun of Righteousness. With its orders, ordinances, penances, pilgrimages, purgatory, priests, monks, nuns, cardinals, indulgences, inquisitions, oaths, vows, saints, satisfactions, masses, mummeries, and what not,

it shut out the true light, and left the poor sinners living in their dark, gloomy cells, painfully performing their religion of works, and clad in the filthy rags of self-righteousness. In their ignorance and superstition, bound in abject servitude to these human imposed obligations, they groped in moral and spiritual darkness, ever seeking but never coming to the true Light, Jesus Christ. Luther himself had had this experience, and for years sought peace of mind and assurance of forgiveness, in endeavoring to fulfill all the vows and obligations he had taken. He knew the secrets of his order but he did not know that the secret of the Lord is with them that fear him.

Eventually Luther discovered the Sun of Righteousness, shining forth in all its beauty, warmth and life giving power. He found it to be Jesus Christ, who redeemed him, a lost and condemned creature, from sin, death and from the power of the Devil—not with silver and gold, but with his holy and precious blood, his innocent sufferings and death. And why? In order that he might be Christ's and live under him in his kingdom, and serve him in innocence, righteousness, and in the blessedness of full forgiveness. Luther discovered the long forgotten and long suppressed truth, that Jesus Christ is the Way, and the Truth and the Life, and that no man can come unto the Father, but by Him, and that all those who endeavor to climb in some other way are thieves and robbers.

Luther's Great Work.

If I were to express in a few words the work that Luther did I would say that it consisted in this: He compelled the papacy, with all its appendages, to get out from between man and his Redeemer, the Sun of Righteousness, and let the Light of truth shine once more upon the now barren garden of the Lord. And as these clouds of superstition were removed, and the Light shone in, the Holy Spirit quickened those who beheld and received it, and a new spiritual life began to pulsate through the world. Luther, as the chief organ in the Reformation, simply used the Bible, as the chief instrument by which the Church was reformed, and in order that the Sun of Righteousness might shine into every heart, he translated it into the language

of the people so that each one could hear the wonderful works of God, in the language in which he was born.

Luther a Seceder.

Under the compelling power of the truth of that Word, Luther repudiated his order, and all the obligations it had imposed, and came forth into the full and free light of the Gospel, and thousands followed his example. He repudiated

and the Sun of Righteousness. Cease interposing your oaths, your mummeries, your 'secret arts,' your work-righteousness, your refined and disguised heathenism, between the poor sinner seeking Light and the Sun of Righteousness, whose light alone can lighten every man that comes into the world. He is in the world but the world knows him not because such systems as the secret lodge



MARTIN LUTHER WHEN A SCHOOL BOY IN MAGDEBURG BEING INVITED INTO THE HOME OF THE COTTA FAMILY WITH WHOM HE SPENT MANY HAPPY HOURS.

and boldly renounced every vow and obligation not in harmony with his baptismal covenant. His conscience was bound by nothing else than God's Word. On that Word he stood immovable. In all this, his principles were diametrically opposed to the principles upon which the secret lodge system is built, and were he living to-day there is no doubt, but that he would hurl his invectives as vigorously against the will-worship, the work-righteousness, and the refined heathenism of the lodge, as he did against these very things in the papal system.

The lodge often patronizingly asks: "Is there anything I can do for you?" to which a true church of Christ should reply, "Yes, remove yourself and your useless lumber from between the sinner

and the papacy interpose themselves between him and man, and in the ensuing darkness, can not be comprehended."

How Transform Christendom.

If these principles of the Reformation which liberated so many thousands from the bonds of iniquity in that day, could be made vital in the conditions prevailing to-day not only in papal christendom, but also in lodge-ridden christendom, for there is no essential difference between these two except in name, there would be such a transformation in the twentieth century that it would mark a new epoch in the world's history.

The papacy is heathenized Christianity, and the secret lodge system is papalized heathenism. Pure protestantism of which Martin Luther is possibly the

greatest and most fearless exponent, is the relentless foe of each, because each interposes an insuperable barrier between the sinner and his Savior, between man and his God.

Luther contended for the following principles, and the success of the Reformation is their vindication: An open Bible our only guide to Heaven; private judgment our inalienable birthright, Christ and him crucified our only Savior; true faith in the son of God our only availing righteousness. The papacy and the lodge system deny and repudiate these. There can be no doubt therefore, what Luther's attitude would be, were he alive to-day.

"If we could only get into our lives the true spirit of the Man of Galilee, who suffered death on the cross that we might live, we could better interpret the beautiful lesson of fraternity in our beloved order." So confesses the G. M. of N. Dakota, in an article written for the June *Odd Fellow Review*. Elsewhere, he also says: "We are often accused of being narrow and selfish; which we cannot always controvert, because it may be to some extent true. . . . Had the Good Samaritan acted upon the principle that he, only, was worthy of true fraternal help, who belonged to the same nationality, or secret society, the beautiful example of true fraternalism would never have been enacted."

This grand master feels a sense of deficiency in the membership, and perhaps catches a glimpse of the same lack in their organization itself. Yet he labors to induce the members to make an interpretation which he believes adequate to rectify the condition which is deplored. Nevertheless, "That which is crooked cannot be made straight; and that which is wanting cannot be numbered."

"Neither Grant nor Lee were members of the fraternity, but they would have made good Masons," says the *Masonic Chronicler*.

In these times when it has become a Masonic habit to claim everyone and everything for Masonry, it is worth noting when a lodge periodical lapses into the truth. We congratulate the *Chronicler*.

BRITISH LABOR SEEKS INDUSTRIAL CONTROL.

Revolutionary Scheme of the Reconstruction Committee of the Cabinet.

Glasgow, Scotland, June 2.—It seems clear now that while there is a good deal of labor unrest that would have come to a head but for war conditions, the Scottish industrial areas are a stage farther advanced in their knowledge of the relations of industry to the war than are those of England. This has been well illustrated by refusal of the men of the Clyde shipbuilding and engineering district to strike, even though they admitted frankly that they shared in the grievances of which their English fellow workers complained, and objected just as strongly to the "injustices" which had caused cessation of work in England. But they drew the line at going out on strike.

A certain number of "missionaries" from the English districts came to the Clyde and tried to stir up strike sentiment. They saw the men at the works gates, interviewed the shop stewards and endeavored to get them to carry on the propaganda inside the shipyards and engineering shops. All this was, of course, contrary to the official policy of the trade unions, which co-operate with the government and keep their members at work all the time. They have agreements with the government to this effect, and they always endeavor to keep these agreements, and to settle disputes by negotiation, through the war time machinery which has been set up for that purpose. But they have frequently found it difficult to get their members to fall into line.

Not for Unauthorized Strike.

In this case engineers in the midlands of England and in London stopped work without the authority of their trade unions, and appealed to those of the Clyde and the northeast coast of England to join them. But neither of the great shipbuilding districts responded. The men in these districts have had about enough of unauthorized strikes against the orders of their own unions and against the instructions of the government, and will not have any more during the war if they can help it.

In the first year or so of the war the shipbuilding and marine engineering men were the most difficult to manage of all the many sections of industrial operatives, and for a time the Clyde was a hotbed of labor troubles. Clyde operatives, however, have reached a position in which they are very chary about striking, and have practically come to the conclusion that it is their best plan, not only from the point of view of patriotism and the war, but from that of labor policy, to concentrate wholly on the war, and save up their agitating energy for the after war period, when many industrial problems will have to be threshed out.

It is now the turn of the men of the English midlands and of London to have pointed at them the finger of reproach and to be told that they were squabbling with their employers and with the government while their brothers at the front were earnestly demanding the munitions of war which they should have been making. When the Clyde men were on strike they were villified in unmeasured terms by English critics who did not know the district, and did not understand the circumstances. Now these critics find quite as reprehensible subjects for their villification on their own side of the border, and that at a much later stage of the war.

Unskilled Labor Unwelcome.

But it must not be understood that the Scots do not sympathize fully with the English. They all have common grievances and the Clyde men recognized these even sooner than did the men of England. Their first and still one of their principal grievances consists in what is generally known as "dilution of labor." The most serious wartime strikes in the west of Scotland were caused by this. The government decided that in order to increase the manpower of the country unskilled men and women must be introduced into engineering works. These must be trained to take the places of full fledged tradesmen, and so relieve such men for more important work, or for supervising groups of untrained. The skilled men objected strongly to the introduction of these "dilutees" because they feared that it would be easier to let them into the

works than to get them out again. So there were strikes. Ultimately, after the government had taken such strong measures as the deporting to the east of Scotland of the strike leaders and inciters, peace was made—of a kind. The men had been promised that after the war was over every "dilutee" would be taken out of the works and they had to be content with that.

Later there arose another grievance. A verbal promise had been given to the trade unions that dilution would be introduced only into works where munitions of war were being made. In all private establishments the old ways would continue undisturbed. But the time came—as it had to come—when the government found itself compelled to get at the skilled men in private plants. They required the services of these men for war work, and in order to get them they would have to replace them by semi-skilled and unskilled men and women. In short, they were compelled by circumstances over which they had no control to extend dilution to private work.

Scots Were Not Stirred.

The English engineers at once rose up in arms, and came out on strike because of the "breach of faith." The Clyde men, although they had fought against dilution strenuously, and recognized the "breach of faith" just as well, were not affected very much, because there are now very few private works in the west of Scotland. All are on munitions, one way or another. Besides, they recognized that the departure was inevitable and, what was perhaps of more weight with them, the hopelessness of striking in the face of the common sentiments of all the country.

Exemption Cards Called In.

There was another grievance—that known as the withdrawal of the trade card system of military exemptions. Under this scheme the government gave a certain number of trade unions the privilege of granting to such of their members as were engaged on essential war work a card which prevented the military authorities from calling them up for service in the army. The Clyde trade union officials declared that they had never abused this privilege in any way, and that the military could not

prove that they had given a card to one man who should not have been exempted.

But the government decided that some means had to be found for getting at individual men all over the country, and also that it was not fair to give some trade unions this privilege and withhold it from others. So they abolished the trade card scheme, and introduced instead a system under which the case of each individual man is considered by his employers and the military in the light of the work which he is doing, but is exempted or not exempted accordingly. The trade unions concerned—the engineers especially—were very much displeased about this, and the English strikes were caused largely by the change. Still the Clyde men refused to stop work.

Peace Is Truce Only.

So there is peace meantime. But it is a peace which is not misunderstood by any of those who are in close touch with British labor movements. It is a peace dictated by the stern necessity of war, and by the knowledge that anything other than peace would be the worst possible policy for labor to adopt so long as the enemy without the gate is unconquered. What will happen when the war is over no one knows. Certainly there will be an industrial evolution (or perhaps revolution) such as there has never been in the past. For labor has found its feet, realized its strength, and discovered how necessary it is to the country, and what an enormous amount of influence it can exert for the purpose of attaining its objects. There will be an enormous evolution of a strictly legitimate character. There will be agreement as to far reaching labor legislation and proposals which would have been called absurdly socialistic a few years ago will be discussed quite seriously, even by the conservative elements in politics.

There is at present underlying all British industry a movement of quite another character—one in favor of action by the workers independent of the trade unions, action which will, say its advocates, bring about higher wages and better working conditions, not by repeated applications, and by agitation and

strikes, and arbitration, but by getting "control" of industry. Labor, they say, must be represented, not only in parliament and on all public bodies, but also on the boards of directors of all public companies, and it must have a direct say in the management of these companies. This "control of industry" is the ideal at which labor is aiming. It is "syndicalism" under another name, and it is catching on with a far larger number of working men than will be apparent until after the war is over.—*Chicago Daily News*, July 17, 1917.

Peace Reconstruction.

One of the most interesting governmental bodies in existence today is the British reconstruction committee of the cabinet. Along many lines this committee is making plans for the re-creation of Britain after the war. Fruitful minds are at work and the precedents of centuries may be forsaken.

Already the committee has suggested a startling form or representative government for British industry. The plan outlined is a step beyond the familiar trade union organizations plus governmental interference for emergencies. It actually proposes the establishment of a considerable degree of industrial democracy. If it goes into effect it is likely to be as far-reaching in its consequences as the establishment of universal male voting in the liberal countries during the last century or of the enfranchisement of women in this century.

Industrial Control.

The distinguished economist, J. A. Hobson, outlines the reconstruction scheme in the *New Republic*. In part he says:

"The reception accorded in Great Britain by the business world to the proposal to establish in each organized industry a national council representative of employers and employed, for the regular consideration of matters affecting the progress and well being of the trade, is as noteworthy as the proposal itself. All classes appear to be willing and even anxious to apply the principle of representative self-government not only to the great trades but to their constituent businesses.

"The Whitley report, adopted by the reconstruction committee of the cabinet,

proposes not only a joint standing industrial council for each great national industry but district councils and works committees within each business, upon which capital and labor shall be equally represented. For, though the settlement of differences between capital and labor are of primary importance, the encouragement of positive co-operation for industrial progress is not less desirable if the future of our industry is to be confronted with any confidence."

A Revolutionary Advance.

Mr. Hobson points out that, while the councils will control the ordinary questions which cause conflicts between employers and employes, they will have a much wider scope. They would concern themselves "with such issues as technical training, industrial research and invention, the adoption of improved machinery and processes and all those matters which are included under 'scientific management.'"

Finance, buying and selling and the determination of lines of production would remain exclusively in the hands of the management, although even that seems not to be wholly certain. So broad is the policy outlined that Mr. Hobson well says "the proposals will mark an almost revolutionary advance in the status of labor. Not merely do they place on a permanent authoritative basis the timid, tentative and precarious machinery of conciliation, but they accord to labor a definite claim to an equal control with capital over all matters affecting their common interest."

How It Happened.

The state of public opinion which renders practical reconstruction of this character is interesting. The economist thus explains it:

"To those who know how bitterly antagonistic capital and labor were before the war and what smoldering hostility has been gathering in war time it may be a matter of surprise that important employers and labor leaders in the engineering, mining and other trades should have assented so readily to these proposals for industrial harmony and co-operation.

"But deeper reflection enables us to understand that, having in view the grave economic situation which must

emerge from the war crisis, there is no alternative save violent revolution to the radical reconstruction here sketched. Revolution is a big word, and we are often reminded that the Briton is not a revolutionary animal either in his politics or his economics. But sober, well-informed men in every walk of life are speculating on the possibility, even probability, of an upheaval to which no other



term is applicable. Nobody here thought that war was more than a small possibility three years ago, and the shock of their lesson has seriously affected their judgment upon internal events.

No Future Servility.

"Every thoughtful person knows that the business disturbances involved in struggling back to a peace basis in a shattered and disintegrated world, the difficulty of supplying foods and materials, the continuance of high prices and the burdens of war taxation carried on to years of peace must strain to the utmost the productive powers of the na-

tion. Industrial peace, in a word, depends upon high productivity, and high productivity in turn depends upon industrial peace.

"It is the perception of this truth which prevails upon the employing and propertied classes to bring them into a scheme making concessions to labor which to many of them would have appeared dangerous and unnecessary ten years ago. They are well aware labor will nowhere consent to settle down on pre-war conditions of submissiveness."

Is there no meaning for America in these changes?—*Chicago Herald*, Sept. 8, 1917.

EMPLOYERS' PLAN FOR INDUSTRIAL PEACE.

Washington, D. C., Sept. 7.—A formal statement representing the views of the larger employers of the country in connection with the present disturbed labor situation was presented by invitation to the council of national defense yesterday afternoon in the office of Secretary of War Baker. It was made by the national industrial conference board, constituted of representatives from the following national associations:

American Cotton Manufacturers' Association, American Paper and Pulp Association, Electrical Manufacturers' Club, Manufacturing Chemists' Association of the United States, National Association of Cotton Manufacturers, National Association of Manufacturers, National Association of Wool Manufacturers, National Automobile Chamber of Commerce, National Boot and Shoe Manufacturers' Association, National Council for Industrial Defense, National Erectors' Association, National Founders' Association, National Metal Trades Association, Rubber Association of America, Inc., Silk Association of America, United Typothetæ and Franklin Clubs of America.

Would Adjust Possible Differences.

The recommendations offered by the board dealt with the relations of employer and employed and the adjustment of possible differences during the period of the war. Its most important point was the declaration that "neither employers nor employes shall endeavor to take advantage of the country's necessities to change existing standards."

It was pointed out that in spite of efforts to establish harmony, "we find our-

selves entering the fifth month of war faced with unprecedented demands for war production, seriously interrupted and delayed by numerous strikes and threats of strikes in every part of the country, some of which are likely to assume the proportions of a national interruption of essential service in our factories and shipyards."

After reciting present conditions with respect to safety, health and wages in accordance with American standards the board continues:

Other "Standards" of Importance.

"There are, however, other 'standards' of employment than those relating to hours and wages which are of critical importance not merely to efficient production but to the institutions of a free people. Strikes are threatened and are occurring in increasing numbers to compel the exclusive employment of union men. This, we emphatically urge, is contrary to any fair interpretation of the spirit and letter of the fundamental policy declared by the council 'that employers and employes in private industries should not attempt to change the standards which they were unable to change under normal conditions.'

"Moreover, there is a labor shortage which will necessarily be intensified by withdrawing from industry the personnel of its contribution to our armed forces. In this crisis America needs the service of every citizen. We can no more depend upon one class to operate our factories than to fill the ranks of our armies. Therefore it is inconceivable that the government can tolerate, much less approve, any proposal which makes membership in a private organization a prerequisite to a citizen securing employment in production for war. All citizens, union or nonunion, are equally entitled to and must receive like consideration from their government and equally enjoy the full protection of national authority in every circumstance of daily life. The assertion is untenable that a minority or a majority of employes in any industry by voluntarily associating themselves into an organization acquire authority or right over the equal liberty of those who do not care to do likewise.

British Policy Cited.

"The British policy expressed in its munition acts is that all labor, whether it be that of the employer or the employe, of men or women, of union or nonunion, of the skilled or unskilled, shall be employed to the best advantage to the country. Neither restriction nor discrimination, nor, in 'controlled shops,' strikes or lockouts are permitted. A ministry of munitions is successfully promoting the expeditious output of munitions by employing all the available labor to that end. With due regard to the plant and equipment of each establishment it has successfully subordinated conflicts between employer and employe to the winning of the war.

"To the same great end we propose through you, in the presence of the public, that employer and employe, organized and unorganized, shall pledge themselves to prevent strikes and lockouts, to deal rationally and unselfishly through a representative tribunal with serious wage disputes, and for the period of the war not compel or attempt to compel discriminations in employment by strikes, threats of strikes or lockouts.

Should Join to Crush Sedition.

"We further submit that under the present circumstances of national necessity, it is the duty of both the manufacturer and of organized labor to jointly co-operate with the government that sedition in any of its manifold forms, whether masquerading in the name of labor or under any other guise, shall be ruthlessly exposed and suppressed.

Recommendations Are Made.

"To epitomize our conclusions and recommendations we urge:

"1. That as a basis of mutual understanding employer and employe recognize and agree that now and for the period of the war continuous, efficient production can alone equip and sustain our military forces. Every dispute, whatever its motive, which interrupts production, furthers the end and operates to the advantage of the public enemy.

"2. The nation needs the service of every citizen. Its industrial workers are as indispensable to victory as the soldier on the firing line. The nonunion man is as necessary in the factory as he is in the army. On economic as well as in-

disputable moral grounds the government can therefore neither permit nor tolerate the exclusion of any laborer from productive employment. We, therefore, urge the council to adopt and reassert as its guiding principle the fundamental American doctrine authoritatively stated by the Anthracite Coal Strike Commission with the approval of representatives of both employers and unions included in its membership and commended as the basis of industrial adjustments by Presidents Roosevelt, Taft and Wilson:

"That no person shall be refused employment or in any way discriminated against on account of membership or nonmembership in any labor organization; that there shall be no discrimination against, or interference with, any employe who is not a member of any labor organization by members of such organization."

Defines "Change in Standards."

"3. The council's reiterated recommendation that 'employers and employes in private industries should not attempt to take advantage of the existing abnormal conditions to change the standards which they were unable to change under normal conditions,' should now receive an unambiguous interpretation to assure its practical application as a working principle. To this end we propose:

"(a) That applied to existing statutory regulations intended to promote safety and health, it shall be agreed that for the period of the war there shall be no suspension or modification of such provisions, except upon recommendation of the council of national defense after due investigation by its agencies and when, in its judgment, required by the exigencies of war.

"(b) Applied to wages, demands shall be tested by the prevailing local standard of the establishment in effect at the beginning of the war with such modification as may be shown to be necessary to meet any demonstrated advance in the cost of living.

"(c) Applied to hours, the standard shall be those established by statute or prevailing in the establishment at the beginning of the war, subject to change only when in the opinion of the council

of defense it is necessary to meet the requirements of the government.

"(d) Applied to what are commonly known as 'open' or 'closed' shop conditions, it shall be understood and agreed that every employer entering the period of the war with a union shop shall not by a lockout or other means undertake to alter such conditions for the duration of the war, nor shall any combination of workmen undertake during the like period to 'close' an 'open' shop.

Adjustment Board Recommended.

"4. Adopting these standards as the basis of its operation, we recommend the creation of a federal board to adjust labor disputes for the duration of the war. The activities of this board to be confined to disputes growing out of employment on the subject matter of war production for the government. To such board shall be primarily referred for final settlement all major disputes of the nature suggested with full power to create all machinery necessary to execute its functions. Its decisions must bind all parties to the dispute. It should be constituted equally of representatives of employes, employers and the government, the representatives of the latter to hold the deciding voice in the event of an equal division of opinion. It is to be further understood and agreed that there shall be no interruption of production by strike, lockout or other means within the contract of employer or employe.

"5. We pledge to the country through you the acceptance of such a program by the great body of representative associations and individual manufacturers we are authorized to represent. We do not seek to be regarded as the exclusive spokesman of all industry and will co-operate in any helpful capacity with any manufacturer, whether a member of our association or not.

Propose Conference of Unions.

"6. To secure in the public interest a mutual understanding and agreement predicated upon the proposals set forth, we suggest: That the council of national defense call at the earliest convenient date a conference of representative national and international officers of American trades unions, that they may be requested to join in the pledge here

made on behalf of employers. Their loyal co-operation for the duration of the war will assure a known standard of conduct to govern these vital industrial relations. The national safety will then be no longer imperiled by dispatches, halting vital production and necessarily operating to give aid and assistance to the public enemy."—*Chicago Daily News*, Sept. 7, 1917.

AN ACROSTIC.

Candidly,
You
Nullify
Organized
Secrecy—
Uncovering,
Rebuking,
Enlightening.

JOHN S. WHITE.

Highspire, Pa.

A PROPHET'S VOICE.

The rummies do their best to link the name of Abraham Lincoln with the saloon business, and they are guilty of the most infamous falsehoods in their attempt to do this. It has been proven beyond the question of a doubt that Mr. Lincoln was against the saloon. Read the following utterances he made before the Washingtonians at Springfield, Illinois, February 22, 1842:

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it more of want supplied, more of disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest; even the dram-maker and dram-seller will have glided into other occupations and stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom; with such an aid its march can not fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty.

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle

of both those revolutions that shall have ended in victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."—*The Free Methodist*.

"TEN MINUTES OF FICTION."

There is little doubt but what Masonry assists many a man to attain and maintain self respect.—*Texas Freemason*.

Masonry cannot always exclude bad men, but they usually become reformed or do not remain long on its rolls.—*Texas Freemason*.

Dr. Madison C. Peters, in his lecture last evening in the Memorial Baptist church, Broad and Master streets, on "The Masons as Makers of America," reviewed the story of the American Revolution and declared that from the laying of the plot for independence in Green Dragon Inn, Boston, by such Masons as Samuel Adams and Joseph Warren, the development of opinion which preceded the war to the crowning triumph of Washington, the Mason, as President of the United States was a Masonic movement.—*Philadelphia Public Ledger*, Jan. 26, 1917.

The rules of Scottish rite Masonry are: To obey the laws of one's country; live in conformity with the precepts of honor; love one's neighbors; work incessantly to promote the happiness of mankind, and to prosecute its progressive and peaceful emancipation.—*Texas Freemason*.

It is said that Washington never gave his confidence to any of his generals unless they were Masons.—*Texas Freemason*.

Masonry considers all men brothers. Hence, were Masonry ruling the world, there would be no wars.—*Masonic Home Journal*.

One hundred and forty-one years ago our Masonian forefathers framed the Declaration of American Independence.—*Masonic Chronicler*.

All movements for the uplift of humanity are Masonic.—*Texas Freemason*.

America's present war against Prussianism and kaiserism comes nearer being a war for Masonic principles than

any other conflict in the world's history.—*Masonic Chronicler*.

Masonry tends to make men good citizens, and is, therefore, a splendid asset for any community.

Masonry and morality go hand in hand.

Masonry goes hand in hand with patriotism.

Opposition to Masonry is entirely due to ignorance.

—"Scissored Masonic Thoughts" from *Masonic Chronicler*.

While a young man and soon after moving from his native home in Kentucky to his plantation in Mississippi, Jeff Davis bought a cargo of negroes just brought over from Africa by a native slave trader, who ran the blockade and landed them at New Orleans. While they were working in the cotton fields one day Mr. Davis observed his new negroes making Masonic signs to the overseer. That individual, not being a Mason, thought the negroes were only carrying on a system of signals of preparation to revolt and was about to have them whipped. Mr. Davis stopped this proceeding. He tested the negroes thoroughly, and to his amazement discovered that they were Masons, though brought from the very heart of Africa. Being a Mason himself, he lost no time in giving them their freedom and choice of either returning to Africa or remaining on his estate until he could provide for them in some other way. Most of them were shipped to Africa at Davis' expense, though some of them remained with him to the end.—*Masonic Exchange*.

Do not say "Life is short." Christ's life was short; yet he finished the work that was given him to do. He was never in a hurry. And if God has given us anything to do for him, he will give time enough to finish it with a repose like Christ's.—*Drummond*.

No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.—J. R. MILLER, D. D.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 20 August, 1832.

To William L. Stone, Esq.

Dear Sir:

(Continued.)

The secrets, to the keeping of which the Entered Apprentice is sworn, are indefinite. In genuine Masonry, when revealed to him, he finds them frivolous. You acknowledged that your first feeling upon receiving them was disappointment. So must it be with every reflecting, intelligent man; nor is it conceivable that any such Entered Apprentice, on leaving the lodge after his admission, should fail to have observed, with pain and mortification, the contrast between the awful solemnity of the oath which he has taken, and the extreme insignificance of the secrets revealed to him. It is to meet his unavoidable impression that the institution is graduated. The lure of curiosity is still held out, and its attractive power is sinewed, by the very disappointment which the apprentice has experienced. He takes the degrees of Fellowcraft and Master Mason, and still finds disappointment—still finds himself bound by tremendous oaths to keep trifling and frivolous secrets. The practice of the institution is deceptive and fraudulent. It holds out to him a promise which it never performs. Its promise is light; its performance is darkness.

But it introduces him to intimate, confidential and exclusive relations, with a select and limited circle of other men—and to the same confidential and exclusive relations, with the great multitudes of men belonging to every civilized nation throughout the globe. The Entered Apprentice's oath is merely an oath of secrecy; but the candidate who takes it has pledged himself, by his application for admission, to conform to all the ancient established usages and customs of

the fraternity. And the charge of the master, given him upon the Bible, compasses, and square, presents him with three precious jewels—a listening ear, a silent tongue, and a faithful heart—all, of course, exclusively applicable to the secrets revealed to him; and he is told that the listening ear teaches him to listen to the instructions of the worshipful master, but more especially to the cries of a worthy distressed brother; and the faithful heart teaches him to be faithful to the instructions of the worshipful master at all times, but more especially to keep and conceal the secrets of Masonry, and those of a brother, when given to him in charge as such, that they may remain as secure and inviolable in his (the Entered Apprentice's) breast as in his (the brother's) own. Two check-words are also presented to him—truth and union—the explanation of which concludes that the heart and tongue of Freemasons join in promoting each other's welfare, and rejoicing in each other's prosperity.

Thus the essential nature of the Entered Apprentice's oath, preceded by his pledge to conform to all the established usages and customs of the fraternity, and followed by the charge of the master, is secret and exclusive favor, assistance and fidelity to the brotherhood and brothers of the craft.

Now combine together the disappointment which every intelligent accepted Mason must feel at the puerility of the secrets revealed to him, compared with the appalling solemnity of the oath exacted from him for the purchase of his lambskin apron, and the secret ties with which he has linked himself with multitudes of other men, exclusively to favor, assist and be faithful to each other, and acknowledge that the temptation to make secrets more important, and to turn them to better account to the craft, must be irresistible. Judge this system *a priori*, without reference to any of the consequences which it has produced, and say if human ingenuity could invent an engine better suited to conspiracy of any kind. The Entered Apprentice returns from the lodge with his curiosity stimu-

lated, his imagination bewildered, and his reason disappointed. The mixture of religion and morality, blended with falsehood and imposture, which pervade all the ceremonies of initiation, is like arsenic mingled up with balm.

"Most dangerous

Is that temptation which doth lead us on
To sin in loving virtue."

If the candidate has been educated to a sincere and heart-felt reverence for religion and the Bible, and if he exercises his reason he knows that all the tales of Jachin and Boaz, of Solomon's temple, of Hiram Abiff and Jubela, Jubelo, and Jubelum, are impostures—poisons poured into the perennial fountain of truth—traditions exactly resembling those reprobated by Jesus Christ, as making the Word of God of none effect. If, as in this age but too often happens, he enters the lodge a skeptic, the use of the Bible there, if it have any effect upon him, will turn him out a confirmed infidel. The sincere and rational believer in the gospel can find no confirmation of his faith in the unwarrantable uses made of the Holy Scriptures to shed an unction of their sanctity around the fabulous fabric of Freemasonry; while the reprobate miscreant will be taught the uses to which fraud and secrecy may turn the lessons of piety and virtue, inculcated in the sublimest effusions of divine inspiration. In those Scriptures we are told that when "the children of Israel did *secretly* those things that were not right against the Lord their God," they became idolators, and were carried into captivity. Their cities then were soon filled with a mongrel race of Babylonians and Assyrians, who perverted the Word of God with the impostures of paganism; burned their children in fire, to the gods of Sepharviam; and "*feared* the Lord and *served* their graven images,"—an emblem of Freemasonry far more illustrative of its character than the tragedy of Hiram Abiff.

The Entered Apprentice's oath, is therefore, in its own nature, a seminal principle of conspiracy; and this objection applies to the only oath originally taken in all the degrees of Freemasonry at its first institution. The ostensible primitive purposes of Freemasonry

were all comprised in good fellowship. But to good fellowship, whether of labor or refreshment, neither secrecy, nor oath, nor penalties are necessary or congenial. In the original institution of Freemasonry there was then an ostensible and a secret object, and by the graduation of the order the means were supplied of converting it to any evil purpose of associated power, screened from the danger of detection. Hence, all the bitter fruits which the institution has borne in Germany, in France, in Mexico, and lately, in this our beloved country. Nor could they have failed to be produced in Great Britain, but that, by sharp and biting statutes, they have been confined within the limits of the ostensible object of the brotherhood—good fellowship.

I am, with much respect, dear sir,

Your friend and servant,

JOHN QUINCY ADAMS.

Every star shines for all eyes. Every breeze blows for the whole human race. Every rain drop falls for all life. The light, air, rivers, oceans, mountains, worlds, science, Christianity, life, all good, yea, God himself, are for all, old and young, male and female, the strong and the weak, everywhere and always. But not so with the Lodge. It is for the few, and then only for the strong. These and the Lodge are as different as the Kingdom of God is from that of Satan.

BOOK NOTICES.

In the Twinkling of An Eye. A Scriptural view of the world today and the future of the Church and the world as revealed by prophecy. There is very little in the booklet besides the Word of God. It is compiled by a business man for busy people. Published by the Philadelphia School of the Bible, 1720 Arch Street, Philadelphia, Pennsylvania. Price 5 cents per copy. Address all orders to the publishers.

The Mexican Problem. By C. W. Barron. The author of this book believes that the salvation of Mexico is to be found in industrial development. Mr. Barron is identified with the *Wall Street Journal*, and his viewpoint is that of the capitalist. Published by Houghton, Mifflin & Company, New York; 150 pages; cloth; price, \$1.00. Address all orders to the publishers.

Editorial.

LABOR UNREST.

We have printed upon another page two articles relating to labor unrest. One concerns the British situation and the solution proposed for postwar days.

The plan of the British Reconstruction Commission is novel and, if put into effect will be watched with great interest on this side of the water. Whether the identical plan would be feasible at this time in the United States is a question, since English and American labor conditions are different. However, it has the merit of affording a basis of co-operation between labor and capital which, at the present time is neither to be found in this country nor in England. A movement here that would put labor disputes upon a rational and orderly and peaceful basis for settlement, would be welcomed.

The other article treats of our own situation during the period of the war and the proposed plan to prevent labor disputes during that time.

The proposed plan is, of course, limited to the duration of the war. It is, we believe, characterized by its fairness to both union and nonunion labor and also to capital. If such a plan could be put into operation, we believe it would prove so beneficial to labor and capital and to the public also, that legislation would be enacted compelling the peaceful settlement of labor disputes.

We have not learned of any move by the unions to accept these proposals. They ought to be accepted for patriotic reasons, if for no other. As yet, however, labor unions do not seem to be moved to any extent by appeals for wholehearted, loyal service. A glance at the reports of union activities, taken from the public press, and published in the CYNOSURE from month to month, clearly demonstrates that labor unions as a whole are selfishly using the present necessity of the Government to gain for themselves that which they could not readily secure under normal conditions.

Another thing is worth remembering in this connection: labor unions do not want conditions improved through ordi-

nary peaceful channels. Why? Because their hold on the laboring class will be lessened when the workers learn that they can secure what they want through legislation, or other peaceful methods, independent of the Sheas, Gompers and other manipulators of the unions.

This is why the leaders of labor have bitterly opposed compulsory arbitration—not because labor might not secure all that fairly belongs to it, but because the autocratic power of the leaders would be weakened. And for this same reason, we do not expect to see labor willingly accept the proposals of the manufacturers, for, if the plan proved the benefit to all concerned that we believe it would, it might be impossible to go back to former conditions, and the leaders would consequently lose something of their power.

Rapid and lasting progress in the labor field will be made when real democratic control replaces the autocratic grip of the leaders who now manipulate the laboring classes.

THE SAME OLD TUNE.

With variations, at most, the refrain unceasingly returns, which joins the name of Masonry with that of Washington. Although, as a matter of fact, Washington had little to do with Freemasonry except to take three initiations when he was twenty and twenty-one years old, he has always been misrepresented as a Mason of great zeal and high official standing. This began even while he still lived, and while it could be disproved. After he died, it soon broke forth with flamboyant display of fiction. Trailing across the subsequent years, the untruth rears its head with boldness, even until the present time.

In these days, when Masonry is making elaborate preparation to shield itself under the fame and prestige of Washington as almost never before, it behooves the friends of truth to make themselves much better acquainted with ascertained and admitted facts than most of them probably are. In addition to what has already been printed, matter calculated to convince the unwary and ill-informed is sure to appear at no

distant time, and it should not catch us unprepared to shift its absurdities and falsities. Those who speak or write erroneously on the subject need not always be accused of intentional falsehood. One who relies on what he supposes to be credible history, may copy its falsehoods without making them anything more than his own errors. We need not accuse President McKinley of knowing what he did when he said, in an address delivered near the Mt. Vernon tomb, that Washington died master of a lodge.

These remarks have been called forth by a similarly erroneous statement made in a rather recent article on Alexandria. This is the incorrect statement: "Regularly, George Washington used to drive to town from Mt. Vernon to attend the meetings of the Masonic chapter in Alexandria, of which he was grand master for a long time." It might seem almost too trifling a comment on this to say that, if it had been as stated, Washington would have been likely to ride and not to drive. To the last, this true Virginian lived on horseback. Just before he died, he rode around his own plantation. But it is not beneath notice that the writer calls Alexandria Lodge a "Masonic chapter." We know of no Masonic authority for finding a Royal Arch Chapter there at that time. It is also certain that Masonry does not include among its inventive claims, that of his ever proceeding beyond the Blue Lodge. His Masonic designation never passes from "brother" to "companion" in Masonic writings, so far as we can recollect—as it must if he belonged to any chapter. If the writer made a slip by using the word chapter when he really meant to speak merely of Alexandria lodge, then he made another break in calling the supposed master of a subordinate and local lodge a grand master, for such a lodge has no such officer. Grand masters, grand secretaries, and so on, are officers only of grand lodges.

The truth is, that Washington was never a companion of the chapter, and was not an attendant at meetings of Alexandria lodge, not even when it called him master for a year during which he had no actual membership. He was no more than nominal master, never

occupying the chair or even attending meeting. He was never a real member, or more than nominal or complimentary, of any lodge but Fredericksburg, and was not master of that. The statement we have examined is an addition to the long line of fictions, and its slips dim even the plausibility which uninformed readers might have imagined. Well instructed Freemasons would pay no heed to such a statement, but it is adapted to convey misinformation to the minds of persons outside the order.

THE SEVENTEENTH YEAR.

It is noticeable that the seventeenth year of each second century finds a peculiar crisis, or a striking condition of mankind, awaiting its arrival. In 1517, both clergy and laity were sounding the depths of intellectual ignorance and moral degradation. Hence both were ripe for such a scheme as Leo X, the reigning pope, adopted in order to raise funds for the completion of the great church in Rome that is called St. Peter's. Already, the deluded people had been familiar with the practice of buying pieces of parchment bearing the pope's assurance of immunity from punishment in Purgatory for each sin therein named. A book of rates defined the price at which the buyer of an indulgence certificate could compound for his specified sin. Agents were appointed to conduct the sanctimonious traffic, and merchants bought the goods in packages to sell them out at retail.

In the year 1517 a fresh issue was made for the purpose already named, when a monopoly of the distribution in Saxony was allowed to the Archbishop of Metz. He in turn employed as his agent John Tetzel, a Dominican monk already known as a great vender of indulgences. Ecclesiastics as well as laymen had bought at stated rates; for instance, a deacon could contribute to the completion of the great Roman shrine, enrich at the same time the holy Bishop of Metz, while in the same act buying for twenty crowns the pope's absolution for murder. A bishop might, for three-hundred livres, become a guiltless assassin; while, for a third as much, a clergyman could in perfect innocence

violate his vow of chastity. Such were the rates in the papal book of indulgences, and such were probably those which Tetzel usually obtained from devoted Roman Catholics in Saxony. Yet one day while pursuing the business in Leipzig, he was asked by a nobleman, whether he could grant absolution for a sin which a man intended to commit; whereupon the ready monk replied: "Certainly, if the money is paid down." Upon this, the nobleman bought an indulgence in which the intended crime was not named, but which equally well insured his soul against purgatorial fire. Departing from Leipzig, soon afterward, Tetzel was waylaid, robbed, and vigorously beaten. In leaving him for some Good Samaritan to find, the highwayman, who was no other than the insured nobleman, remarked, "This is the sin I intended to commit, for which I have your absolution my pocket."

Two hundred years later, in 1717, Freemasonry began its career of hypocrisy, vice, and superstition. In 1917, the year of its bi-centennial, the cycle returns with another tidal wave of dissimulation, hypocrisy, and sin. "Thrice the brindled cat hath mewed."

Friends of Eastern Secretary Stoddard will be glad to know of the arrival, on September 26th, of a grandchild in the home of his daughter, Mrs. A. C. Baker, of Washington, D. C.

Reports have it that the little stranger, Wenona Jean, is "as pretty as a picture." Secretary Stoddard displays an uncommonly broad smile when anyone accosts him, "Grandpa." The CYNOSURE sends congratulations.

IF THE BLIND LEAD.

During initiation the candidate, led about with his eyes covered, is in effect physically blind. After initiation he remains half blind to the significance of ceremonies, if not also to the complete significance of obligations sworn. But he may happen to follow up clues, making discovery of mouldy refuse hidden in what has been Masonically named the "rubbish of the temple." If then he is still fascinated by the search instead of being disgusted with what he finds, he

surely falls into an intellectual and moral ditch.

In similar blindness, physical and mental, they who thus mislead have themselves been led. Some of them have nosed in the rubbish, attaining inner darkness for themselves. As a result, while the physically blind are led by the physically seeing, the inner truth that both are blind appears when both fall into the same ditch. The moral for unwary triflers with peril is not to commit themselves blindly to blind guides.

REV. E. P. WOODWARD.

We have learned of the death of Rev. E. P. Woodward, of Westbrook, Maine. Rev. Mr. Woodward was for many years a faithful friend of this Association. He was widely known as the Editor and publisher of the *Safeguard and Armory*, a quarterly publication. We understand that his magazine has been discontinued, since no one has been found to take his place.

A BLIGHTED TREE.

After a quarter of a century of life in front of the White House, an Egyptian Acacia which President Benjamin Harrison planted has been smitten with blight. At the middle of May experts of the Department of Agriculture took the case in hand, attempting to rescue the historic tree planted by a deceased president. The tree is said to have been of interest to thousands of the Masonic order, and this leads to the explanation that a Mason who is deemed free from sin, through observing the precepts and obligations of Masonry, as, for example, by hiding secrets of Masonic criminals, or by helping Royal Arch Masons whose crimes have brought them into trouble—such a sinless Mason is an Acacian. The Acacia Sprig is a fixture of initiation in the third degree. For a Scriptural reference to the "branch," see Ezekiel 8:17. It would not be strange if some Masonic writer or speaker should sooner or later connect Masonic membership with the planting of this tree, although neither of the Presidents Harrison were ever enlightened by Freemasonry.

The best cure for care is believing prayer.

News of Our Work.

SECRETARY PHILLIPS' LETTER.

Richfield Springs, N. Y., Oct. 17, 1917.

Before leaving Chicago I got out an edition of 10,000 eight-page tracts for our soldiers. The text of the tract appears in this number of the CYNOSURE under its heading: "A Word to Our Soldier Friends."

At this writing the only way to get this kindly appeal and warning into the hands of our soldiers is by mail. We will send you free as many tracts as you need for your friends in the army or the navy.

A personal word from you to your soldier friends asking them to read and think about the contents of the bit of paper you enclose, is the most effective way to use the tract and one which will result in great good. What you do should be done now while we are able to supply your needs.

I have sent to the editors of some fifteen denominational papers, an item for publication, asking the pastors of the different churches to send us a postal card request for as many of these tracts as they or the boys who have gone from their congregations can use.

In addition to the above I have sent out nearly eight hundred personal letters with a tract enclosed, asking for such contributions as any one may be moved to give to carry on this special work.

I am also endeavoring to forward this work in one other way, the success or failure of which I may be able to report to you next month.

Our readers will be glad to know that we have just gotten out a new edition of President Charles G. Finney's book on Masonry in paper covers, which contains an excellent halftone likeness of President Finney in his prime. This book is a classic and this new portrait of the author will add to its value.

Since the last issue of our magazine we have had the privilege of helping countries other than our own. The worker in South Africa to whom literature was sent has an interesting statement in this number as to why he renounced Masonry. We have established connection with Christian workers in

Australia, who will carry a small stock of our literature and advertise it in connection with their own publications.

We have also had calls from Honduras as well as from Canada, for light on lodges. For several months we have been unable to furnish some of our most popular tracts but we are getting out a new edition and hope that those who have been disappointed will now renew their orders. We can fill them.

Now is the time to bear your testimony to the truth of salvation only through the atonement of Jesus Christ and to warn against Satan's secret society way of salvation. Send one dollar for two pounds of your choice of tracts and see that every one in your church has one. Every tract prayerfully given out will doubtless have the blessing of God upon it and upon the worker.

I trust that friends who can, will make a special offering for our Southern Agent, Rev. F. J. Davidson. Please send to this office, and it will be promptly forwarded. The church of which Rev. Mr. Davidson is pastor, can give him only a small amount for his services, which, taken with what the National Christian Association can pay him, makes after all only a meager support. His work for our Cause will be considerably increased if he can receive what he needs for his expenses.

WM. I. PHILLIPS, Secy.-Treas.

Rev. R. S. Real, Victor, Colorado, wrote under date of September 7, 1917, ordering the tract, "Why I am not a Mason" by Rev. Dr. R. A. Torrey. He writes: "Glad to say that this tract with some other antiseoret tracts published by you, has been a great blessing and help in my ministry and has also been used by the Spirit to arouse many believers to their responsibility in this matter."

In a letter ordering tracts, Mr. John S. Little of Johannesburg, Transvaal, South Africa, writes:

I was a Mason for sixteen years and I have got out of them. I left them because they were allowing Roman Catholics and Jews and anyone that came along to become members. I left them because I could not be a Christian and a Mason at the same time. I left them

because their doctrine is antagonistic to the doctrine of the Lord Jesus Christ and I fully made up my mind that I would not allow these blood-curdling oaths to remain upon me.

MASONIC FACTS VS. DR. PETERS' FICTIONS.

Rev. Adam Murrman, well known in some portions of our land as a Bible teacher and at one time as an agent of the National Christian Association, gave an address on Monday, October 1st, in Allentown, Pennsylvania, answering the boosting of Masonry by Rev. Madison C. Peters, D. D., of New York City. The subject of Mr. Murrman's address was: "The Facts About Masonry, versus the Fictions of Madison C. Peters."

The following is the outline of Rev. Mr. Murrman's address:

What Kind of a Mason was George Washington?

Joined at 21, in 1753. From 1754 to 1758 Masonry finds no evidence of lodge attendance. From 1759 to 1774, 15 years, Masonry finds no record of attendance. From 1775 to 1778, no record of attendance. In 1777 he himself mentions having never been Master, or even Warden. In the period of 1780 to 1783 declines to advise his aid-de-camp to join. Styles Masonry for the most part "child's play"; avers that it "might be used for the worst of purposes." In 1798 writes in correcting an "error": "The fact is, I preside over none; nor have I been in one more than once or twice within the last thirty years." In 1781, as appears by the record of "King David's Lodge," it was "not agreeable to him to be addressed even as a private Mason." A vote of thanks to Washington was opposed in Congress by three "high Masons." Why? The above record answers it. When he saw it from the inside he lost interest in it, refused its honors, absented himself from its sessions, and spoke disparagingly of its "work."

Governor Joseph Ritner of Pennsylvania, in an official communication to the House of Representatives, begins as follows: "No occurrence of my life ever afforded me greater pleasure than that of being called upon officially to vindicate the memcry of Washington

from the STIGMA of adherence to secret societies."

How can Outsiders know anything about Masonry?

Three sources of information—

1. Public Exercises. Funerals, Dedications, Laying of Cornerstones, etc.
2. Publications. Manuals, Lexicons, Rituals, etc.
3. Published Testimonies of Seceders. Men like Wm. Morgan, who was murdered by Masonry for revealing its secrets.

Men like Stephen Merritt, Judge Merrick, Col. Geo. R. Clarke, Pres. C. G. Finney, and many others; clean, conscientious, consecrated Christian men.

What kind of Oats do Masons Take?

They are—

1. Extra-Judicial. That is, without authority—either civil or religious.
2. Extra Malicious. Without consideration for the "profane" outsider. Also swearing, as in the obligation of the "Knights of Kadosh"—"I swear to take revenge on the traitors of Masonry."
3. Extremely Pernicious. In their partial morality, and the barbarity of all their penalties.

Is Masonry a Religious Institution?

1. Its authorities say that it is. Mackey's Ritualist: "Masonry is a religious institution."
2. Its actions and assumptions show that it is. It wants to be in at funerals with its rites and ceremonies; and even at church dedications.
3. Its appointments prove that it is. It has "Worshipful Masters," rituals, prayers, benedictions, etc.

What kind of a Religion Has It?

1. Deistic. Ignoring both Christ and the Holy Spirit.
2. Deceptive. Because veiled in Bible terms—"Using the word of God deceitfully."
3. Devilish. Its "God" is the Devil; though they are all unconscious of the fact. See tract: "The Worship of Secret Societies Offered to Satan."

Why no Christian Should Join It.

1. Because of its bondage. No Freemason is a free man; he has surrendered his liberty in his lodge oaths.
2. Because of its barbarous oaths. No Christian can consistently take them.

No decent man would assume their penalties if he knew them in advance.

3. Because of its batlike love of darkness. We are not of the night, but of the day. Jesus said: "In secret have I said nothing." We are to "let our light shine" and to "walk as children of light."

4. Because of its barring the name of Christ. "No man cometh to the Father but by me."

5. Because of its bogus brotherhood. "Be not unequally yoked with unbelievers."

6. Because of its "benevolent" selfishness. On the principle of "you tickle me and I'll tickle you."

7. Because of its blasphemous trifling with sacred names and things. As when asking God's help when assuming the barbarous penalties. "So help me God and keep me steadfast," etc. The only "God" who will help in such a case is Satan.

FROM THE WEST COAST.

I am shocked. The idea of me ever getting a letter from the CYNOSURE stating that I am behind with my dues. It is a scandal, a spot upon an otherwise honest character. Forgive me. I have been very busy.

We had a big affair this summer, when we united the three largest Lutheran bodies of Norwegian-Americans into one: "The Norwegian Lutheran Church of America." It has taken continual work to get up a great reformation celebration in this neighborhood and also to give addresses in other places. I go next week to Portland, Oregon, and to Spokane, Washington, on similar errands.

You know of course, that Lutherans this year make a great deal of the four hundredth anniversary of their church. Four hundred years ago Luther nailed on the doors of the church of Wittenberg the sentences that shook the throne of the Vatican. This was a shock that Rome has never been able entirely to overcome. All Protestants glory in the Reformation, as they all—whether Lutherans or not—gained their liberty of conscience, faith and expression through it.

Lutherans have been accused of dis-

loyalty to America, because German Lutherans have made disloyal remarks. This is part of a Catholic scheme to discredit Protestants. That this is the case is proven by the fact, that the daily press, which we all know is under Catholic censure or favor—whether under Protestant management or not—tells only of disloyal remarks from *Lutheran* Germans and are silent on the fact, that there are *Catholic* Germans and that the state church of Austria is Roman Catholic. The fact is, it is not a religious but a national question as there are Catholics and Protestants on both sides.

Church work on the coast is difficult for several reasons. A percentage of those who came so far West, were originally of a decidedly unchurchly character. Another difficulty is found in the fact that so many people here move from one place to another. These things, however, are gradually changing. To show that conditions are still changing, it is sufficient to say that, while I have been in Ballard, Seattle's northwest section, for less than eight years, I am already the senior Protestant pastor out of twenty. The other churches have had from two to five pastors in that period.

The Union of the three largest Lutheran church bodies of the United States into one, "The Norwegian Lutheran Church of America" with half a million souls and over twelve hundred pastors has strengthened our position and we hope it will make for spirituality and efficiency in God's kingdom. As a result, congregations that were competing in the same neighborhood are uniting, and pastors whose parishes interlapped now divide the field in a more profitable way. Where I am, we had two churches nine short blocks apart with many of my people passing the other church. Now the two congregations are together and have the largest church of our Synod on the Coast and ought to be ready for better and larger work. (For the information of my friends I may add, that I have been unanimously called to serve this new church.)

And finally—the work the CYNOSURE is most interested in—Lodgery, is still, to my mind, as burning a question as when the pioneers of the antilodge work sacrificed friends, business, and in some

cases, their lives to start the work. We are flooded with lodges here. Our church tries to take a firm stand against them but in mission places where the testimony against this evil has never sounded, the pastors have to be a little lenient at first. In my congregation I only have a few lodgemen, and when we formed the new congregation, there were two factions. A majority favored the paragraph suggested by the committee, which would exclude all who belonged to an organization in whose ritual Christ's name was excluded in one or more degrees. A minority did not want to have anything to do about it. So we compromised. We accepted the following:

"Members of organizations, in whose ritual religion—whether in one or more degrees—the name of Christ is not confessed, can only become members of this congregation on the condition, that they do not oppose the testimony of pastor and congregation against such religions; are willing to give up their membership in such organizations when they become convinced of the wrong therein according to the Word of God, and that they do not require of the pastor to partake in religious exercises at funerals or other occasions, where such organizations take part." Albeit a compromise, it was all I could accomplish.

Rev. T. M. Slater deserves a good word for his antilodge work in Seattle. As far as I know, he is the only man in this city that really has put himself out very much to do anything. Personally I have not been able to do much, as I am so very busy. Our Lutheran people have to listen to these things continually more or less anyway. I just had a chance to recommend the National Christian Association and CYNOSURE at our Conference, where lodges were discussed and warned against. God bless you.

(REV.) B. E. BERGESON.

Seattle, Washington.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Twice each year it is my custom to work in and around the great metropolis of the Empire state. In New York one is brought into touch with people from the ends of the earth. I have been at-

tending conventions, conferences, presbyteries, missions, and other meetings where I was permitted to present the N. C. A. message.

On my return from the Virginia work, which I reported last month, I went to Charles county, Maryland, where I delivered two antilodge addresses in the Friends church at Hugessville, and I also gave a talk to the Sabbath school of a M. E. Church South in the country. The lesson was about Daniel, which gave an opportunity to speak against the lodge.

Since coming to this section I have spoken in the First Free Methodist church, Brooklyn, New York; the Madison Avenue Christian Reformed church and Star of Hope Mission, Paterson, New Jersey; North Side Christian Reformed church, Passaic, New Jersey; Christian Reformed church, Englewood, New Jersey, and the Free Gospel church, Corona, Long Island, New York. I was also given a kindly hearing before a district conference of our Missouri Lutheran friends meeting in Astoria, Long Island, New York, and attended and distributed our literature at noon and other prayer meetings. At the convention of the Christian and Missionary Alliance, I was privileged to hear Dr. A. B. Simpson, on "Bringing back the King," and Dr. J. M. Gray on "What the Bible says about Russia." Many returned missionaries and mission workers told of experiences evincing the power of Christ to save. So far as I could discover none of these people were in favor of lodges.

The Christian Reformed churches stood by us as they always do with contributions and CYNOSURE subscriptions. In connection with my visit to the Free Methodist church it was my privilege to spend two hours in company with one of their aged ministers, Rev. William Gould. Brother Gould is a marvelous man. Though blind and eighty-six years of age, he writes every week for four or five religious journals. His articles are sought and read with interest. He has had thrilling experiences with lodges, and lodge men. I trust he may write of them for the CYNOSURE.

I found the attendance at Free Gospel church, Corona, Long Island, much larger than last year. It will be remembered our New York-New Jersey Con-

ference of one year ago was held in this church. They report a wonderful year in many ways. Some have been healed and helped marvelously. Money has come to meet all the needs and there is a good balance in the treasury. By the way, there are \$9.31 in the New York-New Jersey Association's treasury, and unless I hear of objections, I shall ask the officers to turn this over to the Soldiers' Tract Fund, of the N. C. A. We are passing our usual conference this year. This money should be out doing good.

While calling on a Norwegian Lutheran pastor, he inquired, "What is the Lodge of the Lackawanna?" He related that a Norwegian whom he had never seen, came to his door and said that his brother was dead, and would he please come and aid in his burial. When he came to where the body was, he found four or five people. Later six more came in and told him that they represented the "Lackawanna's." The man who read the service for them was very illiterate and made many blunders in reading. He persisted in calling immortality, immorality. When they started for the grave the brother of the deceased man appeared very nervous, looking out of the carriage window on one side and then on the other. The minister said, What is the matter? "Why," said he, "I thought there would be a great parade of the Lackawanna's but no one seems to be coming." Oh! replied the minister, Your brother is now dead, he can not pay them anything more, and they are not interested in him. When they arrived at the grave the same six men came bringing a pigeon. They ran across other graves in their haste. When they reached the grave they let the bird go and made some remark about its flying. I thought, What a sad ending of a wasted life! A poor sailor in a strange land pays his money to a lodge hoping for a parade when he dies. The lodge gives him scant recognition, and sends an ignorant man to read about "immorality" and let loose a bird. Probably this was a tribe of the "Lackawanna Red Men." The "Red Men" or rather white men, playing they are Red Men at funerals act in this way, like a lot of heathen.

There are many "drives" being made now. Why not make a drive for new CYNOSURE subscribers? There is a lot of money in the country, but little is being used in aid of the unpopular reforms. A thousand or more new subscriptions to the CYNOSURE could be secured with little trouble if, yes *if* the friends will make a little effort. That neighbor of yours who believes lodges are wrong would gladly take the CYNOSURE "if" you would go to him and say, Why not pay a dollar to help the Cause? No matter how many papers you get, you can read a little from this, and at the same time help the Cause. Why not make November fifteenth the "shower day" when a shower of letters shall come to General Secretary Phillips bringing new subscriptions making him glad and lifting the financial burden? The writer has secured over seventy subscriptions for the CYNOSURE this month. Let us all make a little effort and see what God may help us do. Christians must aid in overcoming the lodges, or we shall all be overcome by the lodges. May God help for his honors sake.

1918 CALENDARS.

We heartily thank the many readers and friends of the CYNOSURE for their help the past year in spreading our tracts and calendars. May God bless you for it. Our 1918 Gospel Tract Calendar is ready for mailing now and will be sent free to all who ask for it when we have stamps for mailing. Pray for us. Spread the Gospel, for the coming of the Lord draweth nigh.

GOSPEL TRACT MISSION,
R. R. No. 3, Woodburn, Oregon.

"LIZZIE WOODS' LETTER."

Brownsville, Tenn., Oct. 5, 1917.

DEAR CYNOSURE:

I am out in the hills of Tennessee fighting for the cause of Christ. We worked at Hollywood, Mississippi, seventeen days from the 20th of August. It rained nearly every day. Hollywood is a big farming community twelve miles from the Mississippi river. The mud is what the people call "buckshot,"—it sticks to your feet until it gets heavy enough to fall off. The land is rich and the cotton and corn crops are fine. There

are many churches in Hollywood, but the people as a whole, are very wicked. We showed them the evil that there is in secret societies, and told them that like Sennacherib, they would die in the house of their God. (2 Kings 19:37).

I gave out many tracts and everyone seemingly was pleased with what was said. One man said, "We do many wrongs and get into wicked things because we have no knowledge of God. We read everything else but the Bible, and how can we know what to do when our preacher don't tell us." Who is to blame?

I said, the preacher is to blame for not warning you and your blood will be required at his hand (Esk. 1-33:1-6), yet you will die in your sin. "It's no help to us," he said, "that the preacher has to give account to God for not warning us, as we will die in our sin, so we had better give attention to reading the Word of God for ourselves." We left Hollywood on the seventh of September for Trenton, Tennessee, where I was very sick with chills and fever for several days. We did not hold meetings at Trenton.

We have been here at Brownville, Tennessee, for more than ten days in a big tent meeting. We have five hundred or more people every night. At this meeting last Sunday evening, a man came to me and said, "Sister Roberson, the colored Masons and the whites say that your preaching is all right but you must stop telling the secrets of Masonry. I am telling you as a friend that they are going to do something to harm you." I said, All right, I dare not stop for that for I must tell men their sins until I die. "Three or four of their members," he said, "are sitting here in this tent now to see what you are going to talk about to-day." I replied, I am going to talk about Jesus and how he saves from all sin. (1 John 1:7.) When Sunday school was over, I opened my grip and displayed the Masonic ritual. I had the Masons come up and look at it. They made significant glances to each other. Four of them bought "Freemasonry at a Glance" and one of them bought a ritual, and that night a white man bought a ritual. Those men went outside of

the tent and held a consultation as to what they would do about it.

The man that told me about the plot went out and stood close enough to hear what was said. He heard them say, "We cannot do anything to her, because she is right. We are walking in the council of ungodly men." One of them came to me and said, "This is not correct for Masonry in Tennessee." I said, Man, hush, the Devil doesn't change. He has always been the Devil. All Masonry is practically alike and the Devil has got you to tell a lie so you will go to the lake of fire. (Rev. 21:8.) The Devil is the father of everybody that tells lies (John 8:44). The man laughed and said, "Well, I will give it to you," and walked away.

That night I told my audience about the secret plot. I said, "Like Amaziah, the priest of Bethel, you don't want me to prophesy against your idols (Amos 7:10-17) but somebody must show the sin of secret societies and somebody must die for telling the truth. I want to tell the truth whether I live or whether I die. I don't intend to compromise with the Devil, so he will let me alone. That same night these men got hold of the ropes of the tent and jerked them. Others brought their automobiles close to the tent and blew the horns to prevent the congregation from hearing, but I just talked right on. The Lord is wonderfully working in the services. Seventeen were saved from sin and their lodges, snuff and tobacco. We have a special prayer each night for our soldiers and sailors. God calls for the women to pray (Jer. 9:17).

I met a man at Brownville that gave up Masonry six years ago. He had taken the CYNOSURE at that time for six months, and reading the paper caused him to give up his dearly beloved lodge. He stood up in the meeting at Brownville and said, "When Sister Lizzie Woods came here six years ago I was a slave to the Masonic lodge. You all know that I was the head in all the lodges I was a member of, but when I saw Jesus in this sister's teaching I fought her and tried to hold out against her. I found no fault with her but by our Masonic law I knew she ought to

die. God got hold of me and I had to give up. Nearly all my friends and my brother and my father and all my people were against me but to-night I am happy in Jesus alone. I want all to pray for my brother that God may save him."

God bless all the officers and the leaders of the National Christian Association and the readers of the CYNOSURE, is my prayer. Amen.

LIZZIE ROBERSON.

SOUTHERN AGENT'S LETTER.

REV. F. J. DAVIDSON.

I find many doors open to me to preach the gospel and bear a living testimony against the unfruitful works of darkness. I have several urgent invitations from central and northern Mississippi, northwestern Louisiana and Texas. I am greatly improved in health, thank God, and am on a steady march against Satan's hosts.

Since my last letter, I have been permitted to speak at the following churches: Amazion Baptist, Rev. S. E. Piercy, pastor; Israelite Baptist, Rev. A. J. Thomas, pastor; Second Baptist, Rev. H. Hubbs, pastor; First Pilgrim Baptist, Rev. B. J. Cole, pastor; Broadway Baptist, Rev. J. S. Morgan, pastor, all of New Orleans, and the First Baptist, of Pass Christian, Mississippi.

I also delivered the principal address at the fifty-fifth anniversary of the writing of the emancipation proclamation in Pass Christian. I have arranged to conduct a ten-days series of meetings for Dr. Piercy at the Amazion church, beginning October 15th. I will also conduct a Bible Institute for Rev. D. B. Fisher at Little Zion Baptist church, October 24th to 28th.

I would be very glad if we could have Sister Lizzie Roberson spend two weeks in Pass Christian and hold a Bible institute and lecture against the secret lodge. I find a great many ministers here are willing to privately acknowledge the wickedness of secret societies and their damaging influence on both the church and state, but they are fearful to make a public declaration. Such dumb shepherds are not worthy leaders of the sheep.

There are many good conscientious

Christians quietly leaving the lodge, but they are not willing to bear a living testimony against the unfruitful works of darkness as St. Paul did. (Eph. 5:11).

Although prices for necessities are soaring, secret societies are multiplying and springing up like mushrooms. Silly men and women are rushing headlong into these monster pits of iniquity. The wicked are waxing worse and worse, deceiving and being deceived.

Rev. H. A. Day of the Wesleyan Methodist church and one of our staunch friends who has stood by us through all kinds of weather from the beginning, write to Secretary W. I. Phillips, "The CYNOSURE way is good enough for me. It will lead us Home. I still enjoy the memory of association with yourself, President Blanchard, J. P. Stoddard, Ezra A. Cook, H. L. Kellogg, Rev. H. H. Hinman and others. Yes, it's a good route and good company. Yours in Jesus."

A letter from Evangelist J. L. Davis, states that, after an absence of over two years he has returned to his old home in Lundy, Missouri. He says that in some places the secret orders are very strong, while in others they are almost dead. At one place he says that they were so nearly dead that he preached their funeral service and left them to die.

"What we need," says Evangelist Davis, "is more churches and no lodges. Christ created the church and man built the lodge (Matt. 16:18) and 'every plant which my father hath not planted, shall be rooted up' (Matt. 15:13) so the only thing to do is to come out of them (2 Cor. 6:14-18) and get in God's family (Eph. 3:14-15). God will then be our Father and Jerusalem our mother. (Gal. 4:26.) May God help us all to see the great iniquity of the lodge is my prayer."

Belle Center, Ohio, July 30, 1917.

I have received the package of literature for which accept thanks. I hope to do a good work with them and also in the interest of the CYNOSURE.

Yours very truly,

A. M. GEORGE.

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By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 25 cents, postpaid.

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CHRISTIAN CYNOSURE



Voi. L.

CHICAGO, DECEMBER, 1917

Number 8

Thy Way, Not Mine, O Lord!

Horatius Bonar

Thy way, not mine, O Lord.
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
Right onward to Thy rest.

I dare not choose my lot,
I would not, if I might;
Choose Thou for me, my God!
So shall I walk aright.

The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else I must surely stray.

Not mine, not mine the choice
In things or great or small;
Be Thou my guide, my strength,
My wisdom and my all.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

HAVE WE FORGOT?

BY J. A. RICHARDS.

O friends of Him who lived to die,
Who lives to die no more,
Have we forgot how death pursued
His infant life, before
He knew His mother's face or smiled
Back at the joy it wore?
Have we forgot?

While heaven flooded earth with song
And night shone as the day,
Have we forgot how when He died
The song had passed away,
And midday, as of night begot,
Grew black with sin's display?
Have we forgot?

And while the night of sin and war
Broods o'er the world to-day,
Have we forgot the angel song
In "Merry Christmas" play,
And for the birth of peace on earth
Have we forborne to pray?
Have we forgot?

And while the news of grace to all
Is heralded alway,
Have we forgot the absent Lord,
(The King is still away),
Shall naught be said of bringing back
The King on Christmas day?
Have we forgot?

Nay! Ring, ye bells within our hearts,
Ye bells of hope and praise,
We've not forgot the Christ who died
And lives beyond our gaze.
He's coming back and yet will bless
A thousand Christmas days.

We've not forgot.

—Christian Workers' Magazine.

DISCOVER K. OF C. BONES.

New Brunswick, N. J., Oct. 27, 1917.
—Arguments to the jury in Dr. William
J. Condon's trial on a murder charge
started to-day.

In his last few minutes on the stand
Dr. Condon struck another blow at the
charge that he killed John V. Piper and
hid the body in his cellar. He declared
the human remains seen by state wit-
nesses in his basement were fragments
of a skeleton that he had taken to a
Knight of Columbus initiation.—*The
Times*, Washington, D. C.

"PAIN AND HUMILIATION" DROPPED FROM ELK'S RITUAL.

John C. Futrall, Fayetteville, Ark.,
presented the report of the Ritual Com-
mission, which recommended several
changes in the "Blue Ritual." These
changes were not of a radical nature and
the Commission presented them as the
result of suggestions made by various
members of the Order. Wm. T. Phil-
lips of New York, for the Commission,
offered a supplementary report in the
form of a degree for the optional use of
lodges, and as a substitute for the "Red
Ritual," known as Part 2. The report
and supplement were unanimously
adopted, the changes to become effective
the first meeting in April, 1918.

The Ritual, known as Part 1, the
"Blue Book," is left practically un-
changed except for the shortening of the
Exalted Ruler's charge and a rearrange-
ment of the sequence of the lectures.
Part 2, the "Red Book," has been abol-
ished and an optional degree substituted,
which is more in keeping with the spirit
of the Order. This degree will give the

officers a chance to develop their histrionic ability and furnish some latitude for those who think the present Ritual requires more action. Few will regret the passing of the "Red Book." The world is so full of sorrow and suffering that no Elk really desires to add to the sadness of the times by inflicting pain and humiliation upon those seeking admission to the fellowship of our Order.—From proceedings of Grand Lodge at Boston, reported in *The Elks-Antler*, August, 1917.

The total membership of the Order on April 1st, 1916, was 453,516. The total membership on April 1st, 1917, was 474,690, showing a net gain of 21,174 members during the past year.—*The Elks-Antler*.

This is less than five per cent gain.

It will illuminate the above to review the account of the "pain and humiliation" inflicted upon James Neill, of Spokane, Washington, in 1902. Mr. Neill's story with others was printed in the CYNOSURE a number of years ago and is as follows:

Elk Initiation.

According to the story told by the Elks of Spokane, Washington, James Neill, the well known actor, refused to go on with his initiation and tearing off the blindfold, left the lodge room.

The matter getting into the papers, Mr. Neill permitted a letter about it, written to a friend, to be published. We print extracts from the letter which appeared in *The Anaconda* (Montana) *Standard* of February 4, 1902:

Butte, Mont., Feb. 3, 1902.

"Mr. T. D. Rockwell, Attorney at Law, Spokane, Washington.

"My dear friend Rockwell: I have had time to think over and sleep over the events of Saturday afternoon. Reflection convinces me that my protest against personal indignity and coarse buffoonery was timely and entirely justified. For the first time in its history a member of my family has received an insulting blow and been powerless to resent it. I am grateful to the young man who, in the discharge of his lofty functions, wielded the stick with which, while blindfolded, I was struck from behind at the moment of my first entrance into your inner

sanctum, for his courtesy in afterwards apologizing to me in the anteroom.

"I know that the word indignity you have protested against, but I have been so far unable to find a softer word to describe the infliction under the circumstances of a blow with a stuffed club. I congratulate myself that I was not intimidated into the customary cowardly submission to indignities, the first, and probably the mildest of which was sufficient to make me declare myself and withdraw.

"I wish you to bear in mind that you and other officers and members of your lodge, immediately prior to my entrance into the chamber of initiation, had assured me that no undue liberties would be attempted; that I would be treated as a serious-minded gentleman who had placed himself for initiation in the hands of other gentlemen. I assured you in the anteroom, when I declined to remove part of my clothing as a prelude to adopting the highwayman's mask and nightgown, that I should resent any assault upon my person or any low buffoonery. It was only because of the solemn assurances I received that I permitted myself to be led blindfolded into your lodge room. The responsibility of my indignant declamation and savage rebuke rests not with me.

"Permit me to say that I am convinced when time and sober reason have removed the last vestige of the undignified and debasing practices that disgraced the order in its primitive days and which have unfortunately survived in part until to-day, that I shall be asked again to present myself before your Exalted Ruler. Until then I prefer to preserve my personal dignity and American manliness. The flag that adorns your altar should be a platform upon which men and gentlemen may meet together in fond fellowship, in brotherly love and patriotic enthusiasm, and it ought not to be necessary for a candidate to wear a highwayman's mask and an old woman's nightgown as a fitting garb in which to approach that altar.

"I am bound to say in all sincerity that I believe that every man who wears an Elk's badge, if that badge was earned with the wages offered me, comes out

from the ordeal less of a man than when he went in. No lodge could give enough to any man to make up for what is lost in self-respect.

"I cannot any more in September, than now, consent to be made a clown of in order to glut the coarser instincts of men whom I believe, outside of this vaudeville department of your order, to be gentlemen and dignified citizens.

"If the matter is dropped and allowed to be forgotten, you may rely upon it that I need no oath to bind me to silence as to what I saw and heard, or I am ready now, or when you will, to take your serious work and obligations and become a member of your lodge. But it must be with my eyes open and under conditions that shall impress upon me the fact that I am being received into a dignified secret order.

"With sincere good wishes, I am very cordially yours,

"JAMES NEILL."

A Colored Elk Blistered.

George E. Scott says that when he put in an appearance at the meeting of the lodge convened to put him through the initiatory mysteries, he was caused to be blindfolded and to remove the greater part of his clothing. Members of the lodge then conducted him to a chair, he says, which had been equipped with a tin bottom and a lighted candle placed underneath, for the purpose of heating the bottom.

He alleges that he was forced to sit in a red-hot chair, and was thereby "scorched, burned, blistered, seared, fried and cauterized," while being initiated into Rose City Lodge No. 11, Improved, Benevolent and Protective Order of Elks of the World, on November 16, 1909. He has therefore filed in the Circuit Court a suit against the prominent members of that organization, which is made up of Afro-Americans, for \$2,500 damages.—*The Evening Telegram*, Portland, Ore., January 19, 1910.

Elk "Cooked Alive."

Edward W. Curry, Chairman of the Democratic State Central Committee, was killed in 1896 in a Des Moines lodge of Elks while being initiated. He was seated in an electric chair and tortured.

It was said that his trousers were burned off and that he was fairly cooked alive, of course, not purposely.

MORE LIGHT ON WASHINGTON AS A MASON.

BY REV. FRANK D. FRAZER.

An interesting bit of evidence as to the real attitude of George Washington toward Masonry is to be found in *The Journal of American History*, First Quarter, 1917, page 48.

Unexpected and undesigned it occurs in the midst of a vivacious "epistle" dated November 7, 1789, and written by Miss "Sally" Monroe of Lexington, Massachusetts, to her dear friend, Miss Mary Mason, who was at that time in New York.

There is no question as to the date and authenticity of the letter. It describes President Washington's recent visit to the already historic town, "the birthplace of American freedom." Every word of the letter is full of interest telling in a spirited girl's bright, homey language of the excited preparations, then of the arrival and entertainment of the honored guest, enlarging on the great dinner at the Monroe home and tavern. Then there occurs this sentence:

"After the meal my father shew the comp'y the Massonic Hall over the shopp for Mr. Washington is a Mason, but says my Father, a very luke-warm one thro' Pollicy."

When one reads the whole letter it is perfectly evident that nothing was farther from the writer's intention than to give light on a matter which Masons have since attempted to confuse and misrepresent for the benefit of their own cause. It is on this account all the more valuable as evidence.

It is a fair inference from this letter, without other evidence at hand, that Sally's father, who was Colonel William Monroe, was himself a Mason, else he never would have shown his company through the "Massonic Hall." Had he not been a Mason, and a much more ardent one than was his distinguished visitor, he never would have thought of such tiresome entertainment as climbing the stairs to the darkly shaded lodge room "over the shopp," where his guest

could see nothing but what he was known to have *very little* interest in.

As this letter was written following the memorable visit and as it characterized Washington's attitude toward Masonry as "very luke-warm," that is, indifferent or apathetic, it is also fair to infer that he expressed no special appreciation of this part of his entertainment and gave no eulogy of Masonry for the delectation of his Masonic host. Evidently he was *not* a "Pollicy" man.

Now it may be that Sally's father used the word "Pollicy" in the sense of prudence or wisdom, and that when he said he was "luke-warm thro' Pollicy," she frankly expressed Washington's real conviction on Masonry. If, however, the word was used in the sense of political cunning or strategy, the insinuation is worthy of a Masonic source. No American who is familiar with the character of Washington and honors his memory will believe this of him. We recall his own words spoken but a few months before this episode in his First Inaugural Address. The "man of steel" whose "great heart strengthened the heart of the continent" through the revolutionary struggle for freedom said: "There is no truth more thoroughly established than that there exists an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity."

Hence we believe that Washington's "Pollicy" was born of honest conviction of the right and was carried out with unchanging purpose.

In further support of this view the letter before us does not indicate an exceptional instance but a habitual "Pollicy" of indifference towards Masonry on the part of Washington, which was so unsatisfactory to contemporary Masons that at this time at least it provoked comment even in the home.

This then is a fresh bit of contemporary evidence (1789), undesigned as such, but of a very high order indicating that the habitual attitude of Washington toward Masonry was one of indifference.

Portland, Oregon.

ASSETS OF NORTH AMERICAN UNION RESTORED.

Judge Merritt W. Pinckney in the Circuit court yesterday entered a stipulated decree by which the North American Union, a fraternal insurance organization of Illinois, is restored to its former standing, with assets of more than \$500,000, and without any debts.

The decree was agreed to by all parties, the Fraternal Aid Union of Kansas consenting to restore the assets of the North American company secured at the time the officials sought to sell out the Illinois company.

The court also held that the \$228,000 the Kansas society had agreed to pay the former officials of the North American Union for this merger was bribery, and the Kansas Union, in court, yesterday paid back \$100,000 to the North American the first installment of the alleged bribery by which the North American Union was to be put out of business.

The North American Union, organized in 1898, had 58,000 members and assets of more than \$1,000,000 when the attempted merger was undertaken.

Judge Rufus Potts, insurance commissioner of Illinois, and later Commissioner Potter, blocked the deal, the evidence disclosed, when they refused to deliver the Illinois assets of the North American Union to the Kansas people.

In addition to forcing the Kansas association to pay back \$100,000, Judge Pinckney ruled it should pay all death and other claims against the North American Union up to Oct. 1 last.—*Chicago Tribune*, Nov. 8, 1917.

OFFICERS CAPTURE TWENTY MOOSE.

Revelations of the papers in the memorable case show the mysterious buzzer had from the first baffled the combined intellects of both Detective Sergeant Patrick Collins and Detective Sergeant George McCormick.

They encountered it on their rounds some three Sundays gone by. The diabolic cunning with which it had been constructed was made manifest when Detective Sergeant Collins pressed it with his educated forefinger. It buzzed all right, but the little red door just ahead refused to open.

For three weeks thereafter Detective Sergeant Collins and sleep were strangers. Burning the midnight incandescence, he pored over his encyclopedia sleuthannica.

He locked himself in his room and refused himself to all. Yesterday he emerged. He called his friend, Sergt. McCormick.

"I got it, Mack," he whispered. "Follow me."

The two tiptoed back to the baffling buzzer, where it lay imbedded like some oriental talisman in the wall of the hallway of the three-story Calumet Theater building, at Ninety-second street and South Chicago avenue, South Chicago.

Poising his prehensile forefinger, Sergt. Collins closed his eyes, made a

couple of passes over his brow with his other hand. Then he buzzed the buzzer—one long buzz, and one short, snappy buzz.

Eureka! "It works, it works!" he cried.

Sure enough, it did. The mystery had been solved, as we say. The little red door flew open.

There are 800 members of the South Chicago Order of Loyal Moose, a score of whom were ensconced hither and thither—about the pool tables, the crap dice and the moist mahogany bar—when the minions of the law declared the establishment under arrest. The steward, Ernie Huston, was charged with running a saloon without a license.—*Chicago Tribune*, Oct. 29, 1917.

The Belgians and Masonry

By a Belgian

[To understand the following article correctly, it must be borne in mind that the author, in referring to Christian interests in Belgium, means the interests of the Catholic church especially and references to Christian schools vs. state education means Catholic parochial schools vs. the public school system more or less similar to that which we have in this country. The author of this article is a Belgian Catholic holding the degree of Doctor of Laws, and now residing in Canada.]

I think the history of our fight and victory over Masonry is totally unknown in America. Belgium is the only nation in the world to have waged such a victorious fight. I am one of the survivors of that conflict. My narrative might, perhaps, be of use and encouragement to the Christian fighters in the United States and Canada.

In 1864 and 1866, Mr. A. Neut, a Christian Belgian Journalist of Bruges, editor of *La Patrie* (The Fatherland) made a keen and lasting sensation by publishing in *La Patrie*, Bruges (Vol. 2, pp. 425-333), in French: "Masonry submitted to the open daylight of publicity—by means of authentic documents." ("La Franc Maçonnerie soumise au grand jour delapublicite"—2d Edition, Oct., 1866.) The suggestive expression was "Our [Masonic] existence depends on the rigorous keeping of our secrets" (B. Defrenne). This work, of startling information and luminous discussion, was

indeed a most solemn and decisive warning to Christian Belgium. It was studied by the learned classes, which it enlightened on the true character, origin, organization, aims, and power of the international sect. They understood at once that Masonry everywhere is essentially a revolutionary antichristian power; is antisocial, politically unpatriotic, and an occult power for destruction—not for construction—and that the name Mason, or Masonry, itself is an audacious lie.

The documents, in every language, accumulated by Neut were carefully kept as a foundation for an encyclopedical library, an arsenal and armory, successively formed and kept up to date by a Belgian scholar, M. J. della Faille de Leverghem, who transmitted it to the antimasonic Belgian Association.

After studying the matter, some learned Belgian people started to organize against the sect's secret and powerful influence in their country, where imperial English Masons or the London Grand Lodge had secretly, in 1721, implanted their first lodges.

In the same year in which the Masons had inoculated their honeyed poison into northern France (Dunkirch), Christian clubs and associations had been quietly formed everywhere. After a while Christian conventions or "Congresses" were

held, first at Malines, then in every big city, and were concerned with Christian, social and patriotic questions—just the points secretly aimed at by the Masonic lodges. In 1874 this patriotic work of Christian organization was nearly complete. Then began the work of electoral organization and unification of the Christian people, not on partisan but on patriotic lines, in order to destroy any divisions. The motto was: "In union there is strength."

Masonic Treaties and the Universal Program.

Neut had revealed that on the night of the 24th of June, 1854, at Bruxelles, high Belgian and international Masons, specially from France and Germany, had held a kind of surreptitious secret convention. There were present, not only Belgian blue lodge chiefs but also of the internationalized "Supreme Councils," from Bruxelles, Paris, London, etc.

The delegates of the high or "red" degrees had signed international treaties under oaths, which it was forbidden "to Masons to investigate or discuss." (From a declaration made by one of the red Belgian Supreme Council men, Mr. B. Stevens. He also added: "There are treaties made between the high Masons of the world. The high Belgian Masons have made such treaties with those of France, AMERICA, England, etc. These treaties the Masons can not trample under foot.")

The secret Masonic record of the Bruxelles International Convention, 1854 (47 pp), printed *ad usum fratrum*, by a Jewish Mason at Bruxelles, in 1854, was in the hands of Neut. He had made a very accurate analysis of it in the following terms:

The Masonic International Program.

"I. Religious and political questions must be the object of the permanent action of the secretly bound and leagued lodges."

"II. Lodges [Masonic] must be organized in all their branches [the various Rites, and independent bodies such as the Shrine, etc.] and united with the foreign lodges or secret associations, in order that they shall give obedience to the same and sole authority in accord-

ance with secret international treaties made and imposed.*

"III. These treaties are the Supreme Law (of universal international Masonry). It is not allowed to any Mason to examine or discuss these treaties, and every true Mason must submit blindly to them.

"IV. The following cardinal points, or the order of the day, for Masonry, are:

"(a) The education and public instruction of the people to be in the hands of the state, under its organization, and, by means of the subservient state, to get its support from the secret Masonic power.

"(b) Public beneficial secular employment to hinder the free action of private charities.

"(c) The liberty of religions and cults to be extirpated as far as Christian or Catholic cults are concerned, by means of curtailment of free speech of the Christian world in the pulpit.

"(d) The destruction of the freedom of religious orders and associations.

"V. The program of action (a, b, c, d) must if wanted be realized by force."

I have compared each and every point of the Neut analysis with the text of the authentic secret record of the 1854 proceedings and found it correct and complete.

By virtue of the said treaties the "a" point usurpation by the state of popular public education has been realized. This was brought about by international influence nearly everywhere, and beginning in the United States of America about 1858.†

School Question Fight.

The Belgians understood at once the necessity to withstand Masonry in matters of education. They did not want Masonic unchristian schools. They understood also the social necessity to expel Masonry from any political power.

In 1864 at Antwerp, in order to realize

*This is the same object of the special communications published in the *Masonic Home Journal* September 1, 1917, Louisville, Kentucky. This secret sole authority was organized in 1870 by the "Supreme Rite."

†See the confessions of Orestes Brownson, who had been a high Mason.

fully the "A" point of 1854, there was another Masonic international meeting on the school question. They prepared then and there a law for the time when, masked as "liberals," they should get the political parliamentary power. That happened in 1878. The Masonic law was ready. They created at once a Masonic



state Department of Education. Their secret law came before the Parliament in 1879. The parliamentary cabinet was composed of seven Masons, and the Minister of Education was the head of the international Supreme Council of Belgium and was under the direction of the "Supreme Rite."

It happened that this man [the Minister of Education], in 1864, at Antwerp, was the message bearer for all the Belgian lodges, and pronounced—after the discussion and adoption by the Masonic caucus of the projected godless, "neutral", so called, Masonic school law—a very significant and emphatically clear speech: "That Christianity is a corpse; that Masons have, by way of their secret school law, dug the hole wherein to push the corpse, and they have only to wait ten years more to do it. . . ."

The secret record of the Antwerp Masonic convention (1864), which included the eloquent speech quoted above, had just come into the hands of a Christian Belgian journalist. He published it at once in the French and Flemish languages and circulated 80,000 copies during the parliamentary discussion by the scholars. The Masonic educational minister—who had previously declared, contrary to the commandment of God, that "moral" teaching should be excluded from the schools—was compelled, in open parliament, to acknowledge the absolute authenticity of the published record and speech.

That settled the school question for Christian Belgium. The fight, a strenuous one, began at once against the secret Masonic power and its antichristian law. The Belgians—who had, since 1877, seen France falling a prey to Masonry—were well organized and fought unitedly and tenaciously to the bitter end. In June, 1884, they were victorious. Masonry, until the war of 1914, was definitely kept out of any political power in liberated Belgium.

Bruxelles, Manitoba, Canada.

"O year that is going, take with you
Impatience and willfulness—pride;
The sharp word that slips
From those too hasty lips,
I would cast, with the old year, aside.

"O year that is coming, bring with you
Some virtue of which I have need;
More patience to bear,
And more kindness to share.
And more love that is true love in-
deed."

PHARAOH'S PROPOSITION.

BY PROF. J. R. MILLIN.

At the first appeal of Moses, Pharaoh was bold and defiant, "Who is Jehovah that I should hearken unto his voice to let Israel go?" But later, after some experience with the plagues of Egypt, Pharaoh began to hedge and propose compromises. One of these, made when the flies were bad, ran thus: "Go ye, sacrifice to your God, in the land." Well, why not? Here was a veritable snare, but Moses did not fall into it. Hear his splendid answer: "Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us." Pharaoh's suggestion was an impossible proposition. Israel must worship as God commanded; but Israel's worship, "in the land," would be an intolerable offense to the Egyptians. What then? Should Israel have worshipped in the land, but have so modified the divinely appointed worship as not to be offensive to the Egyptians? And we hear an unanimous and indignant cry, "No!"

Many of you who cry "No" are condemning yourselves. Some faithful Nathan might point his finger at you severely and say: "Thou art the man!" Moses and Israel did not fall for that, but you did. Christian worship in a Masonic lodge would be offensive to Jews and Mohammedans *et al.*, and accordingly every Christian that joins a Masonic lodge, or any lodge of its class, deliberately consents to the exclusion of Christ's name from all worship conducted by the lodge. What in the church he professes to believe, he denies in the lodge. And the Jew laughs. And the Mohammedan laughs. and Satan laughs. The Christian who will read Exodus 8:25-27 and John 14:6 and II Cor. 6:14-18, and then remain in his lodge will find himself at Hosea 4:17. Verily, like Ephraim, he is glued to idols; let him alone.

Hear! Freemasonry and Odd-Fellowship reject Christ. They must reject Christ to please the Jews *et al.* And yet they profess to send their members to "the Grand Lodge Above," that is, to Heaven. And all the Christians in these

lodges say, in effect: "That's right, that's right." What wonder that Masonic unbelievers refuse to believe what Masonic preachers preach in their pulpits? What wonder that worldlings are emboldened to chance it by the easy lodge route rather than by the way of the Cross? Some day the church will take Paul seriously, in Galatians 1:6-10. When? Say! When?

Knoxville, Tennessee.

ARE SOME OF THESE RITUALISTS?

A prominent religious journal says: "We have before us a letter written by a soldier now in France, and it emphasizes first of all how worse than useless many of the army chaplains are. He writes concerning a sermon that he had heard from a chaplain:

"He preached a very fine sermon. I waited after the service and asked to speak to him. His text was, 'Thy will be done.' Do you know he could not answer one question, and appeared to be uncomfortable. He asked me to write him all I wanted to know, and said that he would be pleased to answer. His sermon I thought was from personal experience. I did not want him to quote some book to me that I could read for myself. His sermon turned out to be a written sermon, and all in all he could not help me a bit. He declared that I knew more about prayer than he did. Yet he was going to the front to help men. I hope he has learned something himself from his experience."

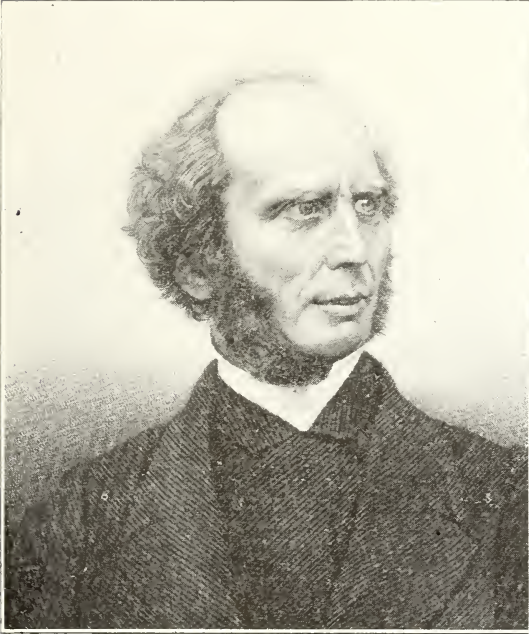
"Still another letter from a soldier over the seas lies before us as we write. The soldier writes: 'Some, not all, of the chaplains are telling us that the men killed in this war will go straight to heaven, though they go "over the top" with a curse on their lips.'

"We have no doubt whatever that these are fair pictures of a great many army chaplains. A worker of the Young Men's Christian Association at the front writes us that he has met many chaplains without deep religious convictions or any burden of personal responsibility, pleasant men who are rendering a purely perfunctory service. No doubt some of the chaplains in the regular army are of this sort."

An Eminent Preacher, Teacher and Evangelist

Ex-President Charles G. Finney, Oberlin College

Rev. Charles G. Finney was the greatest president Oberlin College ever had, and was one of the best known evangelists of his day, both in Europe and America.



CHARLES G. FINNEY.

He was the author of "The Character, Claims and Practical Workings of Freemasonry"; "Systematic Theology"; "Lectures on Revivals of Religion"; "Memoirs—An Autobiography," etc.

President Finney's book on Masonry is a classic and has been one of the ways in which he had blessed thousands of friends and enemies. It cannot but be interesting to take a leaf or two from his personal memoirs:

"I was born in Warren, Litchfield County, Connecticut, August 29th, 1792. . . . I concluded to enter as a student the law office of Squire W—— at Adams [Jefferson County, New York]. This was in 1818.

"When I went to Adams to study law I was almost as ignorant of religion as a heathen. I had been brought up mostly in the woods. I had very little regard

for the Sabbath and had no definite knowledge of religious truth.

"Soon after I was twenty-one years of age, and while in Connecticut at school, an old uncle of mine persuaded me to join the Freemasons, representing that, as I was from home and much among strangers, it would be of service to me, because if a Freemason I should find friends everywhere. The lodge in that place was but a Master's lodge. I therefore took three degrees, or as far as what they call 'the sublime degree of Master Mason.' When I returned to the State of New York, to enter upon the study of law, I found at Adams, where I resided, a Masonic lodge and united with them. I soon became secretary of the lodge, and met regularly with the lodge. When I took especially the Master's degree I was struck with one part of the obligation, or oath, as not being sound either in a political or moral point of view.

"However, I had been brought up with very few religious privileges, and had but slight knowledge on moral subjects; and I was not, therefore, greatly shocked at the time with the immorality of anything through which I passed. The lodge where I took my degrees was composed, I believe, mostly of professed Christians. But when I came to join the lodge at Adams I found that the Master of the lodge was a deist. At this distance of time I cannot be certain whether the deist to whom I refer, Eliphalet Edmunds, was Master of the lodge when I first joined. My best recollection is that Captain Goodell was Master when I first joined the lodge at Adams, and that Judge Edmunds was Master at the time of my conversion to Christ. I am certain that deism was no objection to any man becoming a member or a Master of the lodge. There were in that lodge some as thoroughly irreligious men as I have ever associated with anywhere, and men with whom I never would have associated had they not been Freemasons. I do not recollect that any Christian man belonged to that lodge at the time I joined it. There were some

very profane men who belonged to it, and some men of very intemperate habits.

"As I paid the strictest attention to what they called their lectures and teachings, I became what they called 'a *bright Mason*'; that is, as far as I went, I committed to memory their *oral* teachings—for they had no other.

"The oaths, or obligations, were familiar to me, as was everything else that belonged to those three degrees that I had taken.

"At Adams, for the first time, I sat stately for a length of time under an educated ministry. Rev. George W. Gale, from Princeton, N. J., became, soon after I went there, pastor of the Presbyterian church at that place.

"I had never, until this time, lived where I could attend a stated prayer meeting. As one was held by the church near our office every week, I used to attend and listen to the prayers as often as I could be excused from business at that hour.

"In studying elementary law, I found the old authors frequently quoting the Scriptures, and referring especially to the Mosaic Institutes, as authority for many of the great principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I had ever owned; and whenever I found a reference by the law authors to the Bible I turned to the passage and consulted it in this connection. This soon led to my taking a new interest in the Bible, and I read and meditated on it much more than I had ever done before in my life. However, much of it I did not understand. . . .

"But as I read my Bible and attended the prayer meetings, heard Mr. Gale preach, and conversed with him, with the elders of the church, and with others from time to time, I became very restless. A little consideration convinced me that I was by no means in a state of mind to go to heaven if I should die. It seemed to me that there must be something in religion that was of infinite importance; and it was soon settled with me that if the soul was immortal I needed a great change in my inward state to be prepared for happiness in

heaven. But still my mind was not made up as to the truth or falsehood of the Gospel and of the Christian religion. The question, however, was of too much importance to allow me to rest in any uncertainty on the subject.

"I was particularly struck with the fact that the prayers that I had listened to, from week to week, were not, that I could see, answered. Indeed, I understood from their utterances in prayer, and from other remarks in their meetings, that those who offered them did not regard them as answered.

"When I read my Bible I learned what Christ had said in regard to prayer, and answers to prayer. He had said, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.' I read also what Christ affirms, that God is more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. I heard them pray continually for the outpouring of the Holy Spirit, and as often confess that they did not receive what they asked for. . . .

"But in their prayer and conference meetings they would continually confess, substantially, that they were making no progress in securing a revival of religion.

"This inconsistency, the fact that they prayed so much and were not answered, was a sad stumbling-block to me. I knew not what to make of it. It was a question in my mind whether I was to understand that these persons were not truly Christians, and therefore did not prevail with God; or did I misunderstand the promises and teachings of the Bible on this subject, or was I to conclude that the Bible was not true? Here was something inexplicable to me; and it seemed, at one time, that it would almost drive me into skepticism. It seemed to me that the teachings of the Bible did not at all accord with the facts which were before my eyes.

"On one occasion, when I was in one of the prayer meetings, I was asked if I did not desire that they should pray for me. I told them no; because I did

not see that God answered their prayers. I said, 'I suppose I need to be prayed for, for I am conscious that I am a sinner; but I do not see that it will do any good for you to pray for me, for you are continually asking, but you do not receive. You have been praying for a revival of religion ever since I have been in Adams, and yet you have it not. You have been praying for the Holy Spirit to descend upon yourselves, and yet complaining of your leanness.' I recollect having used this expression at that time: 'You have prayed enough since I have attended these meetings to have prayed the devil out of Adams, if there is any virtue in your prayers. But here you are praying on, and complaining still.' I was quite in earnest in what I said, and not a little irritable, I think, in consequence of my being brought so continually face to face with religious truth; which was a new state of things to me.

"But on farther reading of my Bible it struck me that the reason why their prayers were not answered was because they did not comply with the revealed conditions upon which God had promised to answer prayer; that they did not pray in faith, in the sense of expecting God to give them the things that they asked for. . . .

"However, this relieved me, so far as queries about the truth of the Gospel were concerned; and after struggling in that way for some two or three years my mind became quite settled that, whatever mystification there might be either in my own mind or in my pastor's mind, or in the mind of the church, the Bible was, nevertheless, the true Word of God.

"This being settled, I was brought face to face with the question whether I would accept Christ as presented in the Gospel, or pursue a worldly course of life. At this period my mind, as I have since known, was so much impressed by the Holy Spirit that I could not long leave this question unsettled; nor could I long hesitate between the two courses of life presented to me.

Conversion to Christ.

"On a Sabbath evening in the autumn of 1821 I made up my mind that I would settle the question of my soul's salva-

tion at once, that if it were possible I would make my peace with God. But, as I was very busy in the affairs of the office, I knew that without great firmness of purpose I should never effectually attend to the subject. I therefore then and there resolved, as far as possible, to avoid all business, and everything that would divert my attention, and to give myself wholly to the work of securing the salvation of my soul. I carried this resolution into execution as sternly and thoroughly as I could. I was, however, obliged to be a good deal in the office. But, as the providence of God would have it, I was not much occupied either on Monday or Tuesday, and had opportunity to read my Bible and engage in prayer most of the time.

"But I was very proud without knowing it. I had supposed that I had not much regard for the opinions of others, whether they thought this or that in regard to myself; and I had in fact been quite singular in attending prayer meetings, and in the degree of attention that I had paid to religion while in Adams. In this respect I had been so singular as to lead the church at times to think that I must be an anxious inquirer. But I found, when I came to face the question, that I was very unwilling to have any one know that I was seeking the salvation of my soul. When I prayed I would only whisper my prayer, after having stopped the keyhole to the door, lest some one should discover that I was engaged in prayer. Before that time I had my Bible lying on the table with the law-books; and it never had occurred to me to be ashamed of being found reading it, any more than I should be ashamed of being found reading any of my other books.

"But after I had addressed myself in earnest to the subject of my own salvation I kept my Bible, as much as I could, out of sight. If I was reading it when anybody came in, I would throw my law-books upon it, to create the impression that I had not had it in my hand. Instead of being outspoken and willing to talk with anybody and everybody on the subject as before, I found myself unwilling to converse with anybody. I did not want to see my minister, because I did not want to let him know how I felt,

and I had no confidence that he would understand my case and give me the direction that I needed. For the same reasons I avoided conversation with the elders of the church, or with any of the Christian people. I was ashamed to let them know how I felt, on the one hand; and, on the other, I was afraid they would misdirect me. I felt myself shut up to the Bible.

"During Monday and Tuesday my convictions increased; but still it seemed as if my heart grew harder. I could not shed a tear; I could not pray. I had no opportunity to pray above my breath; and frequently I felt that if I could be alone, where I could use my voice and let myself out, I should find relief in prayer. I was shy, and avoided, as much as I could, speaking to anybody on any subject. I endeavored, however, to do this in a way that would excite no suspicion, in any mind, that I was seeking the salvation of my soul. . . .

"At an early hour [Wednesday morning] I started for the office. But just before I arrived at the office something seemed to confront me with questions like these: indeed, it seemed as if the inquiry was within myself, as if an inward voice said to me, 'What are you waiting for? Did you not promise to give your heart to God? And what are you trying to do? Are you endeavoring to work out a righteousness of your own?'

"Just at this point the whole question of Gospel salvation opened to my mind in a manner most marvelous to me at the time. I think I then saw, as clearly as I ever have in my life, the reality and fullness of the atonement of Christ. I saw that his work was a finished work; and that instead of having, or needing, any righteousness of my own to recommend me to God, I had to submit myself to the righteousness of God through Christ. Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete; and that all that was necessary on my part was to get my own consent to give up my sins and accept Christ. Salvation, it seemed to me, instead of being a thing to be wrought out by my own works, was a thing to be found entirely in the Lord Jesus Christ, who presented

himself before me as my God and my Saviour.

"Without being distinctly aware of it, I had stopped in the street right where the inward voice seemed to arrest me. How long I remained in that position I cannot say. But after this distinct revelation had stood for some little time before my mind the question seemed to be put, 'Will you accept it now, to-day?' I replied, 'Yes; I will accept it to-day, or I will die in the attempt.'"

(To be continued.)

MASONRY IN THE WORLD.

According to the latest estimate of Masonic population, the following is based on grand lodge statistics:

Egypt, 47 lodges, 1,500 members; Liberia, 8 lodges, 650 members; Tunis, 6 lodges, 300 members; total African, 61 lodges, 2,450 members; New South Wales, Australia, 260 lodges, 21,502 members; New Zealand, 201 lodges, 13,622 members; Queensland, 68 lodges, 2,650 members; South Australia, 77 lodges, 5,857 members; Tasmania, 31 lodges, 1,800 members; Victoria, 233 lodges, 15,220 members; West Australia, 97 lodges, 4,108 members; Canada, 447 lodges, 58,983 members; Alberta, 89 lodges, 6,672 members; British Columbia, 80 lodges, 7,797 members; Manitoba, 77 lodges, 7,241 members; New Brunswick, 42 lodges, 3,685 members; Nova Scotia, 77 lodges, 6,855 members; Prince Edwards Island, 15 lodges, 854 members; Quebec, 66 lodges, 8,491 members; Saskatchewan, 124 lodges, 7,117 members; England, 3,203 lodges, 210,000 members; Ireland, 510 lodges, 28,805 members; Scotland, 1,149 lodges, 69,745 members; Costa Rica, 4 lodges, 317 members; Cuba, 93 lodges, 5,183 members; Guatemala, 13 lodges, 400 members; Haiti, 64 lodges, 4,000 members; York Grand Lodge, Mexico, 18 lodges, 1,149 members; 47 Mexican lodges, 2,350 members; San Domingo, 15 lodges, 260 members; San Salvador, 5 lodges, 260 members; Panama, 10 lodges, 500 members; Argentina, 139 lodges, 4,500 members; Brazil, 582 lodges, 28,853 members; Poto Alegre, 39 lodges, 2,142 members; Grand Orient Parana, 12 lodges, 580 members; Chile, 27 lodges, 3,618 members; Paraguay, 9

lodges, 912 members; Peru, 25 lodges, 3,000 members; Uruguay, 18 lodges, 580 members; Venezuela, 35 lodges, 2,440 members; Ecuador, 5 lodges, 300 members; United States and dependencies, 15,140 lodges, 1,788,292 members. There are nearly 1,000,000 more Masons in the United States than in the rest of the world combined.—*The Texas Freemason*, August, 1917.

WHAT I DISCOVERED ABOUT MASONRY.

BY REV. WM. GOULD.

It is often affirmed by members of the Masonic fraternity that one cannot know what Freemasonry really is without becoming a Freemason. This may be true to some extent, but I have found it possible to learn abundantly enough to convince me that neither I, or any other Christian, should have fellowship with or be friendly to the Masonic institution.

Sixty years ago I resided in Syracuse, New York, and being actively engaged in religious work, I became well acquainted with church members of several denominations. One day I saw quite a number of the preachers and prominent laymen marching in a procession wearing regalia and carrying banners and emblems which in various ways—particularly from reading William Morgan's exposure of Freemasonry—I had learned were of Masonic character. At the head of the procession was a man carrying a board suspended from his neck on which lay a large book that looked like a family Bible. On its open pages lay a square and compass. I knew the man. He was a neighbor of mine. I had often seen him pass my residence in an intoxicated condition, and even now though he had the big book to balance and keep him steady, his steps were not very regular. Near him was another man wearing a singular head covering with a motto, "Holiness to the Lord," plainly visible upon it. This also was a neighbor of mine and was one whom I had heard described as "the greatest whore master of the city." In the same procession were some liquor dealers and others making no pretensions to Christian character. I learned, too, from what I then saw (how could I do otherwise?) that my professed Christian brethren who

were Freemasons were in an oath-bound fellowship with unbelievers. This is contrary to the expressed teachings of God's Word which forbids unequal yoking and the taking of such oaths as are necessary thereto.

My knowledge of Masonry was more fully confirmed during a visit I made to Philadelphia later on. Walking down Chestnut street, I came to a building having a fine Gothic front, with a wide open staircase which I ascended. I found myself in a vestibule on the walls of which were tablets from which I learned that the building was a Masonic temple. While looking at the tablets I was accosted by a colored janitor who asked if I would like to see the lodge rooms? I accepted the invitation and was taken up another staircase and through a door which I noticed had a sliding panel, through which conversation could be had, and on into a large room, which, I was told, was the grand lodge room. My guide conducted me around it and pointed out which seats were occupied on lodge nights by the Worshipful Master, the deacons, wardens and other officials. I noticed that the room and its furnishings exactly corresponded with what I had learned from Morgan's book and other sources.

My guide, who said he belonged to the colored Masons, asked, "Are you a Mason?" On being told that I was not he seemed desirous that I should be favorably impressed. I had expressed no opinion, but asked many questions which he readily answered. He presently took me into another room, which he told me was "the banqueting hall," and where the following conversation ensued. Do they have banquets in connection with their lodge meeting? I asked. "O, yes, sah," he replied. What kind? said I. "De very best; none o' de poor kind, sah." Do they use wines and liquors? "They do, sah, and de best o' dem," said he. Are there ministers and church members in the lodge? I asked. "Yes, sah; lots of 'em." Do they attend these banquets I inquired. "Sartin, sah; dey is all brudders, you see. Dev meets on de level an' parts on de squah." I came away thinking of the Scripture which says, "Be not thou among wine bibbers and riotous eaters of flesh," and I uttered

Jacob's exclamation concerning Simeon and Levi, "Oh, my soul, come not thou into their secret, and to their assembly my honor be not thou united," and remembering Morgan's murder, I had occasion to add, "for in their anger they slew a man."

[Other reminiscences of Rev. Mr. Gould will appear in the January CYNOSURE.—Editor.]

timony. If the renunciation of an oath disqualifies a man as a witness, how can the courts receive their testimony? It is received. . . . By the admission of Freemasons themselves, . . . some 45,000 turned their backs upon the lodge. . . . Were all these men liars ever afterwards?

"Masons have been very liberal in



He giveth snow like wool;
He scattereth the hoar-frost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?

—*Psalms 147:16, 17.*

SOME POINTS TO NOTICE.

The following disconnected selections are culled from the pamphlet, "Freemasonry and Kindred Orders Self-Condemed," written by Rev. J. W. Bain, and published by the United Presbyterian Board of Publication, at Pittsburgh, Pa.:

"Can a man repent of a sinful oath? If he repents, should he renounce that oath, confess, and expose its evil? . . . These persons, in the face of obloquy and reproach, from regard to justice and purity, made these revelations, confessing their own sinfulness in this thing. This fact gives credibility to their tes-

their charges of perjury against these men; this implies that they told the truth; for, if their revelations are not true, they are guilty of falsehood . . . not of perjury. . . . We are justified, if need be, to use their exposure against it.

"By many of its accepted writers of the highest authority it is claimed to be a religion and a saving institution. And I do know that many make the ceremonies and duties a substitute for religion, for faith in Christ and the grace of God. . . . And if it be a religious institution, teaching saving truth, why should a man wish to join two denominations? . . . Mr. Town says: 'The same

system of faith . . . taught by revelation, is contained in and required by the Masonic institution.' Then the Jew, the Mohammedan, and all others must be required to have faith in Jesus Christ. Who believes for a moment that Masonry requires any such thing? If so, how, in the language of Webb, can 'the distant Chinese, the wild Arab, and American savage embrace (in the lodge) a brother Briton, Frank, or German?' . . . They boast . . . that their order is a universal church that fellowships Pagans, Mohammedans, Jews, Christians, and Unbelievers. . . .

"One of them said to me, 'It is not a religious institution at all.' If this be true, . . . honesty demands that they should . . . abolish the offices of Priest, High Priest, Grand High Priest, Most Excellent Grand High Priest. At one time, in New Orleans, I know the rite of baptism was administered in the order. . . . They bury their dead with religious rites, and transfer them all to the eternal lodge above. It has all the marks of a religious institution, claims to be such. . . . Among the Papal and Chivalric Knight degrees you will find some reference to the Cross and the Redeemer; but until you get beyond the Royal Arch degree the name of Jesus and all reference to him is carefully excluded. . . .

"Another most wonderful story is that one of the keystones of the temple was missing, . . . by means of certain initial letters it was discovered: they are, H. T. W. S. S. T. K. S., . . . Hiram, Tyrian Widow's Son, Sent to King Solomon. . . . We have him using English initials and writing good English, thousands of years before the English language had any existence. And, marvelous again, the Jews were able to read it as soon as they found it."

FUNERAL SOCIETIES.

The first Lowell Institute Lecture of the year 1880 contains the following paragraph, describing societies resembling an open church benefit association long ago formed in Springfield, Massachusetts. So far as appears they were not secret, and undoubtedly they were truly beneficial. "There also existed in

Pagan Rome before Christ confraternities, or funeral societies, which had a right under Roman law to consecrate a piece of land for burials. There were in Rome a large number of these burial clubs. Nearly eighty are mentioned, belonging to different trades. There were confraternities of masons, carpenters, soldiers, sailors, hunters, fishermen, bakers, cooks, and the like. Just as the modern burial societies in Catholic countries are under the patronage of some saint, these heathen confraternities were under the protection of Jupiter or Hercules, Apollo, or Diana. In A. D. 133 there existed one of these Collegia, consisting of slaves. An inscription has been found, giving the constitution and by-laws of this association. There was an admission fee, and a monthly assessment. If this was regularly paid, a certain sum was to be allowed for funeral expenses. Six times a year the members of this society dined together in honor of Diana and Antinous, and a fixed allowance of bread and wine was made to each on this festival."

BIBLE CONFERENCE AT WHEATON.

The October Bible Conference at Wheaton College was a time of very great blessing to all concerned. The leading teachers were Rev. E. J. Richards and Mr. J. E. Jaderquist of New York. Their messages were in great power. The attendance was good and scores of people were led to a first decision for Christ or a deeper consecration to his work.

The missionary speakers were Mr. and Mrs. Christie and Mrs. David Eckvall from China, Miss Gummoe from Palestine, Miss Harriet Fischer from Turkey, and Mrs. Polk from Ecuador.

All the addresses were deeply and increasingly interesting and throughout the sessions were marked by the presence and power of the Holy Spirit.

Zion's Watchman in a "full salvation," "separate from the world," undenominational, non-sectarian religious weekly paper, Write for free sample copy. Address L. H. Higley, Publisher, Butler, Ind.

THE BURNING OF SALONICA.

[The following extracts are made from a personal letter of Rev. W. C. Cooper, a missionary stationed at Salonica, Greece. Rev. Mr. Cooper has done yeoman's service among the soldiers and prisoners in this war center, in addition to his usual duties as a missionary. His account of the burning of Salonica, a city of historic interest to all Christians because of the labors there of the Apostle Paul, will, we believe, interest our readers.]

Salonica, Greece, Aug. 24, 1917.

My Dear Brother Shaw:

"A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come near thee."

These words have often been in my mind these days and have been literally verified.

Six days ago I went in the afternoon to visit one of the wards of a military hospital where prisoners of war are treated. About four o'clock I saw black smoke mounting from over the hill which separated me from the city. When I reached the hill I found that, indeed, it was a conflagration. It had already burned over a block or more and was rapidly spreading under a high north wind. It is now three months since we have had any rain and I knew the city water supply was very short and that the houses were mostly flimsily built of stones and mud, braced with timbers. I had no idea, however, of what lay just before us and went home thankful that our house was well to one side.

I found Mrs. Cooper and the neighbors in the garret watching the flames and wondering whether we were in danger. I assured them that we were not in danger and went with my associate, Mr. Brewster, to gauge more carefully the probabilities. We decided from a closer view that my house would be safe and Mr. Brewster went to keep an appointment. But the fire kept spreading our way, as well as in the path of the wind. About 6:30 in the afternoon I said to Mrs. Cooper that we had better eat supper so as to be ready for any emergency, and, without realizing it, we sat down to our last meal in our little flat.

Another trip of inspection convinced me that probably our house would escape, but as we could not be sure, we had better move. We knew there would be

at least two or three hours before the fire could reach us, so we deliberately began packing. I went for our horse and cart which we use in collecting food scraps for the poor. Our native pastor and teacher and servant turned in to help but we soon saw we could not manage the work alone. The streets were full of a struggling mob and the danger from thieves was almost as great as the danger from fire. Then a happy thought came to us, to secure some British soldiers, and Mr. Brewster, who had returned, found a group of soldiers, put it up to them, and they came to help. Eight strong men and willing were with us from that time until the morning light. Without them we would not have got our things away, but with their help, which was God's way of helping us, we saved everything.

It was a night of pandemonium. You have no doubt often pictured to yourself the Chicago fire. This was the same thing over again, a mass of struggling humanity in every street carrying objects of all descriptions, vehicles of every sort trying to get through the crowd, one often blocking the way for others, here and there carts broken and abandoned, military auto trucks everywhere helping to haul away the things, thousands of soldiers of all nationalities singly and in squads helping, the whole lighted up with the lurid light of the burning city. Weirdest of all, here and there could be seen, with the extreme top aflame, a tall white minaret looking exactly like a gigantic lighted candle.

Thus the night wore on. At two o'clock my house went. We had everything out and helped our neighbors in the two lower flats after evacuating our own. I could have saved doors and windows also, but was too utterly exhausted to do so. Then we all went to the Mission House, to which we had carried our things, and which lay a whole block further to the windward. Then we found that the Mission House was in danger. We have a large oven on the Mission premises that was formerly used to heat silk cocoons and was filled with light shelving for that purpose. It had occurred to me some time before that this might serve as a vault in case of fire, and I proceeded to put my thought into

action. We hastily tore out the shelving and piled in all our clothing, bedding, the sewing machine, and all the more valuable articles. The oven stands apart from all buildings and has an iron door, so is practically fireproof.

Mr. Brewster secured the aid of a large auto truck from the British, and a small one from the American Red Cross and took away most of the larger pieces of furniture. I packed my books in large tin cans, which we turned upside down on the ground in the center of the yard. The last step would have been to take the paper money from the safe and flee, but it did not come to this. About ten o'clock in the morning, by desperate efforts, the fire was kept away from one or two large buildings above us, and it passed on, leaving us safely on the side. On the other side of the city the fire came just as close to our Greek chapel and the pastor's dwelling and went by in the same manner.

Half of the city area inside the wall is a mass of ruins, including all the central and business section, all large stores, banks, post office, large hotels, etc. Sixty thousand and more are homeless and are being cared for temporarily by the armies. There is not the slightest hope of rebuilding the city in these war conditions. Even to get in an adequate food supply is very difficult, to say nothing of bringing in quantities of building material. I understand that the French army will supply tents and food for 25,000 and the Greek army for the same number, and that the British will provide for 18,000 of the homeless. How long they will continue these ministrations I do not know. The suffering this winter is sure to be very great and relief funds are greatly needed. Our own relief work continues and we hope to run the school, though its opening will be delayed.

I had intended this time to write about my work among Bulgarian prisoners of war, but there is no space. I will only say that through the permission of the provost marshal of the British forces I visit regularly three prison camps and hold religious services and distribute Christian literature. The work began in June and will go on, I hope, so long as the war lasts. The poor chaps are most grateful for the interest shown in them

and buy and read the Scriptures freely. With the help of another missionary, Mr. W. P. Clarke, I have been getting out a little book to help the prisoners learn English, which they are very anxious to do, but the book when nearly printed was lost in the fire.

Yours with Christian greetings,

(REV.) W. C. COOPER.

A PHILOSOPHIC OPINION.

"The Philosopher's Easy Chair," is a bright feature of the nowhere dull *Watchman-Examiner*. The following is part of what he said near the end of September—so to speak, *ex cathedra*.

"We allow ourselves to drift into relations more or less intimate with people with whom we have really nothing in common, and from whom we should keep away. We join clubs, lodges, fraternities, with whose purposes and objects we have no real sympathy, just because we are too easy-going and good natured to say 'No' when we are invited. A Christian man of our acquaintance wears the badge of an order well known for its drinking and carousing propensities. He recognizes the incongruity that others must see in his belonging to such a fraternity, but his explanation is simple. When he was a young man, before he had really sobered down to the better things of life, he joined it because some of his friends were going in, and they wanted him to go in with them. He had never taken much stock in the usual proceedings of the order, and the time came when he became much ashamed of his company and wanted to withdraw. But talents of a certain kind made him a useful member of the fraternity and his fellow members were unwilling to let him go. They pleaded with him to remain, arguing the good he might do them. They heaped honors of place and position upon him. On one occasion they presented him with a beautiful jeweled pin of the order, which he wears because they expect him to do so. He has lacked strength of will and force of character to break away, so stays yet, out of place and uncomfortable."

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 6 September, 1832.

To William L. Stone, Esq.

Dear Sir:

In my two preceding letters you have seen my objections drawn from the fountains of law, religion, and morals, against the first step of Freemasonry,—the oath, with its obligation and penalty, administered to the Entered Apprentice at his initiation. You will certainly understand that, in this denunciation of the thing, it is not my intention to include a charge against any individual who has ever taken the oath; as, on the other hand, I exclude all palliation or justification of it, upon the mere authority of the great names of men by whom it has been taken.

It is a pledge of faith from man to man, solemnized by an appeal to God, and fortified by the express assent of the swearer to undergo the penalty of death, and mutilation at or after death, for its violation. Such it is in itself, and no explanation can, without doing violence to the natural connection between thought and language, take away this, its essential and unequivocal import.

The objections are: 1. To the oath. 2. To the promise. 3. To the penalty.

1. *To the oath*, as a double violation of the law of the land, and of the law of God. Upon this there appears, by your seventh letter, to be very little if any difference of opinion between you and me. The principles assumed and admitted in the introduction to your seventh letter are unquestionably correct with reference to law, to religion, and to morals; and it is equally clear that they are all disregarded in the administration of the Masonic oaths. It is a vice of the institution which no example can justify and which no sophistry can extenuate. Your acknowledgement is magnanimous, your argument unanswerable.

But if the administration of the oath is, of itself, a violation of the laws both of God and man, as well by him who administers as by him who takes it, is it not a further mockery of both, for the master, in the very act of transgressing the laws and of suborning the candidate to transgress them with him, to say to him, "This obligation is not intended to interfere with your duty to yourself, your neighbor, your country or your God"? Is there not falsehood and hypocrisy superadded to the breach of the law and profanation of the name of God in the injunction and explanation itself? He calls upon the candidate to perform an unlawful act, and he tells him that it is not to interfere with his religion or politics, or, with deeper duplicity, that it is to interfere with none of his civil, moral or religious duties. This self-contradiction of the word and deed is the very essence of all sanguinary religious fanaticism; it is the very vital spark of the spirit which armed with daggers the hands of Ravaillac Balthasar Girard. Under the excruciating pangs of the torture, Ravaillac, to his last gasp protested that he thought he was serving God by the assassination of a king who was about to declare war against the pope, and he signed his name to one of the interrogatories at his trial—Francois Ravaillac—

Qu'il soit toujours dans mon coeur
Jesus soit le vainqueur.

"In my heart, forever, may
Jesus hold conquering sway."

If the murder of Henry IV. of France had been concerted in a Masonic lodge room and the master had administered to the perpetrator, as a part of his oath, the obligation to commit that deed, he might with just as much reason and consistency have assured him that this oath would not interfere with his religion or politics or with his duty to himself, his neighbor, his country or his God, as the master of a Masonic lodge can now give such an assurance to a candidate for admission before administering to him the oath of an Entered Apprentice.

2. *To the promise.*

The promise is to keep the secrets of Masonry and never to reveal them to any human being not already initiated. I have already objected that this promise is indefinite. The promiser knows not the nature of the secrets he is sworn to keep, nor are they ever explained to him. In your seventh letter (page 71) you have explicitly stated your own understanding of what the secrets were and that you have always found your intelligent brethren ready to concur in that opinion. Your definition of them is so clear and satisfactory that, if it were in its very terms so explained by the master before administering the oath, this objection would be removed.

"The essential secrets of Masonry (you say) consisted in nothing more than the signs, grips, pass-words, and tokens essential to the preservation of the society from the inroads from impostors, together with certain symbolical emblems, the technical terms appertaining to which served as a sort of universal language, by which the members of the fraternity could distinguish each other in all places and countries where lodges were instituted and conducted like those of the United States."

In *nothing more*. But no such explanation is ever given to the candidate for admission, when the oath is administered to him or ever afterward; and you candidly admit that this is not the understanding entertained of the secrets of Masonry by "the foolish brethren." Now, herein consists my objection to the promise. It is to keep secret he knows not what—he never knows—and this indefiniteness is essential to preserve the graduation of the order. It is essential to keep alive the *curiosity* of the candidate who at each degree that he attains is always comforted in his disappointment by the assurance that there is in the next degree a secret worth knowing.

If it be said that the exaction of a promise to keep a secret must necessarily precede the communication of the secret itself, and that, therefore, no promiser can know in advance what it is that he pledges himself to keep secret, I reply that my objection is to the indefiniteness not only of the secret itself, but of the promise. Jurors in courts of law are

sworn to keep secret the counsels of their fellows and their own. The juror, to be sure, knows not what the counsels of his fellows will be when he swears to keep them secret, but he knows that they can not extend beyond the line of their duty to decide the matter committed to them, and there is nothing indefinite in the obligation from the moment when it becomes binding upon him. The Masonic swearer is ignorant of the extent both of the oath and of his promise, and after his admission he still is never informed what are the secrets which he has been sworn to keep.

(To be continued.)

"OF COURSE!"

Under this caption a bright and able denominational organ prints an editorial, part of which we venture to steal:

"Stop my paper. Cause: no time to read it."

"This is a verbatim copy of a letter received the other day, and is complete, save for address, date, and signature.

"Why, of course! Perfectly natural and reasonable! He is a busy man. . . . There are too many papers and periodicals coming to the house. He is going to stop some of them. Which?

"Well, he cannot stop the daily paper. He wants to keep up with the news of the day, and he depends upon the newspaper for that. That is what it is for. . . . Nor the home paper of the little town where he was brought up. He likes to keep track of his old acquaintances, and every week reads whole columns of the Columbia Corners *Clarion*, on the off chance of discovering a half stick story of thrilling interest to the effect that John Jones (how well he remembers little red-headed, freckled-faced John Jones) has sold his black shoat to Sam Robinson. No, decidedly the home paper cannot be spared. Nor can the organ of the benevolent or fraternal order of which he is a member. If one is going to belong to the *Sacred Sons of Sahara's Sands*, or the *Mendacious Mendicants of Memnon*, he ought to go in all over and know what it is all about; and he needs his fraternity paper to help him. . . . What can be stopped, then? Ah, he has it! There is the religious paper."

Sparks from the Union Labor Anvil.

Clippings from the Daily Press.

Labor Agents Must Go to Pen.

Chicago, Oct. 2.—Fourteen labor business agents, convicted in the Criminal court two years ago of conspiracy to conduct boycotts, destroy property, and extort money, must go to the penitentiary or pay fines according to a decision yesterday of the Appellate court affirming the Criminal court conviction.

Live Wire Proves to be Bomb Fuse.

Chicago, Nov. 13.—Motorists in Jackson boulevard pulled up at a point between Franklin and Market streets last night to observe the phenomenon of a live electric wire. Before any of them could call a policeman the "live wire" sputtered in a bomb, placed in front of the barber shop of E. H. Summerfield, at 208 West Jackson boulevard, and blew the front out of the place. The supposed wire was fuse, which had been lighted a few moments before by two men who were seen to run up an alley. Labor troubles are suspected.

Court Upholds Right to Mail Strike Letters.

Albany, N. Y., Oct. 9.—The principle that labor unions have the right to circulate by letters or publications requests that their members refuse to assist in the construction of buildings in which nonunion made materials are used when such circulation is not done maliciously, but solely for the benefit of the unions' members, was upheld by the Court of Appeals to-day.

Union Officers Accused of Embezzlement.

Chicago, Oct. 6.—Officers of Franklin Union No. 4, whose membership comprises pressmen and assistants in the commercial trade, are charged with fraud and embezzlement in a petition for accounting filed yesterday in the circuit court by John Hollandale. Hollandale alleges a report of certified public accountants completed in July of this year shows the trustees of the union have disbursed \$2,754 without authority and that they have "converted to their own uses profits from the last three annual balls approximating \$2,839.70, while their reports on the balls show there had been a net loss of \$386.27."

Labor Wants Union Made Texts.

Chicago, Nov. 19.—The board of education was urged in resolutions passed at yesterday's meeting of the Chicago Federation of Labor, "to give preference in the awarding of contracts for schoolbooks to publishers meeting the established union scale of wages and granting the eight hour workday established by the printing trades of Chicago and the United States." The resolutions will be submitted by the Allied Printing Trades.

Court Upholds Right to Picket.

Omaha, Neb., Oct. 23.—The right of labor unions to combine and to make use of the "peaceful picket" to fight the "open shop" is

upheld in a decision rendered to-day by Judge Charles Leslie in the District court of Douglas county, in a suit brought by Attorney Gen. Reed of Nebraska to enjoin the Omaha unions and opposed employers from carrying their differences to a point inimical to the orderly course of business. The right of employers to combine to protect their rights is equally strongly put in the decision.

Strike Affects 16 Oil Fields.

Houston, Tex., Oct. 31.—Nine thousand workers in the Gulf Coast oil fields will strike to-morrow beginning at midnight to-night and continuing as each shift thereafter concludes its work, according to W. A. Campbell, chairman of the grievance committee, and Ed Cunningham, president of the Texas Federation of Labor, to-day. Union recognition, an eight hour day, and wage increases sum up the demands of the grievance committee for the workers.

Labor Troubles Blamed for Bombs.

Chicago, Nov. 13.—Labor troubles are blamed for the explosion of a bomb in a window ledge of Lyon & Healy's store at Wabash avenue and Jackson boulevard early yesterday morning. The explosive destroyed a large window, ruined a number of musical instruments and wrecked a part of the stone ledge. B. H. Jefferson, advertising manager of the concern, told the police that more than 400 men are on strike in the company's factory because of its refusal to discharge some non-union workers. He said the company pays 2 cents an hour over the union scale, but nevertheless the strike took place about six weeks ago.

Chicago, Nov. 21.—A bomb, believed to have been thrown from an elevated railroad train by a striker, exploded near the roof of a two story brick garage last night, broke a dozen windows, knocked one man down, and shook two structures. The bomb is believed to have been directed at the garage of the Lyon & Healy company, musical instrument makers, where chauffeurs for the last week have been on strike in sympathy with the striking piano makers at the company's factory.

Police Object to Strike Duty.

Chicago, Nov. 5.—Police Capt. Michael Gallery yesterday was upheld by members of the Chicago Federation of Labor for his stand last week in decrying police conditions in Chicago. Gallery stated, immediately following the robbery of a \$7,000 payroll consigned to the Sefton Manufacturing corporation, that if the police of Chicago did not have to guard special interests, such an occurrence as the Sefton holdup could not have taken place. Capt. Gallery said the absence of police on strike duty prevented the capture of holdup men on the south side.

Copper Strike Settled by U. S.

Washington, D. C., Nov. 1.—A suspension of strikes for the period of the war, general wage advances in all war industries, and, in many instances, an increase in the price of the products affected probably will be the result of a new labor policy announced by the administration to-day. The President's labor commission, of which Secretary of Labor Wilson is chairman, reported to Washington upon the terms agreed to in effecting a settlement of the strike in the Clifton-Morenci-Metcalf copper mine district of Arizona. The scheme of settlement is to be applied to the labor problem in other industries producing war materials. Under the plan adopted workmen are to agree not to resort to strikes to enforce wage and other demands. There will be an appeal from the existing grievance committee to a United States administrator, who will render a final decision in the dispute. The administrator will investigate whether a wage advance is warranted. If any wage advance decreed by the administrator does not in his opinion leave the employing concern a fair profit, the President will be asked to authorize an increase in the price of the product to the government and other consumers sufficient to cover the wage raise and assure a fair profit.

Trainmen Ask 42 Per Cent Wage Boost.

Chicago, Nov. 14.—Word from the east last night was to the effect that a secret vote is being taken by conductors and brakemen on all roads in the United States upon the formulation of wage increase demands averaging 42 per cent. It is asserted that advance copies have been received by railroad officials in the east. The proposed increase, it is estimated, would cost the roads east of Chicago alone \$48,000,000 a year. The pay roll of these roads is 44 per cent of the national railroad pay roll for conductors and brakemen, and this would mean an aggregate increase for the country of \$109,000,000. The men taking this vote, according to the story, include 32,000 passenger train employees, 85,000 freight men and 53,000 yard men. These demands are said to involve mileage rate increases of from 20.6 per cent for conductors to 51.5 per cent for baggagemen, and a raise of the minimum monthly wage for conductors of from \$135 to \$162.90 and for baggagemen from \$82.50 to \$116.40.

Railways Give Control to Wilson.

Washington, D. C., Nov. 19.—President Wilson was given a free hand by the railroads to-day in his effort to avert a strike for higher wages by engineers, conductors, trainmen, and brakemen, with whose representatives he will confer here on Thursday. Formal announcement by the railroads' war board that the railroads were ready, should any crisis arise, to place their interests unreservedly in the hands of the President for such disposition as he may determine is necessary in the public interest was expected to clear away misunderstandings of the four brotherhoods over the attitude of the roads

which had caused the unions to refuse to arbitrate the dispute. Some form of continuing arbitration, it is believed confidently, will result from the President's conference and succeeding negotiations. For their part the railroads have indicated that they may ask for some form of control of wages and rates similar to that in effect to regulate coal wages and prices.

Saddlery Unions Bar Strikes.

Chicago, Sept. 27.—At a meeting in the Congress hotel yesterday heads of the leather workers' union, officials of forty-five of the largest saddlery manufacturing plants in the country, and government representatives formulated an agreement which provides for the creation of a board to settle all disputes which may arise between the union workers and the manufacturers during the war, to the exclusion of strikes. This board will be composed of one representative of the union, one representative of the manufacturers, and two government men to be named by Secretary of War Baker.

Movement On to Unionize All Labor.

Washington, D. C., Oct. 25.—Reports of evasion and violation of the law which requires that all work performed upon government contracts shall be upon the eight hour basis have aroused trade union heads of the country and sympathetic officials of the government to such an extent that a movement initiated by the American Federation of Labor to unionize all labor, with government encouragement, is under way. Although little has appeared in the open regarding the movement, it is declared that federation officers have been conferring with government heads for some time with a view to bringing strong pressure to bear on recalcitrant employers during the war crisis to recognize trade unionism. The outcome of the movement, as yet incipient, will depend, in so far as the government is concerned, upon the amount of resistance to the idea offered by the employers. Just now, it is declared, attention is directed toward the steel industry.

Would Compel Unions to Observe Agreement.

Lincoln, Neb., Nov. 15.—J. Phillip Bird of New York, general manager of the National Manufacturers' Association, declared in an address before the war convention of Nebraska business men that if labor will not live up to the agreement made and signed at Washington that the status quo shall be maintained in the contest between capital and labor during the time the nation is at war, it must be made to do so, even if necessary to invoke to that end the whole power of the army and navy. "Has the manufacturer been delinquent?" he asked. "No. Has capital? The money subscribed for liberty bonds and war activities is the answer. The men who work with their hands must be as loyal."

Union Forbids Strike on U. S. Work.

Buffalo, N. Y., Nov. 13.—President Wilson's plea to labor to maintain unhindered all the

processes of labor until Germany has been beaten received its first answer to-day when the building trades department of the American Federation of Labor ordered the discontinuance of all strikes on government work under its jurisdiction. While the immediate result of the department's movement will affect only strikes on buildings that are being erected for shipbuilding or the manufacture of war munitions, it was regarded as a precedent for the adjustment of all difficulties that might delay the prosecution of the government's war work plans.

Labor Pledges U. S. Solid Support.

Buffalo, N. Y., Nov. 19.—Union labor to-day put its stamp of approval on the attitude of Samuel Gompers, president of the American Federation of Labor, in working hand in hand with President Wilson and placing the needs of the nation above all other considerations in questions involving the workman's part in a vigorous prosecution of the war against Germany. The vote of confidence came after more than three hours of debate, in which the pacifist element at the thirty-seventh annual convention of the federation was given ample opportunity to express itself. Out of a total of 450 delegates only fifteen were recorded in opposition. The garment workers of New York, under the leadership of Rose Shapiro, was the only organization refusing to go on record on the roll call.

To Unionize the Negroes.

Buffalo, N. Y., Nov. 19.—Organization of American negroes along lines that will prevent massacres and riots such as the East St. Louis and other recent affairs was decided on by the federation. For the first time in history negro delegates addressed the convention asking that their ranks be organized. The federation voted to appoint an organizer under a special department to do this work in all sections of the country.

Without Masonic exercise, any Mason will decline in spiritual growth, and will, perhaps, decay.—*Missouri Freemason*.

Apparently the resurrection parody performed in the Master Mason's degree—in which the candidate's supposedly putrefying body is raised by the Master Mason's grip and the whispered word "Mah-hah-bone"—may be but the prelude to any number of "decaying" spells and consequent Mah-hah-bone raisings. What a pity that men rely upon this rather than upon the atonement of Jesus Christ for their "everlasting salvation."

He who was given us for a Pattern was given us no less for Power.

Editorial.

"I DO NOT HESITATE."

It was through information given by a very intelligent member of the order, that one of our readers became acquainted with "Richardson's Monitor of Freemasonry." Assuring him of its correctness, the informant cited the fact that he had seen it used in lodge work when an officer's memory could not be depended upon in his part of the exercises. Of course such reading aloud would be inadmissible, if the version of the ritual were incorrect. Of his own book, which covers the Blue Lodge, Royal Arch, Commandery, and so on—in short, the York Rite and Scotch Rite, with the Blue Lodge, which is the common foundation of both, the author himself says in the preface: "The information is intended not only for the public at large who have an inclination to fathom the wonderful secrets of Freemasonry, but for newly formed Masonic Societies who desire a printed guide to facilitate their work. . . . As I have always looked upon our secret ceremonies and oaths as but the relics of a past age, continued mainly to preserve the ostensible antiquity of the institution, rather than to bind our consciences, I do not hesitate to make them public."

Applying to open display of secret degrees, this statement is one of the answers that would be called for by the question, "How can a member fail permanently to conceal whatever he has found in a lodge of Masons?" Other members of the order have talked and written, not all of whom have limited their justification to the same reason as is offered by Mr. Richardson; but, with him, they have together made it evident that it is not impossible for a Mason to see his honorable way clear toward open disclosure.

"They tell me old man Crooks has served two terms in Congress."

"It isn't quite so bad as that. He served one term in Congress and one in Sing Sing."—*Masonic Home Journal*.

Was this intended as a Masonic news item?

LODGE TRAPS IN ARMY CAMPS.

The Y. M. C. A. equipment at Camp Grant, Rockford, Illinois (which is typical of other army cantonments), consists of six large buildings in different parts of the camp, containing facilities for resting, for writing, for entertainment, and there are also provided smaller social rooms more private than the larger ones. In these buildings paper and envelopes and reading matter needed by the boys is furnished them. Stamps and a few other things have to be paid for, but paper and envelopes are free. In the center of this camp is a very large auditorium seating several thousands.

Every soldier may register with the Y. M. C. A., stating his division, company, etc., which permits any one to find his soldier friends without difficulty. They may even register there in a book kept for fraternal orders, so that any soldier can locate his lodge brethren if he wishes to.

Every one, without regard to nationality or religious faith, is welcome to all the privileges of these Y. M. C. A. buildings. Where the Catholics have no building the Y. M. C. A. gives the priest an opportunity to hold mass and such other exercises as he may wish for the Catholic soldiers in its buildings. The same privileges are accorded to the Jews, whose representatives are the Young Men's Hebrew Association or the B'nai B'rith.

Army canteen stores are located in the different cantonments in this country, where the boys can purchase tobacco, candies, etc., and these articles are not sold by the Y. M. C. A. But in France, as there are no canteens there, the Y. M. C. A. sells candy and tobacco, etc., to the soldiers. Y. M. C. A. officials affirm that tobacco for the soldiers in France is not purchased with the money contributed to the Association's work, but the profits from the sale of supplies in the

Y. M. C. A. "huts" on French soil are used for that purpose.

Lodges Offer No New Service.

There is not a single advantage proposed to be furnished to the boys by the lodges in their own buildings that are not already offered them in the Y. M. C. A. buildings. In fact, the privileges offered by the Y. M. C. A. are very many more than are furnished by any other Association.

The claim, then, made by the fraternal lodges, that they need buildings to take care of their members socially, does not accord with the facts. The Y. M. C. A. has just successfully completed a campaign for \$35,000,000 to furnish social and other advantages to every soldier. The work that the lodges will do will duplicate, and in an inferior degree, the work of the Y. M. C. A., and will be, in so far as it does needlessly duplicate work, an unnecessary and wasteful expenditure of time and money.

No one who thinks on this matter at all believes that the lodges put the great pressure which they did upon the War Department to reverse the ruling excluding them from the cantonments, because they envied the Y. M. C. A.'s great work. We must seek to discover some other motive for their zeal.

Possible Ground for Admitting Lodges.

It is easy to understand why the Catholics should wish their young men cared for by a Catholic organization—the Knights of Columbus—because of a natural fear that the Protestant Y. M. C. A. would, in a measure at least, lessen the hold of the Roman church upon them.

It is equally easy to see that the Hebrews might have a very strong antipathy towards the Young Men's *Christian* Association and the evangelistic work carried on through it, and feel that they should look after their own men.

Thus we see that the Protestant, Catholic and Hebrew religionists are provided

for. What possible religious ground is there for lodges in the camps? We do not know of any, unless it be that they feel that the *Pagans* are the only religious class left without consolation. If this is the ground for their demand for representation, our sense of fair play would cause us to withdraw our objections. We believe that, if the lodges would press the matter with the War Department and on the ground that they cater to the Pagans, which the other organizations do not, then all restrictions as to their performing their rites in the camps and cantonments would be removed. Perhaps the lodges will accept this as a valuable tip.

The Camel Gets Its Head In.

Last month Secretary of War Baker held a conference with the executive heads of the leading fraternal societies, who gathered in Washington to press the lodge interests. It was agreed that the orders should be admitted into the camps; that their efforts should "be along helpful, social, and fraternal lines," etc., but that "no fraternity should be permitted to confer degrees or secret work . . . inside the camps or cantonments."

"Attention was called," says the Washington report, "to the fact that *much work has already been done* by those societies *on the outside of camps*, and that it was desired that only accredited representatives of these societies having members within the camps should be accorded the privilege of going into the camps and cantonments, greeting the boys and *inviting them to places provided for them without the camps.*" The press also reports that this was agreed to "without friction or protest from any one" of the lodge leaders present.

How the Scheme Works.

Of course there was no protest! What more could they ask than to have headquarters established within the camps to

drum up members and then take them through the gate and initiate them?

If it be claimed that this is not the purpose of the lodges, then let us ask why it was that the great amount of work admittedly already done "on the outside of camps" was not considered sufficient? No one would be so foolish as to say that the different lodges do not know who of their members have gone to the camps and where they are. Any lodge without the camps could, and undoubtedly has, looked after the interests of the soldier members in that order. Why were the lodges dissatisfied with the situation and insistent upon getting into the camps? It was because they thought they were to be thwarted in their plans to secure their harvest of members that they sputtered and shouted "persecution," and showered protests upon the War Department. We knew what the lodges wished to accomplish, and have stated the fact several times in these columns. We had the evidence of what the lodges had done during the Civil and Spanish-American wars, as well as the reports in the current fraternal press of the "traveling lodges" organized within the past few weeks and months.

The lodges have never tried to disprove the facts, but have sought to cover it under *camouflage* such as we find in *The American Freemason*, August-September, 1917, pp. 137, 138. The editor says: "I will but add a paragraph from that absurd opponent of Freemasonry, the *CHRISTIAN CYNOSURE* (Chicago), as showing what mental slants are possible to men dominated by prejudice: 'The real trouble with the lodges is not that they are jealous of the privileges granted to the Knights of Columbus, but they are exasperated at thus being thwarted in their plans to get a harvest of members by means of these club houses and military lodges, even as they did in the Civil and Spanish-American wars.'" It

so happens that the "mental slant" of the CYNOSURE was in the right direction, and was, in fact, a bull's-eye hit.

We do not believe that the War Department should have permitted any propaganda movements to secure a foothold in the camps. That the lodge movement is a propaganda to secure members will be admitted by all whose minds are not clouded by prejudice or self-interest.

What We Can Do.

The War Department has given permission for the institution of lodge clubs in the army camps. There is no chance that the permission will be withdrawn, as the pressure that would be exerted to prevent such a ruling would be tremendous. The lodge will accept the situation and work with feverish haste to reap its harvest. The responsibility to counteract the lodge's campaign therefore rests on each one of us individually. If you can visit the camps, do so, and hand to the boys literature throwing light upon the lodge. All of us know some who have been called to the colors and who ought to be informed of the traps laid for them. To such it is an easy matter to mail some word of warning.

We will furnish free for the asking copies of our eight-page tract, "A Word to Our Soldier Friends," which was prepared especially for this occasion. The lodge harvest will be great, but we must "by all means save some."

THE CHURCH REPROACHED.

Upon reading the opening words of an article by Rev. Charles Stelzle in the *Watchman-Examiner* of May 10, we are instantly reminded of a startling testimony given by President Blanchard on page 8 of the May CYNOSURE. Mr. Stelzle says: "Whenever I hear a man declare with emphasis that the church is a failure; that it is a waning power; that it is an effete institution that will soon be superseded by another organization, I am reminded of the anvil that wore out many a hammer. The church is the an-

vil, and the 'knocker'—well, he is another hammer." This writer does not, like Dr. Blanchard, mention secret orders as having been among those proposed to supersede the church, but he adds a little later that "it should not be forgotten that the religious institutions that are supposed to rival the church are all of them supported by the church. The Young Men's Christian Association, for example, is the church at work among men. The Rescue Mission, or the Salvation Army, is the church specializing upon certain classes of people. . . . When it is asserted that the churches are not doing anything in the work of caring for the unfortunate in our great cities who are outside the church, I recall an extensive study that was recently made among the social workers in the United States. This study revealed the fact that while church membership in this country is only about one-third the entire population, it furnishes seventy-five per cent. of the social workers." Some form of the method which this writer has here used may be available in answering secret society cavilers who prefer organized Deism or revamped Paganism to the Christian Church.

A SIGNAL FAILURE.

David Downie, D. D., missionary in India since 1873, editor of a religious paper and of a missionary review, also author and Fellow of the University of Madras, has lately written a personal letter in which he has said: "All efforts to stir up strife in India have signally failed. India as a whole is loyal to the British government. Annie Besant and a few native followers have made some trouble here in Madras in their premature agitation for home rule. But it is largely a Brahman movement and is confined to a very few of the political agitators. Government has the matter well in hand and no serious trouble from it is anticipated. Mrs. Besant and two of her associates are interned up here in Ootacamund. She ought to have been banished from the country years ago."

If we remember rightly, this magazine published, several years ago, at least one article showing Annie Besant's relation to the Masonic cult in India. She was a sister of Walter Besant, the famous

English novelist, whose lecture on the "Art of Fiction," delivered at the Royal Institution, April 20, 1884, together with an essay, adopting the title of the English lecture, and written by no less eminent an authority than the American novelist, Henry James, was published in a volume retaining the same title. So far as we now recollect her case, Annie Besant has been virtually or actually Pagan in her religious notions and activities, while at the same time an eminent and signally honored figure in the Masonic propaganda. We do not see any conflict between Theosophy and Freemasonry, but are inclined to believe that Annie Besant finds one a "handmaid" of the other.

News of Our Work.

Our friend George W. Shealey of Monrovia, California, lends a helping hand to furnish soldier boys with our recent tract, "A Word to Our Soldier Friends."

He is himself a veteran of the Civil War. He was too young to become a Mason when he joined the army, but not too young to notice the Masonic favoritism therein practiced.

One example happened in his own company, of which he was the Commander. A Corporal of the company, and a "base coward," was granted a furlough by the Masonic Colonel without any reference to him as Captain of the company through whom such an application should have been made. The furlough was granted without the knowledge of Captain Shealey. "You may well believe it stunned me, for though I was only a 'boy commander' I was as good a soldier as any of them and had three commissions to prove it."

In the Association's reference library is a book of some 250 pages publishing the sort of favors which Masons receive from Masons in the enemy's camp in war times, some of which had special reference to the Civil War.

Mr. Shealey holds that Masonry, or rather the Secret Empire as a system, is the "man of sin" mentioned in Second Thessalonians.

SECRETARY PHILLIPS' LETTER.

In 1831 at New Berlin, Chenango County, New York, there was a Masonic attempt to prevent by law an exposure of its secrets by public initiations. It resulted in placing upon the witness stand the sheriff of the county and other adhering Masons who swore to the oaths and penalties of Masonry in open court.

The facts of this trial and the obligations sworn to before Judge Charles Medbury were handed to business men in their stores and offices and were left at the homes of the people in Richfield Springs, Schuyler's Lake and Coopers-town, which are just a few miles from New Berlin, where the trial took place, and this history ought to have been of great interest to the people. It was of interest to many, though some were deeply offended at having such "lies" circulated in the community. I told one such, a Mason, that these obligations had been sworn to in court. His reply was: "I have known things to be sworn to which were not true." When asked if he had at such a time called the court's attention to the perjury which had been committed, he was silent. Could he have been referring to his personal experiences as a witness?

A great change has come over the people since the New Berlin trial. The lodge is again thriving and in control. If men remain silent when evil should be rebuked, they and their children will go into captivity to it.

In Schuyler's Lake a saloonkeeper, said to have been of the worst type, was buried by his brother Masons, who published in the local press an obituary notice stating that this wicked man had now entered the "New Jerusalem" and received "a white stone." A brother Mason of the deceased told me that Heaven was meant by the New Jerusalem, but he did not know what the white stone meant.

The leaders and teachers of Masonry desire to impress upon the public mind, as well as on their fellow members, that to them belong the white stones and new names as well as to the redeemed souls mentioned in the book of Revelation. It appropriates also the name New Jerusalem from the same book. While protesting that it is not a church, it puts on

the garments of the church and declares by such acts that the Lodge and the Church are equal. That was the meaning of the lodge burial service held over the notorious saloonkeeper in Schuyler's Lake, but neither minister, priest, nor layman lifted a voice of warning and denial. What shall it profit a church if it gain the whole world and fail to be a witness of Jesus Christ, at a time when young men are being deceived by scores through such teaching? Is it any wonder that such churches are already spiritually dead? Is it any wonder that Jesus said, "And so because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

There is no more beautiful valley in this land than can be found in the county just described, but the blight of the lodge is upon it. Hartwick Seminary, a Lutheran headquarters, which I had the privilege of visiting, is an exception. My hope of stopping over Sabbath and speaking to the students of Hartwick Seminary was defeated, but it was heartening to meet several of the teachers. My disappointment was lessened by partaking of the hospitality of our friends, Mr. and Mrs. Charles L. Todd, whom I met for the first time. My visit with these good fellow soldiers will long be remembered, and I hope it will not be our last opportunity for fellowship.

In New York City I visited the Y. M. C. A. headquarters of the National War Work Council which manages the Y. M. C. A. work in each of the great cantonments of the United States.

Our readers will recall the fact that our tract, "A Word to Our Soldier Friends," was denied a place in the Y. M. C. A. buildings unless favorably passed upon by General Secretary F. S. Brockman. I called at the headquarters, but could get no immediate answer to my request. The tract was placed in the hands of the "Committee on Literature," of which Robert E. Speer, the well-known Y. M. C. A. worker, is chairman. Their decision has now been received, which says:

"It does not seem advisable to accept copies of this pamphlet for distribution among the men of the Army and Navy at this time."

Our word to the soldier boys, however,

has met with a more cordial reception from others. To-day a soldier in Camp Funston, Kansas, writes for it. A mother in Minnesota also asks that it be sent to her boy, who is in the same camp. A thousand were ordered by one man for the soldiers in Camp Custer. Many orders have been received. A number of religious papers have commended the tract, and some republished it in full so that their readers might have their interest in it deepened.

Liberal offerings for its circulation have also been received from widely separated sections.

Please bear in mind that postal card orders will be filled as fast as possible after they are received. May every tract sent out be accompanied and followed by your prayers for God's blessing upon its message to the boys.

The meeting of our Board of Directors on the 5th ultimo was, as usual, a time of encouragement and blessing to me. Ten out of eleven members were present. Everyone is burdened with other work and yet is cheerfully and faithfully laboring for this great Cause without pay or thanks from any one, so far as they know. May God bless and reward them.

At this meeting the Board gave special attention to matters pertaining to our 1918 Annual Meeting, which will be the fiftieth anniversary of our organization. A committee of six were appointed to have the matter in charge, and are Charles A. Blanchard, M. P. F. Doermann, Thomas C. McKnight, A. H. Leaman, D. S. Warner, and William M. Trap. These represent six different testifying bodies of Christians. We hope to raise a standard of testimony that shall attract the attention of many and be a savor of life to not a few.

The present plan is to have a three days' conference of nine sessions. The great difficulty in a way is to secure funds to finance it. If prominent men from the East and West are invited to give addresses, and Evangelists and seceders are called here to take important parts, we ought to pay their expenses. A fund of a thousand dollars will not be too large. Will you who read these lines support the committee in prayer and pocket? Let us hear from you.

While stopping with a family not long ago, on a prayer meeting night, I learned that neither the husband nor the wife attended prayer meetings, though members of the church. One was at the Odd-Fellows' lodge, where he held an office, and the other was preparing for a district meeting of the Rebekahs. I was told the average attendance at the mid-week meeting of this church of two hundred members was three persons. The great danger to churches which exclude lodge members from their fellowship, is not only from the pressure placed upon their adult members to forsake them for other churches, more liberal and less biblical, but, at the present time, from a nation-wide effort to form the children into fraternal and Sunday school lodges. One Chicago pastor told the writer that on certain Sabbaths his Sunday school is greatly reduced because so many of his children have to be at their lodge meetings. In Topeka, Kansas, five hundred children were gathered into a lodge conference. It is proposed by this committee on the Annual Meeting to give special attention to this matter in the coming Conference.

These seem to be unmistakably the times of the great apostacy. What shall Christians do? "Look up, and lift up your heads; because your redemption draweth nigh."

WM. I. PHILLIPS.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

The National Christian Association's work is everywhere needed. Pittsburgh, Pennsylvania, is vast in its resources and generous in responding along reform lines. The Y. M. C. A. here has secured in the past few days a million and a half dollars for its war fund.

I have felt it wise to devote considerable of my time to our work in this section. Notwithstanding the many unusual calls for help, friends are giving their usual kindly support to our work. The CYNOSURE subscription list in this state grows as the work develops.

Last month I had the pleasure of the association and help of our General Secretary for a few days in our New York City work. On my return home I got in touch with one of our friendly churches,

the Free Methodist. They were in need of a preacher, and the message the Lord enabled your representative to give was very welcome. I received much cheer and help from the Lord. Some testified in the conference after the sermon to having left lodges. A very aged lady, Sister Fairchild, one of the founders of the Washington Free Methodist church, and an N. C. A. supporter, was present, after a long absence. Her presence and testimony was very cheering. I visited our friends in the Washington Church of the Brethren and found them rejoicing in the coming of their new pastor, Elder J. M. Henry, of Daleville, Virginia. Brother Henry will read the CYNOSURE and aid the N. C. A. work.

My first stop in coming west was Scottdale, Pennsylvania. Here I received the usual welcome and support. There was a gathering of our Mennonite friends in a missionary conference and I was invited to participate. The conference was well attended and the discussions animated. One brother, in speaking of the advantages of evangelistic work in the rural districts, told also of the lodge hindrance in the city work. Going over to Masontown for a brief visit in the home of our good friend, Mr. D. L. Durr, I was happy to meet his brother, Elder J. N. Durr, also our long time friend. I arranged with him to address a conference of young people which will gather in the country church near Martinsburg, Pennsylvania, on November 25th. When at Uniontown, Pennsylvania, I was privileged to attend and take part in a meeting held in the Brethren church, in company with our good friend Mr. M. E. Pritts. The pastor, Rev. E. L. Miller, made some allusions to the lodges in his sermon. He reads the CYNOSURE and is therefore informed.

The work opened beautifully for me at Mount Pleasant, Pennsylvania. The Free Methodist friends gave me a hearing in the forenoon of Sabbath, November 10th, and the Church of the Brethren in the afternoon. The responses at this place were very kind. They wish to "hear more concerning this matter," and promise a good audience when I shall return. Elder Ludwick took me in his auto to hunt up the farmers. It was

a real "hunt," for the fog was heavy and some of the men were in their cornfields. I believe everyone we found surrendered and subscribed to the CYNOSURE.

My main address since I came to Pittsburgh was delivered before the Men's League of the Second St. Paul's Lutheran church. The pastor, Rev. J. G. Bornmann, was to have given the address that evening, but very kindly invited me to speak in his place, and advertised that I would do so. It was stated that there were twice the usual number present. The election of officers and other matters took one hour of the time, and then I spoke from 9:00 to 10:25 p. m. by the watch, and every man stayed throughout the address. By a unanimous rising vote I was requested to give them my "Chart Talk" at a convenient date. I promised to do so, provided they would agree to bring the ladies, who need to know about the things men are engaged in and from which they are kept away.

Since coming this way attention has been called to many who are coming out of various lodges. Rev. E. M. Burgess, who, I am informed, is doing most excellent work among the colored people of this city, told of those who had broken their lodge bondage and had become free in Christ. Brother Burgess hopes to arrange for me to address his people. I go to Butler, Pennsylvania, on November 17th, where I am invited to speak in the Free Methodist church. I have reason to praise God for good health and the fine weather, so that I can do "my bit" in opposing those who love darkness because of evil deeds.

Shall we hold our Pennsylvania State Convention in February or March at Mount Joy? The name certainly sounds good. While the Christian is against much that does not bring joy, he should rejoice in the Lord, the God of his Salvation.

FROM A TENNESSEE SECEDER.

Greenville, Tennessee, February, 1916.
Dear CYNOSURE:

It may be of some interest to your many readers to have a few items from this part of the Lord's vineyard.

Some years ago, when I belonged to the Freemasons, I did not see the evil of secret oath-bound fraternities but as I grew older I became convinced that the whole lodge system is a rival of the Christian church and a perversion of justice in the civil courts. Recently a lawyer for the prosecution told me that he had failed in a murder case because a certain lodge and their money were pitted against him. Tennessee has a law making it a crime for any citizen except a lodge officer to have in his possession a lodge ritual. The penalty provided is a hundred dollar fine. More recently another law has gone into effect which does away with capital punishment. Anyone can tell by the flying straws which way the wind is blowing. What has a lodge men whose oath binds him to keep secret the deeds of his brother, murder and treason excepted or not excepted, to fear now?

Surely the Beast spoken of in Revelation 13:11, 16, has risen up out of the earth and shall cause as many as have not his mark in their right hand and forehead to be killed. It makes me sick at my heart to see how church people, and especially ministers of the Gospel, are mixed up in the lodges, giving of their time, their money and the power of their influence.

I knew a Methodist preacher not long ago who was asked to take the office of Chaplain in his lodge. He tried to excuse himself by saying that he might make a mistake and on some occasions pray in the name of Jesus, which was not in the ritual. They replied, "We have never had a minister for Chaplain, and if you will take the place, and if you forget and use the name of Jesus Christ, we will secure you from the displeasure of the Noble Grand Master." With that promise he accepted the appointment and since that time he has delivered lodge orations.

It was a wicked man, a lodge brother of this minister, who gave me this account and he added, "I have never had any respect for that preacher since, for I consider that he surrendered his independence and manhood."

Lodge men are pleased whenever they can unite with a minister in a funeral

to be held in his church. It gives them a good chance to advertise their lodge. I have seen such a deplorable conglomeration of wicked officers repeating funeral ceremonies that I have made up my mind not to participate in lodge funerals any more. Lodges often use the preacher as an advertisement, invite him to speak at their great occasions, and have notices given in all the county papers.

I am resolved to help along with the truth and pour in the light as best I can, for light is greater than darkness and Christ is stronger than Satan. Where sin abounds grace doth much more abound.

Some time ago, at a District Conference, several young men were applying for license to preach and were being examined in open Conference. After the examination the Presiding Elder asked if any one desired to question the candidates. I then asked each one separately if he belonged to any secret order and, as they answered in the negative, I added, "I hope you never will, for I believe it will be detrimental to your ministry." Immediately several lodge men were on their feet, appealing to the chair that I was out of order. But I won my case and afterward filled the candidates' hands with good literature, and, so far as I know, not one has ever joined the lodge.

More recently I met a brilliant young minister of the M. E. Church, South, who told me he was a member of the Odd-Fellows and at that time had an application in to join the Masons. I set out to save him if I could. I gave him our tract on Masonic obligations, and asked him to compare it with Leviticus 5:4, 5, Matthew 5:34, and James 5:12. Thanks be to the good Lord, I won my man.

I am glad to tell of another dear friend who, in the days when I was leaving Masonry, told me to my face that I was wrong, and begged me to recant, and declared that the lodges were better organizations as far as charitable deeds are concerned than the churches. But, bless the Lord, my friend has had a sound Nicodemus conversion. It is a real pleasure now to see him go after the secret sins of lodgemen. I pity the

preachers when I see them with their white aprons on. I feel ashamed for them.

Our number is increasing and we hope ere long to procure some good man to make a trip through East Tennessee and deliver some lectures against the evils of lodge fraternities.

May the God of all peace bless the National Christian Association.

(REV.) W. S. BANDY.

"LIZZIE WOODS' LETTER."

North Little Rock, Ark., Nov. 10, 1917.

Dear CYNOSURE:

I am now at home in Argenta, as it used to be called, but now known as North Little Rock, Arkansas. Since there are so many soldiers here at Camp Pike, a training camp for all the soldiers of the states of Arkansas and Louisiana, the cantonment has become such a boon to Argenta that they have changed the name to North Little Rock. The camp is about five miles north of Little Rock and there is a railroad running out there. Camp Pike is like a little town already.

It would be a fine thing if we could put one of our "soldier tracts" into the hands of each of the boys in the camp. There are 36,000 or more out there, both colored and white. When I look at our soldiers, I can hardly keep the tears back. I know that men have to fight in war times, but I want most of all to see the boys saved from sin. "And the soldiers also asked him, saying, And we, what must we do?" And then John replied, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages" (Luke 3:14 R.V.). Now, I know that God wants the preachers to tell these young men what to do. John the Apostle says: "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong and the Word of God abideth in you, and ye have overcome the wicked one" (I John 2:14). May God help our soldiers and sailors to keep the Word of God in their hearts and to overcome the wicked one. Our country calls for strong young men. God has called all men to holiness (I Thes. 4:7). God help us all to answer to our name. I hope to get some of the tracts,

"A Word to Our Soldier Friends," distributed in Camp Pike, North Little Rock, Arkansas.

Now I will tell you about my trip to Blytheville, Arkansas. I taught eight nights at Elder J. P. Payne's church. This good pastor has fought the secret work of the Devil until it is no longer found in his flock. They were glad to receive the tracts, so that they would know better how to fight the Devil. There was only one man at the meetings that showed any fight. He got so angry when I attacked Masonry that he never came back any more to the services. I told the people, This gospel will make you fighting mad or shouting glad. You will be one or the other. It will save you if you believe and receive it, and if you don't believe and receive it you will be damned. Elder Payne was glad to get more light on the secret work of the Devil.

From Blytheville we went to Crawfordville, Arkansas. This is the place where they put me out four years ago. I lectured there one night and the next night they locked the hall door and carried the key off into the country. Some of the same people who had helped to put me out before were glad to see me this time and told me how God had saved them from all sin—the lodges and all.

I am at home now, resting a little for a few days. I will leave on another trip next week. May God bless and keep all from sin.

LIZZIE ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Since my last letter, I have lectured and preached at the following places: First Baptist church, Pass Christian, Miss.; Little Rock Baptist church, Rev. J. J. Jackson, pastor, Gulfport, Miss.; Broadway Street Baptist church, Rev. J. S. Morgan, pastor, New Orleans, La.; Plymouth Rock Baptist church, Rev. A. A. Carter, pastor, New Orleans; Amozion Baptist church, Rev. S. E. Piercy, pastor, New Orleans—a series of ten days' meetings; First Zion Baptist church, Rev. D. B. Fisher, pastor, New Orleans, La.—a three days' institute.

I bore strong testimony against secret societies in each of the above churches, all of which are strongly infested with

secret lodges. The proof of how little they love to hear pure gospel truth is found in the small amounts which they contributed to our work. Rev. D. B. Fisher's small congregation did remarkably well, however. They are building and are laboring under a heavy burden. They are few in number but they attended the services well and contributed very liberally. Rev. Mr. Fisher is an earnest and faithful shepherd, yet he has let the lodge serpent beguile him into allowing the Odd-Fellows to lay the church cornerstone. I found him, however, willing to accept the truth when it was made plain to him.

I found Rev. T. J. Jackson, now of Gulfport, Miss., but formerly of Hollendale, Miss., still strong in the faith and as bitterly opposed to the lodge as when he seceded from the Masons more than twenty years ago.

If funds were available to finance meetings in Pass Christian, Gulfport and Biloxi, Miss., and to get Mrs. Lizzie Woods Roberson to assist me in a ten-days' series at each place, much good could be accomplished for the spiritual and moral betterment of the colored people. Pray for the final triumph of truth and righteousness.

Manhattan, Mont., Aug. 2d, 1917.

Our Christian Reformed congregation here has eighty-four families, but we have no members of secret societies. They are not admitted to fellowship in our church.

There are different secret societies and lodges in the towns around us, and whenever we have a chance we speak against them.

In the latter part of this year our congregation will again take up a collection for the National Christian Association and I will do all I can to make it a good one. May the Lord bless your work. Your brother,

(Rev.) T. VAN DER ARK.

Spring City, Pa.

May the CYNOSURE still continue its testimony against the "unfruitful works of darkness." I consider the March number one of the best issues I have seen.

JOHN W. KOLB.

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Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

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CHRISTIAN CYNOSURE



Vol. L.

CHICAGO, JANUARY, 1918

Number 9

No Time to Pray?

"No time to pray!
Oh, who is so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!
'Mid each day's dangers, what retreat
More needful than the mercy seat?
Who need not pray?

"No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

"What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide,
No time to hear!"

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

"CLEAR THE WAY."

CHARLES MAC KAY.

Men of thought! be up and stirring
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!

Men of action, aid and cheer them
As ye may!

There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into gray;

Men of thought and men of action,
Clear the way!

Once the welcome light has broken.
Who shall say

What the unimagined glories
Of the day?

What the evil that shall perish
In its ray?

Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.

Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;

And a brazen wrong to crumble
Into clay:

Lo! the right's about to conquer,
Clear the way!

With the Right shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others, great and small,

That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

GIRL WALKS BAREFOOT IN COLD.

Initiated into Beta Rho Delta Sorority.

There is no getting around the fact that Herman Schultz was mystified—and who wouldn't be if, upon going out behind the barn to lay out a new chicken yard, he suddenly came upon a pair of new high heeled shoes and a pair of silk stockings.

This is what happened to Mr. Schultz, a farmer living near Blodgett—which is near Highland Park—yesterday morning. To add to his amazement he found printed across each stocking the words: "Beta Rho Delta."

Mr. Schultz called the police and told 'em all about it.

It was ascertained that a sorocrity of Highland Park had initiated a member on the previous night, the spot selected for the ordeal being the field behind Schultz's barn. Who the victim was could not be learned, but that she had to walk barefoot, despite the cold, to her home, was established.—*Chicago Tribune*, Dec. 8, 1917.

"MAY ALLAH ANSWER."

Shriners Salute Pershing.

"Personification of the pride, passion, power and perseverance of all America, we salute you!"

This message will be flashed through space to-night to Noble J. J. Pershing, Somewhere in France, by members of Abu-Bekr Temple of the Mystic Shrine, of Sioux City, Iowa, at the patriotic

rally which marked the close of the annual fall ceremonial at the Auditorium.

"Though oceans and acres seem to separate us and cautious censors strive to hide you from our view, an army of 238,000 Nobles of the Mystic Shrine stand shoulder to shoulder with you—soldiers of a common faith," the message reads.

"Wherever you are; whatever you do—we are with you—John.

"May Allah answer speedily America's prayer of to-day."—*Masonic Home Journal*, Dec. 1, 1917.

MINERS BEATEN IN \$200,000 SUIT.

Fort Smith, Ark., Nov. 22.—The jury in the suit of the Bache-Denman syndicate against the United Mine Workers and others, this afternoon returned a verdict in the federal court awarding plaintiffs damages in the sum of \$200,000. Under the Sherman act plaintiffs are entitled to three times this amount, or \$600,000.

Prepare for Fight.

Indianapolis, Ind., Nov. 22.—The United Mine Workers of America will begin immediate preparations for taking to the higher courts the case decided at Fort Smith, Ark., in the federal court there awarding \$200,000 damages to the Bache-Denman syndicate, it was said at the mine workers' headquarters here today.

The questions involved in the suit are of vital interest to all union labor, probably as much so as the Danbury Hatters' case, and the question of carrying the fight to the higher courts probably will be laid before the American Federation of Labor in its convention at Buffalo by Frank Hayes, president, and William Greene, secretary of the mine workers, who now are in Buffalo, it was said.—*Chicago Tribune*, Nov. 23, 1917.

LODGE BANDITS.

"Wore Two Lodge Buttons: Must Have Been Honest.

Susie Wright, colored, is minus a bank roll of \$103, and is considerably more experienced in the ways of the world than she was Thursday. She was waiting for a street car about 9 o'clock Fri-

day morning when, as she told the police, "two high-toned colored gentlemen" approached her with a pocketbook which they claimed they had just found.

"There's a hundred-dollar bill in it, and we will give you \$25, if you change it for us," one of them said.

Susie quickly reached into her handbag, and drew forth her savings. She counted the money into the palm of one of the pair, and had about finished when one man seized the entire roll of bills and both ran away.

With her husband she visited police headquarters an hour later and gave descriptions of the thieves. She said she was certain they were honest, because one of them wore two lodge buttons, and the other had a \$20 gold piece for a watch charm.—*Dayton Ohio Herald*, October 19, 1917.

DELIVERED FROM THE GLEANERS.

The snare is broken and we are escaped.—Psalm 124:7.

Saginaw, Michigan.

Dear Bro. King: My husband and I belonged to the A. O. O. G. (Gleaners) at Laundale Arbor. My husband was a member for twenty years and I was in it twelve years. When we got your October magazine and read the article about Secret Societies, God opened my eyes. I immediately went to the phone and called up the Secretary and told her to take our names off as we were done with the lodge business, and we did not want to belong to such a "Nest of Unclean Birds." She said, "Well, I would not leave now, as you have belonged to it for so many years," but I told the Secretary we were through and the Lord would take care of us.

We paid in as much as twenty-five dollars a year and some times extra assessment. This lodge had Sunday picnics and one of the lady members told me a short time ago it was three o'clock in the morning when she got home from her Saturday night dance. We have a church near by, but only few attend. The people care more about the Lodge than they do about the Church. Thank God we are both out.—Signed, "A GLEANER.—*The Converted Catholic Evangelist*, November 1917.

Taking God's Name in Vain

By President Charles A. Blanchard, Wheaton College, Illinois

I have been led recently to think a good deal about profanity. The subject came most forcibly to my mind in a meeting where people were singing hymns of praise. One must always be careful about judging. We are so ignorant of the mental life of other people and so liable to make mistakes. It seemed to me, however, that those who were singing had very little thought of what they were saying. The leader was driving them very earnestly, telling them to sing strong and sing loud and all sing together and the people were cheery and willing to do as they were told and there was a great rattle and bang of song.

I tried to put myself in the place of those who were singing, as well as I could, and so far as I was able to do this it seemed to me that there was absolutely no thought of the solemn words which were being sung; the sole effort apparently being to make a large noise and get on fast.

I hear a great deal of that kind of thing, which reminds me of the remark of the minister who was asked if he led a prayer meeting and who replied, "No, I did not lead it, I drove it." The one who had charge of the music on that occasion was in the same condition. He did not lead, he drove.

I said to the people that profanity was taking God's name in vain; that we take God's name in vain when we are careless in our use of it, when we use it without thinking who he is and what he is and I urged them to decline to take part in exercises where the careless and irreverent use of God's name seemed to be desired. I remarked that in singing or praying the careless and thoughtless use of the name of God was swearing and not worship.

I have no doubt that God forgives the sin of his people who are sound at heart and who really love him, even though they do use his name profanely, but I am certain that it is not spiritually helpful even to good people to sin in this manner.

Jehovah.

All Bible students know that the Jews were particularly reverent in their use of God's name. When they came to it in the reading, in place of pronouncing it they reverently paused. All those who listened understood that the unspeakable word was there and so their thought was complete, though the reading was partial.

Unfortunately the Jewish people have largely lost their own religious faith without accepting the Christ whom their prophets foretold. They have, therefore, many of them become infidels in our time and seem to be occupied exclusively with the things of the earth. I have been led to this line of thought by my desire to say a few words to friends on the profanities of the secret lodge system.

One of the methods adopted by Satan for deceiving worthy people in regard to his work is substituting for a Christian and sacred use of divine words the careless and irreverent use of these so-called fraternal orders. This profanity is evident in various ways.

The Preparation Room.

In the first place, solemn addresses of various sorts are made, prayers are offered and oaths are imposed while the candidate has his eyes blinded, his clothing largely removed, a rope or a chain about some portion of his body, etc. In Masonry this is particularly true. When the candidate has been divested of all his clothing and is clad in the lodge shirt and drawers, with the rope about his neck and the hoodwink over his eyes, he is caused to kneel "for the benefit of prayer."

When one reflects on the mental shock which it must be to a self-respecting man to be ordered to remove his clothing, article by article, until he is ready for initiation and then, in the confused and embarrassed state in which a gentleman would naturally be, is led up to the door of the lodge and finally admitted through it, what a complete negation of everything sacred and holy would be the words of his conductor. I do not see how any lodge man can ever hear the expression

"Let us pray" without thinking of the time when he was led into the lodge room and made to kneel while someone prayed for him.

Another element of profanity in the lodge use of the name of God is found in the character of the men to whom are committed the religious services of the meeting. In organizations of the better type, where the men are civilized and some of them Christian, an effort is usually made to secure some one for the religious duties who is at least outwardly a Christian. In other cases it seems that there is at times an effort made to commit the religious exercises to men of profane and unchristian character. I do not know whether the tendency in this direction increases or diminishes, but I have been repeatedly told that chaplains of grossly profane and immoral lives have been appointed and that they went through with the religious exercises with great gusto. The impression which I received from those who told me of their experiences of this kind was that these wicked men were particularly glad to be assigned to these religious duties and that they made them conspicuous in order that they might be evidently ridiculous.

One can easily see that witnessing religious exercises performed by godless men habitually is an extremely hardening process. Even in churches the constant repetition of sacred terms by those who do not seriously think of them is injurious but how much greater is the evil when these expressions of high and holy thoughts are associated with the ridiculous garb of the preparation room and the godless character of lodge officials.

Another element of profanity in lodge services is the repeated use of sacred words without any reason therefor. For example, take the expression, "I solemnly promise and swear." It is an appeal to God for the fulfilling of the promise that is made. It is an imprecation for his condemnation and judgments in case the person should fail. In civil oaths the expression is used but once in swearing a jury or a witness or in inducting an official into his position of power, but just as profane swearers use God's name over and over again in their swearing on

the street or in a bar room, so these lodges repeat these expressions again and again. I do not understand why this is done, unless it is that the oaths, being profane, are multiplied, as in the use of language which is ordinarily termed profanity.

I had a letter from a soldier recently who said that in speaking to him a fellow soldier began with an oath, ended with an oath and put oaths in all along through what he said. Some men have told me that they are really unconscious of the constant profanity of which they are guilty and only a little while ago a soldier said to a friend of mine, "I have never drank liquor, used tobacco or sworn, but I feel afraid that I shall do all three. These things are so continually in my ears and before my eyes, that I find myself thinking swear words, though I have never, so far as I know, taken God's name in vain."

Perjuries.

When discussing the testimony of seceders from lodges, we used to be told continually that men who take the oaths of lodges and thereafter broke them were perjured men. On the other hand, President Charles G. Finney, in speaking of his experience in the lodge, said, "It is a sin to take such oaths. This sin cannot be forgiven until it is repented of. It is not repented of until the oaths are renounced." Here we have the two extreme views. One class of persons saying these oaths ought never to be broken, the other saying they ought never to be kept.

A slight examination of the circumstances under which these oaths are taken will, I think, make it clear that President Finney was right in his judgment. An oath should be taken soberly, reverently and in the fear of God. It is a solemn appeal to him and men have no right to take his name upon their lips lightly and on trifling occasions. Still further, the oath should always be to do some lawful act, but it is not lawful for a Christian to agree to conceal a secret, the nature of which he does not know and to obey commands which are as yet unrevealed. We are required to swear in truth and judgment but one who swears blindly and without any pos-

sibility of judgment as to the character of the obligations he assumes, is not swearing lawfully and as a Christian.

The oath of Herod which cost John the Baptist his head, is an example of such swearing. We read that when he found what he was asked to do he was very sorry but, because he had sworn and because there were others about him who knew that he had sworn, he killed one of whom Jesus has said, "Among them that are born of women there hath not risen a greater." There is no doubt that many a man who has sworn his lodge oath feels as Herod did and keeps his oath for the same reason, because of his oath and because of those who are acquainted with him, who heard him swear.

Slipping Out Like an Eel.

I was riding on the Burlington line years ago with a gentleman who told me that he had been connected with one or more lodges for a good many years but that being disgusted with them, he had not attended the meetings. I asked him whether he bore his testimony so as to warn young men against the trap by which he had been caught and he said, "No" that he had not. I said to him that a friend had said to me that he had been a member of some of these secret organizations and that feeling that as a Christian man he had no business in them, he slipped out like an eel. My seatmate laughed and said, "Well, I think that is a good way to do," and I replied, It seems to me it would be better for him to have come out like a man, rather than to slip out like an eel.

Josiah Drummond, some years before his death, was complaining in an annual report of the many thousands of Masons who dropped out of the order by non-payment of dues and the like. He said that at that time the loss to the Masonic order was over thirty thousand annually. If it is approximately true, and I have no reason to doubt it at all, one can see immediately what a host of men there are who in their hearts loathe the lodges. In our own city years ago we had a godly man who had taken three degrees of the Blue Lodge. He told us in a public meeting that after he had taken the first degree he was so ashamed

and so indignant that he did not expect ever to go near the organization again but the lodge men gathered around him and by appealing to various motives, finally secured his presence for the taking of the Fellowcraft degree. This, he said, intensified the feeling he had had before and he resolved more strongly than ever that he would have nothing to do with the organization thereafter, but the same influences operating in the same manner caused him to waver in his determination and at last he said, "I am ashamed to say I went through the ridiculous and blasphemous services of the third degree." He never attended the lodge after that time and availed himself of his privileges as a Christian man should and bore his testimony freely against the evil association.

It is safe to say that where one man has the strength of character to do this, there are a hundred who have not sufficient courage. They are crippled in their religious lives for all of their days by the thing that they have done and the worldly and wicked men with whom they have become associated. It is a safe thing to cut loose absolutely and openly from every anti-Christian association with which one has become associated, no matter what may be the circumstances. It is true that this manner of leaving oftentimes makes trouble for the Christian, but Jesus has not told us to avoid trouble. He has told us to avoid sin and if we do this we shall sometimes get into difficulties. As he has said, however, "I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." We should not be afraid.

It is not a pleasant thing to be sneered at, hated and set aside for any reason. It is, however, sometimes necessary to endure just that unpleasantness if we desire to be true to God. We who are Christians have agreed to follow him at every cost. If we do this it will be well with us. If we fail, the spiritual deterioration and oftentimes the earthly loss will be most serious. Godliness is still profitable for all things. It has the promise of the life that now is as well as of the life that is to come and there is

no way for us to shun the cross and at the same time gain the crown.

Many Witnesses.

It is a pleasure to know that there are many of the Lord's people "who bear the cross and endure the pain, supported by his Word." While there are those who fail, there are also those who do not fail and it is my impression that the number of witnesses increases rather than diminishes. Only those, however, take this martyr position who are really the Lord's. Unconverted or half converted people so far my observation goes never do it. In my conference experiences I have found that those who are seeking the deeper things, who are undertaking the closer walk with God, who are not satisfied with mere perfections, but who desire to know the grace of our Lord Jesus Christ, are the men who count not their lives dear unto themselves.

These words may be read by some who have not yet definitely broken with the Baal worships in which they have been entangled. I therefore ask them to raise the question, whether or not the motives which have kept them silent are those which should control the lives of Christian men. If they find that it is the fear of men or the love of the world in any one of its myriad forms, which has kept them silent, let me urge them without delay to take an open position for the truth of God against what is perhaps the most serious rival of Jesus Christ among men in our day. If they follow him in his humiliation, they will be associated with him in his glory but if they love their lives in this world, they may lose them in the life eternal.

MILITARY ORDER OF THE SERPENT

"Headquarters Dud Dajo Lair Number Two.

"64 Conestoga Building. Pittsburgh, Pennsylvania, November 21, 1917.

"BOLETINA SPECIAL.

"*Hear ye! Hear ye! All ye faithful followers of Khata Puna.*

"GREETING."

"Whereas, It was decreed that the crawl of the Great Snaix continue in its writhings after the Setting Sun, during the eleventh Moon, on the 331st day,

written by the dogs of Americanos, November 27, 1917, in the Great Snaix den, harbored by Rutledge Camp of poorly cooked Americanos, in the G. A. R. Hall, on Wagoner's Trail, called Arlington Avenue, South Hills.

"Your Master, the Great Snaix, commands all ye faithful sons of the Holy Bahut Matwallah to crawl on your bellies through tunnels and among rocks and rills, driving before you to the Lair all dirty dog-robbers of Americanos who have cast slurs upon the Great Snaix, and who are cowards and are frightened by the hiss of the Almighty Snaix.

"Strike them in a vulnerable spot, so that only Virus from the Sacred Amphora and the perfume of the Houris, mingled with the sweetness of the Ilang-Ilang flower from the Sacred Mountain will be a lasting cure.

"Under the law of the Ram Shakkeel of Dhawalagh Ghagger, the faithful servants of the Great Snaix will, in this darkness, be chosen to fulfill his commands until he again invokes the Mandates of the Law. These servants will crawl to their stations wiggling on their bellies, full of virus and with nostrils filled with the fumes of burning ochre.

"Bring with you Sacred Coins for the Realm, and fail not to obey the hiss of your Master, lest over your carcass the wail of this lyric is sounded:

"Ba-hai, bo-hu, ca-hut monti,

"Ala mang dung sari, sari,

"O-put, Ka-la-ba-sa, con-dol, a-fat-le,

"Ce-tau, pa-tau, pa-tau-ri.

"I, the High Priest of Khata Puna, have spoken.

"E. F. HEATON, G. G. G.

"In the slang of the Americanos: We meet to finish our last meeting and to elect officers for the ensuing year, at Rutledge Camp, on Tuesday, November 27, 1917. It is well that you obey.

A. E. PIERCE, T. I. I. G. G."

This attempt to be funny is painful. Very small children often gibber and adults endure it because they comprehend the undeveloped intellects of the infants. The character of this order can be inferred from the fact that, as a rule, their productions show the same low order of intelligence.

FRATERNAL INSURANCE.

BY B. M. HOLT, SECEDER.

When a number of men get together and pay a certain amount of money into a treasury for the purpose of providing for their widows and fatherless who may be left alone, such an act *could* be called charity if founded on business principles. Lodge insurance is the poorest kind of business and the poorest kind of charity.

Should there be any persons who think they have found reliable life insurance organizations and wish to take out insurance, I would ask that they consider the following:

Do not go into such organizations without first being assured that you are paying your whole share yourself, for if the insurance plan is an honest proposition, the last man's insurance must be paid as well as the first, and *you* may be the last.

"Cheap" insurance is not only impossible, but it is a lie; and when the simple facts are tested out by the American Mortality Table, a child who knows the rudiments of arithmetic may prove the facts of this statement.

Consider this: At the age of 30 years, life's expectancy is 29 years more. This does not mean that every person 30 years of age will die at the age of 59; neither does it mean that they will all die before that time. But it means that, at the end of 29 years, fully one-half of the number will have passed away. (The older we get, the shorter our expectancy, of course, and at the age of 60 it drops to only 14 years more.)

Consider further: At the age of thirty, let us suppose that you and I and eighteen other well-meaning men organize an insurance lodge and call it "Good Hope." Each one of us pays in \$12.00 a year on a thousand dollars insurance. This is, indeed, a fair amount when "cheap" insurance is taken into consideration.

The first year gives us \$240.00, and with no deaths we have, at the end of the tenth year, the nice sum of \$2,400.00.

Interest on invested funds and the cost of management are omitted from this calculation in order not to complicate it. As a matter of fact this omission is really charitable on our part, as, in cheap insurance, the cost of doing business

usually far exceeds the receipts from interest. For instance, from "Statistics Fraternal Societies, 1917," we learn that the Modern Woodmen of America in 1916 collected per \$1,000 of insurance from its members, aged 30, \$10.80, which at 4 per cent interest (a fair investment average) would produce 43 cents. The cost of management per member, however, is placed at \$1.32—over three times the receipts from interest. With the Woodmen of the World, Sovereign Camp, the interest on collections from members aged 30 amounts to 63 cents, while the cost of doing business per member was 81 cents.

After the tenth year of our Good Hope's life, A's turn to die comes and we pay his widow a thousand dollars. The nineteen of us that are left pay again, for the eleventh year, \$228.00 in premiums, and also the same amount for the twelfth year. The thirteenth year is a bad one; B and C both die. After their beneficiaries are paid off, we are \$144.00 in debt. But by collecting the annual dues for that year we still have \$60.00 in the treasury. Thirteen years gone; three members gone; \$3,000 gone. But, the oncoming years look brighter, and, actually, up to the eighteenth year no further deaths occur. With the five years' dues we (the seventeen remaining members) now have \$1,080.00 on hand.

Then in the nineteenth year D, E and F all fall victims to an epidemic. My! That throws us \$1,920 to the bad again! We, the fourteen members, pay our dues again, but as these amount to only \$168.00, there is nothing left for us to do except to levy an extra three-year assessment on each of the remaining members for \$41.71. This certainly is worse and more of it: \$41.71 (in addition to our regular dues) for three years! "Cheap" insurance indeed. But fortunately, during the next three years we have no deaths at all. We pay the big assessment, and by referring to the books of the treasurer we find that we have just \$504.00 on hand.

Twenty-two years gone; six members gone; \$6,000 gone—of which \$1,752.00 was by extra assessments. But we are still fourteen members and are hopeful (?) for a better future, even though we now

are 52 years old, and can never get into the old-line companies. We pay dues again, for the twenty-third year; the treasurer reports, with a broad smile on his face: "\$672.00 to the good." A late comer reports the death of "brother" G. We adjourn; the bad news breaks up our cozy lodge meeting. We are again behind, and really the outlook for the future appears to be worse than before, inasmuch as the death rate at 53 years of age greatly increases over that already gone by; and the greater the expense the fewer there are to pay.

Before we can get together to arrange for the \$328 deficiency due to G's death, H, I, J, and K all die, in the same year (53 years old). This indebts us to the amount of nearly \$4,500 with only nine members left to pay. Can we possibly stand it? Five hundred dollars each for another extra assessment! "Brother" L gets despondent over the future outlook and although he has money in the bank he takes a dose of poison and leaves Good Hope's troubles to be settled by the eight that are left. Brother M, being of a rather weak mind, thinks he has the same privilege, so he blows his head off with a shot gun. The seven of us, now remaining, have to face the \$7,328.00 debt, so we decide to repudiate this, and thus end another "cheap" insurance lodge. All the good we did, after all, was to pay \$1,000.00 to each of the first six widows; the seventh received only \$672.00.

"But what about all the new members with which the average insurance lodge is flooded?" asks one. "A large amount of added young blood would have saved your lodge." To this I answer: As long as the premium paid for insurance is too small, young blood will not make up the difference, inasmuch as each and every new member brings his inevitable death with him. Furthermore, we must remember that, as the lodge grows, its expenses grow with it. Take, for instance, the Woodmen of the World. For the year 1916 their expense figured nearly (\$1,500,000.00) one million and a half; the combined salary of some 3,000 workingmen. And, attend! for the same year they lapsed some 85,000 members.

No, my friend, there is only one sane

argument for insurance. Here it is: pay such a sum for your insurance as will within the limits of the American table of mortality amount at 4% interest to the sum your insurance company agrees to pay your beneficiary. Anything short of this would be trying to obtain money under false pretense, and no further argument should be needed. It is a matter of plain facts, tested out in thousands of instances by experience which has meant bitter disappointment.

But there is a further consideration that must not escape our attention. Even if the average insurance company is safe, we must make special mention of life insurance lodges that hide behind the religious ritual in order to escape state taxation. They call themselves "fraternal," put on a religious garb and prate about being recognized equally with any church, and in this way their property escapes taxation. Yet their ritual is blasphemous, their side-degrees rotten beyond description, their religion absolute contempt of God, for Jews and atheists are (usually) accepted—none are barred, and the Son of God—the Savior of the world—is placed on an equal footing with Mohammed! By all means avoid the religious insurance companies. Many, perhaps, even now are members of one or another of these lodges, and yet are not aware of anything wrong in them. Investigate. Ignorance excuses no man, neither in the courts on earth nor in the court of God.

A MINISTER DELIVERED FROM SECRETISM.

I have been without a charge since last July. I had to resign owing to the intriguing of Freemasons. I might say that previous to taking *The Christian Workers' Magazine* I was a prominent "order" man, especially an enthusiastic Freemason. But two or three trenchant articles in your magazine proved to me that, alas! no man can serve two masters.

I served Masonry better than I served my church. I got men to join the Masons that I could not get to join the church; in fact, I began to see that once a young man joined the "orders" it was

well-nigh impossible to get him to become a member of the church.

Once I saw the light, thanks to your magazine, I pulled out. If I was once a "joiner," I immediately became a "quitter." Then the Masons showed the power of the devil. They influenced the presbytery to overwork the rules of the church and on a mere pretext, asked for my removal. Anyway I solved this dark and deadly plot, and put my trust in God, and resigned. So have been without a charge ever since, and can rejoice in more spiritual freedom than ever I thought it was possible for any man to have; and am deeply grateful to God that his Holy Spirit has delivered me from that terrible bondage. I have a peace I never had in my life. Thank God, who in his own good time will call me to another charge.

I have a family of five children, but I can say that I am happier than a minister who is a Mason or any other order man, with no family and a large salary, because they are in darkness and to them Scripture is a vague mystery. The Holy Spirit they cannot know because they unknowingly grieve him. The Holy Word has been a wonderful delight to me since I have torn off the mask of secretism. Preaching instead of being an irksome duty, has become a delight. The first thing that dawned on me was that my soul was in danger of perdition. I was on the road to hell, and in a very respectable, though disastrous, manner was leading others down the same road. Better lose a congregation with a good stipend than have to lose my soul—a soul embalmed in Freemasonry, perfumed with tobacco smoke, and petrified with allegorical symbolism—a woeful spectacle to stand before him whose eyes are as a flame of fire.

I want you to pray that I may be guided to a congregation where I can declare the whole counsel of God. I do not wish to flatter you, but I must say that *The Christian Workers' Magazine* has done more to open out to me the beauties of God's Word than anything I have ever had. May God bless you and may your magazine be the means of leading other ministers who are in darkness as I have been, to the light.—*Christian Workers Magazine*, April, 1917.

A REBEKAH TIME.

"Every one present reports a first class Rebekah good time," says one of the news items in the *Odd-Fellows Review* for December 1916. What kind of time is a Rebekah time? Several related items, all referring to lodges in Montana, may aid in making the answer obvious.

The Rebekahs of Superior netted \$170 from the dance which they gave last month.

The Rebekahs of Kalispell held their annual flower social on November 6th. A good program and refreshments were provided, followed by a social hour and dancing.

The Odd-Fellows of Medicine Lake held their second annual ball in the school house assembly hall on Thursday evening, November 30th, and it proved to be a most delightful affair.

Pansy Rebekah Lodge, of Helena, entertained the Odd-Fellows and their wives on Wednesday evening, November 8th, at a card party and dance. About twelve tables were in play.

The Rebekahs of Bozeman, entertained the Odd-Fellows and their families by giving a Hallowe'en party. The hall was appropriately decorated and games, dancing and music followed the supper.

What was voted by those present as one of the most enjoyable dances of the season was given November 24th by the brothers of Helena at the new temple in the Iron Front building. Dancing started at 9 o'clock and continued until after midnight.

An excellent entertainment consisting of music, singing, recitations and dancing was given by Enterprise and Silver Leaf Rebekah Lodges, of Butte, on November 28th, the proceeds being given to the home fund. Following the program, refreshments were served.

Wednesday evening, November 13th, the Odd-Fellows of Glasgow put on the work of the first degree and following the lodge session the Rebekahs appeared at the hall with a lunch. The men turned the hall over to the ladies and after a couple of hours of cards, the ladies served the lunch. Every one present reported a genuine, first class Rebekah good time.

LABOR AND THE LIQUOR TRAFFIC.

In spite of a pouring rain nearly three thousand people attended the labor-temperance mass meeting in Elmwood Music Hall, in Buffalo, on Sunday afternoon, November 18th, when Charles Stelzle, Field Secretary of the Federal Council of Church of Christ in America, spoke on the question, "Can the Labor Movement Stand for the Liquor Traffic."

It will be recalled that Mr. Stelzle conducted a somewhat similar meeting which was attended by four thousand people in Toronto some years ago, while the American Federation of Labor was in session in that city.

The Buffalo meeting was held while the American Federation of Labor was holding its annual convention in that city, and a large number of the delegates attended. Following Mr. Stelzle's address there was an open forum discussion, when scores of questions were asked by the audience.

The Buffalo meeting was especially significant because the liquor problem is being considered by organized labor as never before, largely because of the industrial situation produced by the war, and also because the question of food supply makes the liquor problem of supreme importance.

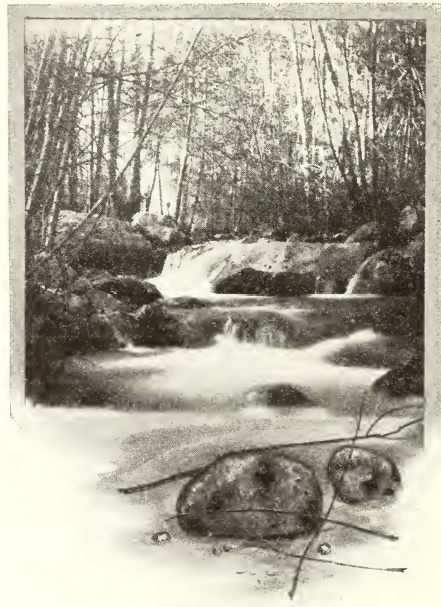
For some time the liquor men have been trying to capture the labor movement. Already quite a number of state central labor unions have voted in favor of the liquor traffic because of the urgent request of bartenders and brewery workers. A considerable number of central labor unions throughout the country have taken similar action. It was to meet this situation that Mr. Stelzle arranged for the meeting in Buffalo, where he could talk to the leading labor men of America.

Following is an abstract of Mr. Stelzle's address:

"The labor officials who recently presented to Woodrow Wilson a petition alleged to have been signed by over two million trade unionists asking that the manufacture and sale of booze be continued, were either ignorant of the facts, or else they deliberately tried to flim-flam the President.

"The number of alleged signers of this

petition from but twenty-two of the states which were enumerated was greater than the total membership of the American Federation of Labor throughout the entire country at the time the petition was framed up. Furthermore, only 445 local bodies out of nearly 25,000 labor unions are listed as having signed the petition.



"In many cases, individual trade unionists were counted again and again, first in their international organizations; second, in state labor bodies; third, in central labor unions; fourth, in local unions; and fifth, in such organizations as Personal Liberty Leagues, Mutual Benefit Societies and Labor Temple Associations.

"Hundreds of thousands of trade unionists are strongly opposed to the liquor traffic in all of its forms. Among them are some of the most eminent leaders in the labor movement. They have become tired of having the liquor men make a 'goat' of the labor movement, but all of these men were arbitrarily included in the tabulation presented in the petition to the President and Congress.

"The petition is a slander and an insult to the finest type of American workmen who are altogether opposed to the liquor traffic. Labor leaders who will

lie about working men will lie to them and they are not to be trusted on any kind of a job.

"Mr. Hoover is telling us that 'Food will win the War.' If this is true, then the liquor men and the labor men who stand for the liquor traffic are assuming serious responsibilities. The liquor men insist that they use for the manufacture of booze, only one per cent of the grain produced in this country. One per cent of the grain will feed one per cent of the people. One per cent of the people is 1,000,000 people. We shall send 1,000,000 soldiers to the trenches in France.

"This means that the liquor men are using enough food-products to feed every last man who is going to the front to 'make the world safe for democracy.' So that they may become efficient fighters, we do not permit the men in uniform to drink liquor. Some of the men who are staying at home not only expect the men at the front to fight their battles, but they are using for booze the grain which should be sent to feed the soldiers in the trenches."—*Wesleyan Methodist*, December 12, 1917.

WHAT I DISCOVERED ABOUT MASONRY.

BY REV. WM. GOULD.

In the years 1865-1867 I was pastor of an independent Methodist church in the village of Bushnells Basin, located on the New York and Erie canal, about eleven miles east of Rochester, New York. Our meetings were held regularly in a union church building open to the use of all denominations. I preached also in the schoolhouses of several surrounding districts. There was but one vacant house in the village at the time I took charge of the work. It was old, much dilapidated, and as it had not been occupied for several years, the owner let me use it at a low rental. There was an old barn on the premises and quite a number of fruit trees and berry bushes which, not having been pruned for several years, were in poor fruit bearing condition. The owner did not give me any lease but told me I could do what I pleased in the way of repairing. I succeeded in getting the premises into such an improved condition that when, at the

end of my term of service to the church, I vacated them, the owner himself moved in.

I believed it was my duty, as a Christian minister, to preach plainly on the sins of the times—vice and immorality of all kinds, including liquor selling and drinking. I did not hesitate to expose the evils of secretism as practiced by oath-bound societies. This plain preaching aroused opposition. There were two hotels in Bushnells Basin where intoxicating liquor was sold openly and without licenses. The proprietors were commonly known and reported to be members of the Masonic fraternity. Gathered around them were other Masons and sympathizers and it was from this clique that in many ways the opposition came.

This was intensified by the fact that the liquor sellers were prosecuted by the state agent in the employ of the temperance people or prohibitionists. Their breach of the license laws were so flagrant that they pleaded guilty to the charges and were fined. The displeasure of the saloonkeepers and of those who sympathized with them was manifested in many ways. Companies of persons coming from the hotels at all times in the night would pass by my dwelling hooting and yelling and throwing turf and other missiles. Anonymous threatening letters were sent to me, and sometimes while riding to and from my appointments, missiles would be thrown at me. On one occasion something more offensive than common dirt was smeared on the seat of my buggy.

After I had improved my rented premises, as I have mentioned and had entered upon my second year of residence there, word was brought me that a plot had been quietly concocted to drive me out of the village. My landlord had been influenced to rent the place to a well known man reputed to be a Mason and I would be compelled to move at the end of the month. I was also told that an agreement had been entered into by property owners that I should not be allowed to rent any other house in the place. But before the end of the month, the gentleman to whom the house had been rented lost his wife by death, and all his family arrangements were broken up, and so I remained. I had, however, in

the meantime been offered the residence of a wealthy farmer who had said to some of the plotters, "You shall not drive the preacher out of this place."

This is one of the many providential interpositions I experienced during my sojourn there. The next move was to deprive my congregation of the use of the church. We were locked out of the building unlawfully, but we then worshipped in a store fitted up for the purpose. Finally, after having our attempts to obtain an unfinished new building, frustrated again and again by the same plotters, we obtained the property, which was fitted up as a church.

Thus, through the overruling providence of God, my life was preserved. My pruned fruit trees bore unusually large crops, which I sold for enough to pay nearly all my rent. The spiritual work prospered, and many sound conversions took place. At the end of three years, when I left, the liquor holes were closed and we had a growing church society occupying a church building free from debt, and we all had a better knowledge of God's care over those who "care to do right and dare to be true."

Brooklyn, New York.

[Other reminiscences of Rev. Mr. Gould will appear in the February CYNOSURE.—Editor.]

THE RAILROADS AND THE BROTHERHOODS.

The indorsement by the railroad brotherhoods of government control of the railways would carry greater force if the circumstances surrounding the passage of the Adamson law were not fresh in the public mind. That crisis, it will be recalled, transferred the question of further operation of the railroads to the government. The only authority great enough to cope with the situation lay in congress and the administration.

That authority was promptly surrendered at the dictation of the brotherhoods. The question at issue was not the justice or injustice of the Adamson measure—there was no opportunity to determine that—the question was whether congress, representing the whole population, would submit to the demands of a highly organized minority. Con-

gress proved so pliable, not to say pusillanimous, that it could not give its action even the appearance of a considered judgment.

In the light of this experience, what may we expect if the government now takes over the railroads? Will the authorities be able to resist any similar minority demands? In the previous crisis the interests of the public at large were at stake. The brotherhoods said they would disregard those interests unless their private interests were satisfied first—and congress conceded that their private interests were paramount.

This criticism does not involve any expression of opinion on the merit of the brotherhoods' wage demands, past or present. If, however, the brotherhoods are able to achieve the power to dictate to the government in all matters pertaining to the railroads, it is not possible to predict what chaos might result. Certainly only a miracle could preserve our railroads for the necessary uses of war.—Editorial, *Chicago Tribune*, Dec. 15, 1917.

LITTLE HERBIE HOOVER.

BY SOPHIE KERR.

Little Herbie Hoover's come to our house
to stay,
To make us scrape the dishes clean, an'
keep the crumbs away,
An' learn us to make war bread, an' save
up all the grease,
For the less we eat of butter, the sooner
we'll have peace.
An' all us other chil'ren when our scanty
meals is done,
We gather up around the fire an' has
the mostest fun
A-listenin' to the proteins that Herbie
tells about,
An' the Calories that git you
Ef
you
don't
watch
out!

An' little Herbie Hoover says, when the
fire burns low,
An' the vitamins are creepin' from the
shadows, sof' an' slow,
You better eat the things the Food Folks
says they's plenty of,

An' cheat the garbage pail, an' give all
butcher's meat the shove,
An' gobble up the corn pone an' vege-
tables an' fish,
An' save yer drippin's an' yer sweets an'
lick clean ever' dish,
An' don't get fresh a-talkin' of what you
won't do without,
Or the Calories'll git you

Ef
you
don't
watch
out!

—*Life.*

A CONFERENCE ON BEHALF OF ISRAEL.

The Chicago Hebrew Mission is an interdenominational organization, the special object of which is to give the gospel to the Jews, but particularly in Chicago. Its activities, however, are not confined to this race or city, but are world-wide.

It was organized in 1887 through the instrumentality of Mr. Wm. E. Blackstone and was incorporated in 1891.

The Conference is held under the auspices of the Chicago Hebrew Mission, which held a similar meeting in this city two years ago. President Charles A. Blanchard, who is so closely identified with the National Christian Association, is President of this Mission and will be one of the speakers.

The general theme is the Covenant People of God and their relation to the Coming of the King, the Lord Jesus Christ. Many eminent Bible teachers and speakers from widely different portions of our country have agreed to be present and take part in the Conference.

The people will assemble in the Moody Tabernacle, January 22nd to 25th, inclusive.

For complete program apply to the Chicago Hebrew Mission, 1505 S. Sawyer Avenue, Chicago.

Jesus said, "In secret have I said nothing," yet many professed Christians seem to think that they can teach and do His will in secret orders. The Gospel of Jesus Christ is as a light set on a hill and has no similitude with the darkness of secret orders.—*Zion's Watchman.*

SOME EXPLANATORY NOTES.

BY A BELGIAN ASSOCIATE.

I have read the interesting preamble honoring my December contribution, "The Belgians and Masonry." Would you have the kindness to allow some explanatory notes, concerning the Belgian educational regime which flourished in 1854 and which international high Masonry under the pretense of state supervision and monopoly, laid the plot to overthrow, in order to have the upper hand on education—in fact, in order to specially unchristianize, first, popular public education, under the pretense of state "neutrality" and finally in order to "Masonify" popular schools?

The School Regime.

According to Section 17 of the Belgian Constitution of 1830, education is free, in the sense of freedom from any state preventive measures. "The exercise of teaching [in school or privately] is free," not meaning that it is gratuitous but in the sense of not being controlled by the state, says the Constitution. "Any preventive measure [by any law or any public authority] is prohibited." "The repression of delicts [committed when exercising such liberty] cannot be regulated except by a law." "Any kind of public tuition [teaching at public—state, province, or communal municipality—expense] must also be regulated by laws." Freedom is, then, the constitutional rule. State or public intervention is the exception.

Three Kinds of Schools.

Now, at the time of the plot, we had three kinds of popular schools: First, purely private schools—mostly Christian schools, in which the private tuition of the children was paid by parents. Second, parochial Christian "confessional" schools under religious and moral control of the Catholic church, and also Christian and denominational—Protestant, Jewish, etc.—not parochial schools, under the control of various churches, synods, and synagogues; and third, communal, or municipal public schools maintained by state subsidies at the expense of the municipal tax payers, and under state supervision. Most of these public schools were confessedly Christian, not "neutral" according to the nearly unanimous spirit of the Belgian people. The

"Christian Doctrine Catechism" was taught at certain hours in these public schools to Christian children, according to the desire of their parents, under ecclesiastical supervision. The moral teaching of the Gospels of our Lord, the Commandments, etc., were regularly given.

The Masonic Plot.

Such was, *grosso modo*, the popular

"Masonified" state, the popular communal Christian public schools, and then unchristianize the schools, under the pretense of "neutralization" and finally to masonically antichristianize popular public education. When the Belgian minister of public education, speaking before the Belgian senate, in 1879 (I was present) publicly declared that the (Masonically instigated) law (prepared secretly, in



public school organization. Any "commune" or municipal council, could adopt legally and help any parochial or private school, and even substitute such schools for the "communal" schools, under supervision of municipal authority. Then such adopted schools were practically assimilated into the municipal public schools. This was all in accordance with the will of the tax payers, and the schools were under supervision both of communal and state authority, by virtue of the constitutional laws.

Such was the regime that Masonry, from 1854 to 1879 plotted to destroy by any means, and contrary to the will of the Belgian people. Masonry wanted to monopolize, in the hands of the

1864) would absolutely exclude the commandments of God from the so-called "moral" teaching imposed by law in the neutralized public schools, under the direction of the state master of the schools—the only national school educator—such declaration was the climax.

Then the fight began in Belgium against Masonry and the Belgians won.

He who believes something, and builds his belief on the Word of God, is a stronger man than he who prides himself on his liberal views and his open mind. Ordinarily the open mind is so wide open that the winds of heresy blow clear through it.

An Eminent Preacher, Teacher and Evangelist

Ex-President Charles G. Finney, Oberlin College

(Concluded.)

"I had belonged to the [Masonic] lodge in Adams nearly four years when I was converted to Christ. During the struggle of conviction of sin through which I passed I do not recollect that the question of Freemasonry ever occurred to my mind. The season that I called properly my conviction of sin was short. My exercises were pungent, and I very soon obtained hope in Christ.

"Soon after my conversion the evening came for attendance upon the lodge. I went. They, of course, were aware that I had become a Christian, and the Master of the lodge called upon me to open the lodge with prayer. I did so, and poured out my heart to the Lord for blessings upon the lodge. I observed that it created a considerable excitement. The evening passed away, and at the close of the lodge I was requested to pray again. I did so, and retired, but much depressed in spirit. I soon found that I was completely converted from Freemasonry to Christ, and that I could have no fellowship with any of the proceedings of the lodge. Its oaths appeared to me to be monstrously profane and barbarous.

"At that time I did not know how much I had been imposed upon by many of the pretensions of Masonry. But upon reflection and examination, and after a severe struggle and earnest prayer, I found that I could not consistently remain with them. My new life instinctively and irresistibly recoiled from any fellowship with what I then regarded as 'the unfruitful works of darkness.'

"Without consulting any person, I finally went to the lodge and requested my discharge. After manifesting considerable reluctance, they granted my request. My mind was made up. Withdraw from them I must; with their consent if I might, without their consent if I must. Of this I said nothing; but some way it came to be known that I had withdrawn from them. This created some little feeling among them. They, therefore, planned a Masonic celebra-

tion or festival. I do not recollect exactly what it was. But they sent a committee to me, requesting me to deliver an oration on the occasion. I quietly declined to do so, informing the committee that I could not conscientiously in any wise do what would manifest my approval of the institution, or sympathy with it.

"However, at that time, and for years afterward, I remained silent and said nothing against the institution: for I had not then so well considered the matter as to regard my Masonic oaths as utterly null and void. But from that time I never allowed myself to be recognized as a Freemason anywhere. This was a few years before the revelations of Freemasonry, by William Morgan, were published. When that book was published, I was asked if it was a true revelation of Freemasonry. I replied that it was, so far as I knew anything about it, and that, as nearly as I could recollect, it was a verbatim revelation of the first three degrees as I had myself taken them. I replied in this way because I saw, of course, that as the thing was published, and no longer a secret, I could not be under any obligations to keep it a secret, unless I could be under an obligation to lie, and to lie perpetually, by denying that that which had been published was truly Freemasonry.

"I knew that I could be under no obligations to be guilty of a perpetual falsehood, and that I really made no revelation of any secret when I frankly acknowledged that that which had been published was a true account of the institution, and a true expose of their oaths, principles and proceedings.

"Afterward I considered it more thoroughly, and was most perfectly convinced that I had no right to adhere to the institution, or to appear to do so; and that I was bound, whenever the occasion arose, to speak my mind freely in regard to it, and to renounce the horrid oaths I had taken.

"On reflection and examination, I found that I had been grossly deceived

and imposed upon. I had been led to suppose that there were some very important secrets to be communicated to me. But in this respect I found myself entirely disappointed.

"Indeed, I came to the deliberate conclusion, and could not avoid doing so, that my oaths had been procured by fraud and misrepresentations, and that

the institution was in no respect what I had been previously informed it was.

"And, as I have had the means of examining it more thoroughly, it has become more and more irresistibly plain to my convictions that the institution is highly dangerous to the State, and in every way injurious to the Church of Christ."

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 6 September, 1832.

To William L. Stone, Esq.,

Dear Sir:

(Continued.)

In your enumeration of the essential secrets of the order you do not include the oaths themselves as administered to the candidates for admission. These, therefore, are not secrets which any Mason is bound to keep. But has this been the understanding of *intelligent* Masons heretofore? Why, then, have the forms of the oaths never been made public in the Masonic books published by authority or without objection from the order? Why have they become so different in different places? Why, in all the trials which have arisen from the murder of Morgan and in which evidence of the forms of these oaths, obligations and penalties was essential to the issue have not authenticated copies of them been produced in court by the Masonic witnesses themselves? In Massachusetts, in Vermont, in Rhode Island there have been numerous defenses of Masonry by individual Masons and Masonic lodges, very indignantly denying that *they* ever took or administered the obligation with the words, "murder and treason not excepted"; and generally denying that they were under any obligation contrary to the laws of God or that of their country. But anxious as they have all been to fix the charge of slander upon Avery Allen and David Bernard, and to make the

world believe that the forms of Masonic oaths, obligations and penalties disclosed in their books were fabrications of their own, never used by any Masonic body, still, in no single instance have they ever produced or certified to the oaths, obligations and penalties as used or administered by themselves until the investigation instituted last winter by the legislature of Rhode Island and conducted in a spirit so friendly to Masonry, and so adverse to Antimasonry, that it could scarcely have been more so had every member of the investigating committee but one been himself an adhering Mason. In that investigation the committee, like yourself, considered the secrets of Masonry to consist of signs, grips, pass-words and emblematic figures of speech, and no more, and, with regard to these, they indulged the brotherhood, not by inquiring into them, by interrogation of adhering Masons—giving notice that they should take all these profound mysteries to have been correctly set forth in the books of Allyn and Bernard, unless positive testimony to the contrary should be voluntarily offered by adhering Masons.

But the committee did require testimony from the adhering Masons of the oaths, obligations and penalties as taken in the lodges, chapters and encampments in Rhode Island, and it was given. The appendix to the report of the committee contains this evidence and authenticates upon full, adhering Masonic authority, the oaths, obligations and penalties as taken and administered in Rhode Island of eleven degrees, from the Entered Apprentice to the Royal Master.

It is, therefore, to the *indefiniteness* of the promise in this authenticated obligation of the Entered Apprentice that

I take my first objection, and this indefiniteness is not only intrinsic in the terms of the obligation itself, but is aggravated by the previous pledge of the candidate to conform to the established usages and customs of the order, and by the charge given by the master who administers the oath, which charge enjoins it upon the candidate as a duty to obey the instructions of the master of the lodge, and to keep the secrets of a brother Mason, committed to him as such. The obligation includes also the pledge to keep secret the transactions of the lodge—without exception.

There are thus, according to the understanding of the Rhode Island Masons and to yours, three distinct classes of secrets to which every accepted Mason was bound. First, to the secrets of Masonry, consisting only of the signals of communion and tokens of mutual recognition between the members of the fraternity; secondly, the secrets of brother Masons, communicated as such; and, thirdly, the transactions in the lodge. And of these, you and they consider the first class only as essential to the order. But what is the principle of this distinction? None such is found in the oaths themselves, nor in any of the Masonic books, nor in the charges given by the master to the candidate for admission. Does the promise of secrecy, given by the Entered Apprentice, extend to the transactions of the lodge? It does not in the terms of the oath. It does not, by practice of the Rhode Island lodges, for they enjoin this portion of the secrets by their by-laws upon the penalty of expulsion but whose same by-laws contain no provision whatever for the violation of the *essential secrets*. In all the oaths and obligations subsequent to the degree of the Entered Apprentice, the promise includes the secrets of a brother Mason, communicated as such, but not the transactions of the lodge, chapter or encampment. These are deemed binding only by virtue of the other promise of the candidate, that he will conform to the usages, customs and regulations of the fraternity. But this distinction itself proves that, in Masonic contemplation, the obligation to keep secret the transactions of the lodge is not the obligation,

with the oath and penalty, to keep the essential secrets of the craft. For disclosing the transactions of the lodge, the penalty is expulsion. But the by-laws contain no such penalty for disclosing the secrets of the craft. What is this but a recognition that the penalty for divulging the secrets of the craft is different from the penalty for revealing the transactions of the lodge—that it is a crime of much higher order, sanctioned by the oath with its penalty, and for which it would be alike inconsistent and absurd to provide by a by-law or regulation of the lodge.

My first objection to the *promise* of the Entered Apprentice's obligation is its *indefiniteness*, and this objection extends to all the obligations of the subsequent degrees, and to the institution itself, which is nowhere limited to any number of degrees and is thereby rendered a ready engine of conspiracy for any evil purpose.

A second objection to the *promise* is its *universality*. It is to keep the secrets of the craft and never to reveal them to any person under the canopy of heaven. The single exception has no other effect than to exclude all other exceptions. It is confined to initiated brothers and regular lodges to whom the Entered Apprentice can, of course, reveal nothing, they being already in possession of secrets which he promises to keep. The promise, therefore, is never to reveal the secrets of Masonry to *any person under the canopy of heaven*.

I shall pursue this subject in another letter.

JOHN QUINCY ADAMS.

"RANK" PYTHIAN WORK.

Golden Spur Lodge Knights of Pythias will hold their regular meeting and carry out rank work in their hall this evening.—*La Salle (Ill.) Post*.

Zion's Watchman in a "full salvation," "separate from the world," undenominational, non-sectarian religious weekly paper. Write for free sample copy. Address L. H. Higley, Publisher, Butler, Ind.

Editorial.

A GREAT VICTORY.

Farmers' Union Abolishes the Ritual.

Often we are told that opposition to the lodge system is a waste of energy and money, as the orders are too strong for us and are becoming more powerful every day. The same reasoning is advanced to excuse churches which have a testimony against the lodge from maintaining their position and testimony on what they acknowledge is an enemy to Bible Christianity.

We have never sympathized with these sentiments because we believe that, when God said, "If ye walk in my statutes and keep my commandments, and do them; then . . . five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight," he meant what he said. If we are unfaithful watchmen and if "a righteous man turn from his righteousness and commit iniquity . . . he shall die, because thou hast not given him warning, he shall die in his sin."

Among the faithful watchmen of the denominations are the Lutherans and the Christian Reformed churches. Both of these denominations, being largely represented among the farmers, have had their members persistently solicited to join The Farmers' Educational and Co-operative Union of America, a secret society.

Neither of these churches, however, have yielded to the pressure put upon them by the lodge. The first sign of weakening on the part of this lodge was when the Farmers' Union amended their rules to permit local lodges, in communities where there were Lutherans or others opposed to the lodge, to omit the ritual.

This compromise was rejected by the churches on the ground that the omission of the ritual in certain localities did not alter the general character of the order and that, as the grand lodge was governed by a ritual, the whole society was therefore a secret order.

Complete victory has just come to these two faithful watchmen among the

churches, and the two hundred have put the ten thousand to flight.

At the annual convention of the Farmers' Union, Jonesboro, Arkansas, November 20th to 22nd, 1917, says the *Nebraska Union Farmer* of December 12, 1917:

The ritual was abolished and the manual of business to take its place was adopted. Opposition to the ritual has been very strong in Nebraska and several other states. Those who have objected to the ritual now can feel free to join the organization and it is expected that a large number of them will come in.

All hail to the churches which have hewed to the line of truth, letting the chips fall where they would.

This victory of our Nebraska friends is simply an earnest of what can be done with the secret society evil generally if the Christian churches demand and insist that Christians separate themselves from these worldly organizations.

Churches which have abandoned their testimony would do well to heed the warning of the Holy Spirit to the church of Sardis:

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou has a name that thou livest, and art dead.

"Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

"Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3:1-3.)

We call the attention of our readers to the advertisement on the last cover page of this number.

Dr. C. I. Scofield is a Bible teacher and author of note, and the editor of the "Scofield Reference Bible," famous among Bible students because of its concise, illuminating and strictly orthodox notes.

We trust that many of our readers will embrace the opportunity to receive Dr. Scofield's teaching in *The Sunday School Times* for 1918.

We also commend *The Sunday School Times* for its spiritually helpful editorials and its unequalled notes on the Sunday school lessons.

THE PROHIBITION AMENDMENT.

All Christian people in our beloved country rejoice at the prospect of speedy prohibition of the liquor traffic. Great honor is due to the early pioneers in this reform who had the vision and the courage and the faith that right would triumph, and that God rules in the affairs of men.

Let us not be deceived, however, into thinking that the death of the liquor traffic is evidence that Christians may rest from moral warfare. Satan is not dead, and his defeat in this quarter simply means that his energy will be transferred into other lines of activity.

Fifty-five years ago our country was drenched in blood to atone for the great evil of human slavery, so heinous a wrong that it could have been conceived in no place but the very pit of hell.

But the licensed liquor traffic is our heritage from that conflict, and it has taken more than half a century to reach the heights from which we can see the end of this scourge.

When China courageously abolished the opium evil, the cigarette habit—which prominent celestials declare is making greater ravages upon the population than the former evil—was foisted upon her people by interests in England and America.

And in our own country the same evil spirit which has backed the saloon industry is behind the effort to fasten the cigarette vice upon our young men. Thus we see, in this apparent hour of triumph over the saloon that other evils are securing a grip that will take decades to cast off.

These are vices that hurt the body. How much worse that which kills the soul. During the time when human slavery was being put away, "Satan's Masterpiece"—Freemasonry—was resurrected from oblivion and made to stand upon its feet. From that day to this its

trail of moral death, wrecked homes, and blighted churches has gone forward with ever widening swath until to-day the lodge system touches and infects nearly every spot and institution in our land.

With the vast increase in numbers, there comes a certain momentum which makes its influence more and more difficult to contend. War conditions produce an ideal environment for this evil creature, and with its growth and power, follows the consequent reaction upon the hearts of its professed Christian membership.

Surely this is no time for idle folding of the hands in meditation upon past or present victories. Rather it is the time when all true Christian warriors should take fresh courage, grasp the sword a little tighter and attack the common foe with all the energy of their being. "The battle is the Lord's, and he will give it into our hands."

MASONRY AND THE WAR.

In the fore part of last September a complimentary copy of the *CHRISTIAN CYNOSURE* (September 1917, Vol. L, No. 5), publishing an interesting contribution on "Masonry and the War," by a Belgian associate of the National Christian Association, was sent by post from Canada to eighteen of the leading Masonic papers in the United States and Canada, as follows: *Southwestern Freemason*, Los Angeles, California; *New Age*, Washington, D. C.; *Masonic Herald*, Rome, Georgia; *Masonic Chronicle*, Chicago, Illinois; *Masonic News*, Peoria, Illinois; *American Freemason*, Storm Lake, Iowa; *Masonic Home Journal*, Louisville, Kentucky; *Scottish Rite Bulletin*, Louisville, Kentucky; *American Tyler-Keystone*, Owosso, Michigan; *Masonic Observer*, Minneapolis, Minnesota; *Kansas City Freemason*, Kansas City, Missouri; *Corner Stone*, and *Masonic Standard* of New York City; *Masonic Monthly*, Philadelphia, Pennsylvania; *Texas Freemason*, San Antonio, Texas, and *Universal Freemason*, Salt Lake City, Utah.

The same number was also sent to certain Canadian papers: *The Freemason*, and the *Masonic Sun*, of Toronto; *Masonic Squire*, Winnipeg, and to four daily Canadian papers, of which the edit-

ors or collaborators belong to Masonry: *Free Press*, *Telegram*, and *Tribune*, Winnipeg, and the *Star*, Montreal.

Plenty of time, four months, indeed has elapsed for the lodge to examine, assimilate, and discuss or to submit this contribution to their Grand Lodges, Chapters, Supreme Councils, etc. To date, not one of these eighteen Masonic publications has said a word about "Masonry and the War." Why do they keep such eloquent silence? Is silence a tacit admission of the charges against Masonry in that article?

GREAT GRANDS.

The opening session of the Supreme Council of the Ancient and Accepted Scottish Rite Freemasonry for the Southern Jurisdiction of the United States, at the House of the Temple, 16th and S street northwest, this morning was devoted to the reading of the biennial allocution of Sovereign Grand Commander George Fleming Moore.

Those present included Sovereign Grand Commander George Fleming Moore, Lieutenant Grand Commander Charles E. Rosenbaum, of Arkansas; Ernest B. Hussey, grand chancellor, of Washington; Trevanion W. Hugo, grand minister of state, of Minnesota; John H. Cowles, secretary general, of Kentucky; Gen. Thomas J. Shryock, treasurer general, of Maryland; Adolphus L. Fitzgerald, grand almoner, of Nevada; Samuel P. Cochran, grand master of ceremonies, of Texas; John F. Mayer, grand chamberlain, of Virginia; Henry C. Alverson, first grand equerry, of Iowa; H. C. Plumley, second grand equerry, of North Dakota; Melville R. Grant, grand standard bearer, of Mississippi; Philip S. Malcolm, grand sword bearer, of Oregon; William P. Filmer, grand herald, representing northern California, and Grand Inspector General Perry W. Weidner, representing southern California and Arizona; Hyman W. Whitcover, representing Georgia and South Carolina; Daniel M. Hailey, of Oklahoma; Garrett N. Morgan, of Tennessee; Edward C. Day, of Montana, and John A. Riner of Wyoming.—*Washington (D.C.) Star*, October 15, 1917.

We imagine that Messrs. Whitcover, Hailey, Morgan, Day, and Riner must have felt insignificant in this company of grand chamberlains, grand sword bearers, grand this and grand that. It appears there were nineteen generals and five privates. Quite a formidable army, indeed.

FRATERNAL SLACKERS.

"The grand commander (George Fleming Moore, Supreme Council Scottish Rite Freemasonry) also made reference to the efforts being made to exempt the property of the Supreme Council in Washington from taxation, and suggested, in the event of an adverse decision in the court of first resort, an appeal be made to Congress to amend the charter granted to the Supreme Council as a fraternal and benevolent corporation so as to exempt its property from taxation.

"A recommendation was urged for the appropriation of \$10,000 to the George Washington Masonic National Memorial Association for the erection in Alexandria, Va., of a creditable memorial to Gen. George Washington as a Freemason."—*Washington (D. C.) Star*, October 15, 1917.

The property on which they wish to avoid taxation is not worth much—a trifling \$1,000,000. Why should anyone be so heartless as to suggest that this so-called "charitable" organization—having \$10,000 to expend on an advertising scheme purporting to be in honor of a man, who history shows was indifferent to their order—pay anything towards the expenses of the government whose protection they enjoy. Let the government assess the taxes on this million dollar structure, and on the hundreds of millions of dollars of property belonging to the three hundred other orders, against the organizations which rightfully ought to bear them.

Such an attempt to evade their just share of governmental burden should brand the lodges as *fraternal slackers*, which no amount of Liberty Bond purchases (returning to themselves a comfortable rate of interest) is able to erase.

News of Our Work.

SECRETARY PHILLIPS' LETTER.

The financial returns to our appeal for funds for the work have not been large, as may be seen from the report in this number of the CYNOSURE.

There are many calls for help for over the sea, as well as constant demand here, but as a rule they are chiefly humanitarian, and while these appeals should be heeded, Christians should seek first to forward by their gifts the "kingdom of God and its righteousness." Humanitarian appeals will be responded to by the great mass of unconverted men, but the work of the kingdom must be supported by Christians if at all. Christians are in danger of being carried off their feet by the appeals to their feelings because of the unparalleled needs of the hour.

The National Christian Association's work should be our special care because the Association stands for the first Commandment—thou shalt have no other God. Ignore the first Commandment, and all the others go by the board. Materialism, selfishness, lying, lewdness, and "man's inhumanity to man" are sure to follow. These are the certain fruits of Paganism. These are the natural fruits of the secret empire, which Rev. Dr. Edward Beecher said: is an effort to "dethrone Christ and enthrone Satan."

The spiritual life is the most difficult for an individual or a church to maintain. Our natural inclinations hinder. But if we forget God, or ignore him, or supplant him by the G. A. O. T. U. of the Masons, or by whomever the lodge god may be, then in the midst of our material prosperity and humanitarian efforts punishment will surely fall.

While rejoicing over the progress of prohibition and giving largely to the demands of the Y. M. C. A., which, by the way, is said to be nine-tenths secular in its operations, we are in danger of forgetting to seek first the kingdom of God and are allowing Satan to sweep our soldier boys into his secret associations and fix upon them the cigarette habit, which may curse the nation as truly and as fully as has the saloon.

If our children are to be saved from the lodges, from the cigarette habit, and from lying, lewdness, and cruelty it is high time to wake out of sleep and to see to it that the means which God has given us is being used in channels which shall most glorify his name and thus benefit men.

How many are going to give \$100 this coming year to the National Christian Association to aid in its proclamation against the Baalism that is flooding our land? How many are going to give more than they did last year and much more than they did to any humanitarian work, however meritorious?

Should we not make a special effort in 1918, our Semi-centennial, to raise our voices to a pitch that shall be heard over the length and breadth of the land? It will cost money and effort. The expenses of prominent speakers whose word will command attention, secured from different parts of our country, will mean that we must receive more than usual from those who are awake to the importance of the occasion.

Your board of directors of the N. C. A. are planning a meeting of three days for next September to be held in the Moody Tabernacle, Chicago. What a blessing such a meeting may be made if representative men are secured as speakers, and friends of the work shall attend from every state in the Union; and those who cannot attend shall give of their time and prayers and means to make it a worthy occasion.

There are many tokens of God's approval. Among them is a letter just received which says: "The CYNOSURE has opened our nephew's eyes and he has come out of his lodge." How much such an act may mean is evidenced from a letter published in the *Christian Workers Magazine* and copied in this number. The writer says: "I was a prominent Order man, especially an enthusiastic Freemason. The first thing that dawned on me was that my soul was in danger of perdition. I was on the road to hell, and in a very respectable, though disastrous manner was leading others down the same road. Better lose a congregation with a good stipend, than have to lose my soul—a soul embalmed

in Freemasonry, perfumed with tobacco smoke, and petrified with allegorical symbolism—a woeful spectacle to stand before Him whose eyes are as a flame of fire.” Think of the multitude of ministers that are just where this minister was, and shall we not redouble our efforts for their deliverance.

The first offering for our Semi-centennial Convention, next September, has already been received from that untiring friend and worker, Miss Eliza F. Potter. May it be an earnest of a great shower from all parts of the land. God is blessing the work directly and indirectly in many ways, but our great concern should be in view of the needs of the work to have our hearts so burdened that our prayers, and our pocketbooks shall be in unison in our effort to make our service flag represent God's will for each of us. Let the New Year be a time for a new resolution that shall count greatly for 1918.

WM. I. PHILLIPS.

CONTRIBUTIONS.

Since, our last report the following contributions have been received: J. C. Berg, \$10; J. A. Peehl, \$40; Mrs. Jeanette Thompson, \$5; Chas. L. Todd, \$5; John Holman, \$50; Prof. J. R. Millin, \$15; John Van de Water, \$1; a friend, \$1; Louis Joh, \$5; H. H. Ritter, \$5; Mrs. Mary P. Morris, \$1; Mrs. M. L. Stephenson, \$3; Dr. L. Hacault, \$5; Frank L. Gibson, \$3; Mrs. J. Highland, \$1; Wm. Leon Brown, \$15; George W. Shealey, \$10; Rev. E. Y. Wolley, \$5; D. H. Elliott, \$1; Hon. J. A. Conant, \$5; Mrs. Melissa Learn, \$3; G. W. Fischer, \$50; Miss Sarah E. Davison, \$5; Rev. A. H. Brat, \$1; S. C. Kimball, \$10; Herman A. Fischer, Jr., \$10; Rev. C. Maring, \$1; Mrs. L. R. Coryell, \$1.35; Rev. Owen F. Thompson, \$4; Mrs. Mary C. Baker, \$1; W. I. Phillips, \$10; John Perham, \$50; a friend, \$5; J. A. Gerritson, \$1; Rev. Ed Sommer, \$25; from the congregation of Rev. Frederick Reade of Cincinnati, Ohio, \$2.75; Reformed Presbyterian Church, Clay Center, Kansas, \$6.42; and the estate of A. J. Learn, \$500.

The following have taken Sustaining Memberships of \$2 each: Mrs. C. A. Hartman, J. Swank, Rev. A. L. Bingham, Arthur E. Miller, A. L. Dearing, Rev. J. C. Voorhees, Rev. O. M. Norlie, Chas. A. Fischer, Rev. A. B. Bowman, J. H. Wilson, J. Noordewier, W. Patterson, Rev. S. D. Wilcox, J. A. Reynolds, Rev. M. E. Warburton, Mrs. Ella Crooks, D. E. Hayner, Mrs. Rose N. McConnell, D. B. Wilson, E. E. Lundquist, and Mrs. Bessie E. Newell.

For the Soldiers' Tract Fund the following contributions have been received: L. Woodruff, \$50; Rev. Groge R. Chambers, \$1.18;

Rev. E. J. Tuck, \$1; Thos. O. Smith, \$1; O. N. Carnahan, \$1; W. E. West, \$1; B. M. Davis, \$1; Mrs. M. E. McKee, \$5; M. L. Sheldon, \$5; Miss N. S. Coleman, \$5; Rev. P. J. Bunge, \$1; New York-New Jersey State Association, \$9.31; Mrs. Lizzie W. Roberson, \$1; Rev. F. D. Frazer, \$5; Mrs. C. A. Johnson, \$2; Mrs. Mary P. Morris, \$2; Rev. P. A. Hookstra, \$1; and T. J. Saufley, \$3, and other various small contributions amounting to \$1.82.

Christian Reformed Churches have contributed the following:

Englewood First, Chicago, Ill., \$23.37; Wellsburg, Iowa, \$10; Kanawha, Iowa, \$5; Ackley, Iowa, \$5; Parkersburg, Iowa, \$10; Neland Avenue, Grand Rapids, Mich., \$2; and from the Classical Treasurer of Illinois, \$45.

For the Semi-Centennial Fund, Miss Eliza F. Potter, \$4.75.

For the Tract Fund, S. R. Davis, 50 cents, and G. J. Fait, \$5.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

In spite of the cold winter and the storms and railroad delays which have added to my difficulties, God has blessed my efforts and the month's record is good.

Since my last report I have filled several appointments in western Pennsylvania with profit to many, I believe. Addresses were delivered in Free Methodist churches in Butler, Elwood City and East End, Pittsburgh. While on my way to give an address in the Mt. Pleasant Mennonite church, near Martinsburg, Pennsylvania, I stopped at Johnstown and participated in the meeting being conducted by Bishop Gaylon Royer in the Roxbury Church of the Brethren. Notwithstanding the storm that arrived at the same time as the Mt. Pleasant Mennonite Missionary Conference, and the disappointment over the non-arrival of expected speakers, the Conference was a decided success. The people manifested a good interest, the discussions were animated, and a considerable sum of money was secured for the work.

A night spent with our good friend, A. B. Mock, gave me opportunity to take part in a protracted meeting in progress in the Martinsburg Church of the Brethren.

On my arrival in Washington I found my home-coming had been anticipated. Grandpa was given the privilege of sitting up at night with the enterprising

granddaughter, who had put in much of the day in slumber. My songs seemed to be taken more as a joke than a sleep producer.

Since the third of the month Philadelphia and vicinity has been my field of activity, where I have delivered anti-secrecy addresses in the Covenanter, Free Methodist, Baptist, and Mennonite Brethren in Christ churches in that city. None of the meetings were largely attended, but all contributed something of blessing. It is more than twenty-five years since I began work in Philadelphia. A long list could be given of those who have aided us in the past, and who are now with the redeemed. While they are greatly missed, the fruit of their labor and testimony remains to cheer and strengthen. A Covenanter father was induced to aid our work. For years he has been gone, but his four sons, staunch, earnest, Christian men, are subscribers to the CYNOSURE, and bearing their testimony to the truth we emphasize. A Philadelphia mother, discovering the deep-seated iniquity of the lodge system, did her part in sustaining our work. Today the children are married, and the CYNOSURE goes as a welcome visitor into the homes of four stalwart sons and three noble daughters, who will in turn train their children in the ways of light.

The providence proved to be kindly that delayed me by a driving snow storm, so that I spent Sabbath with our General Conference Mennonite friends at Bally, Berks County, Pennsylvania. Rev. Mr. Brandt, the pastor, opened the way for my address and aided in securing new readers for the CYNOSURE. A contribution of five dollars was added by church officers. I used to speak frequently in Bally, but other work has crowded out my service there for several years. Some are gone who formerly stood by the work, but the church is well sustained and new workers were enlisted there.

Norristown, Yerkes, Limrick, Parkerford, Spring City, East Coventry, Barto, Palm, and Emaus are among the towns visited on my way to this city. If God wills, to-morrow evening, December 19, I shall speak in the Mennonite Brethren in Christ church, Graterford, Pennsylv-

ania, and on the evening of the 20th, in the Church of the Brethren, Norristown, Pennsylvania. Brother Yoder, pastor of the latter church, tells me its membership has increased eighty-two per cent. in the two years of his pastorate. He was apparently glad to have the help I proposed to give in my anti-lodge lecture and promised to thoroughly advertise my coming.

I find there is much brightness in this old dark world. The stars still shine, and God is still on the throne. Let us look up, lift up, and move forward! In my next report I hope to say something definite regarding the time for the Pennsylvania State meeting. The place will probably be Mount Joy. Shall we not look towards this gathering, pray for it, and expect a great blessing?

May we have a Happy New Year. These are serious times calling for men and women strong, noble, and true. Surely this is no time to play we are Owls, Elks, Eagles, or Monkeys. Lodges will, of course, have their follies, but Christians have that which is better.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Since my last letter my health has not been very good, but thank God I have been able to continue service both day and night against the unfruitful works of darkness.

I have been privileged to preach and lecture at the following places: First Baptist church, Pass Christian, Mississippi; Mount Bethel Baptist church, Rev. R. T. Sims, D. D., pastor, Gulfport, Mississippi; First Baptist church, Rev. A. Bell, pastor, and the Second Baptist church, Rev. L. Johnson, pastor, both of Biloxi, Mississippi; Mount Calvary C. M. E. church, Rev. J. W. Brown, pastor; Beulah Baptist church, Rev. H. J. Goodden, pastor; Mount Calvary Baptist church, Rev. J. A. Williams, pastor; New Salem Baptist church, Rev. E. M. Washington, pastor; and Plymouth Rock Baptist church, Rev. A. A. Carter, pastor, all of New Orleans, Louisiana. Each of these churches contributed to the Cause and I also secured a few CYNOSURE subscriptions. I scored the lodges at each place and, although most

of them are slaves to the oath-bound secret lodges, there were those at each place who endorsed my talk and said I had told the truth.

In a discussion of the secret lodge system at the Baptist Ministers' Conference last Monday, Dr. A. Hubbs, one of the strongest antilodge ministers, forced Dr. J. W. Willard, a theological instructor, and Dr. W. C. Underwood, both ardent Freemasons, to admit that 2 Cor. 6:14-18 meant that Christians should separate themselves from all sinful and worldly combinations and be separate unto the Lord Jehovah.

Praise God for the gift of his unspeakable love and for the power to save from sin and make the wrath of men to praise him. For six weeks I tried hard to get the Ministers' City Conference to give united support to a movement for an evangelistic campaign here, but to little or no avail.

I ask the prayers of every CYNOSURE reader.

"LIZZIE WOODS' LETTER."

Memphis, Tenn., Dec. 4, 1917.

Dear CYNOSURE:

I went to Conway, Arkansas, shortly after leaving Blytheville, Arkansas, as I reported in my last letter, and attended a state meeting there from the twentieth of October to the first of November. We gave the lodge devil a round while there. The lodgemen took their medicine quietly. They said, "We have lost out in everything. Our lodges don't protect us in this country." I said, No, nor do they in any other country. God is our protector if we will have God, and, if not, he will give us over to the sword (Jer. 15:1-8). I well know that God has given the wicked over to the slaughter of themselves. We are being lynched and burned at the stake because we have gone away from him, and now we cannot hide from God. If some could hide they would, but God has called you to death and you have got to go. "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was deso-

late after them, that no man passed through nor returned; for they laid the pleasant land desolate" (Zech. 7:13-14). We gave out many tracts and sold a few rituals.

Upon leaving Conway we went out in the country eight miles from Marianna, Arkansas. The people heard the Word and were glad. Two women bought rituals for their husbands; one bought an Odd-Fellows' ritual and the other a Masonic ritual. Our people are waking up since they understand that the wicked shall be turned into hell and all that forget God. Our God says for us to follow peace with all men, and holiness, without which no man shall see the Lord. They said, "Sister Roberson, we are being burned and lynched in this country. What is God going to do with those that do the lynching?" I said, What does God say: "Whatsoever a man soweth, that shall he also reap." You are being killed because your sins have reached unto heaven, and those who are doing the killing are as bad as you are. All must go to hell together. The best thing for all nations is to get on their knees to God.

God help us all to pray more and more for our country and for our soldier boys in the camps and in the trenches in France. One man said, "Sister, if you were a man, would you fight?" I said, No, God told me to follow peace with all men, so how could I kill men and please God? He said, "What would you do to help your country?" I said, I would go to the field and raise something for our boys to eat, but if a man never dies until I kill him he will live always and never die.

May God bless all readers of the CYNOSURE. Let us unite in prayer for our soldiers and sailors and let us pray for the chief executive of the United States that God may lead him in this great crisis. Yours for Jesus,

LIZZIE ROBERSON.

Forksville, Pa., Nov. 6, 1917.

The CYNOSURE is doing a greatly needed work in bearing its constant testimony against lodgism and for the religion of Jesus Christ. God bless it and its staff. (REV.) M. E. WARBURTON.

A TYPICAL LODGE BLUFFER.

Following the Pennsylvania State Convention last March, a lodge man in Ambridge, Pennsylvania, sent the following communication to *The Chronicle Telegraph*:

"A little article in your paper recently reads as follows: 'The national convention of the Christian Association closed with the adoption of resolutions, decrying the influence of secret societies.' I would like to remark that this body is either biased, ignorant or malicious. Were they to inform themselves as to the workings of several societies I have knowledge of they would apologize or acknowledge they were ignorant as to real history. The Christian Association owes its existence to secret societies. Men of the standing they are presumed to have, belittle themselves and hurt no one but themselves by making untruthful remarks such as these.

"JOHN H. YOUNG.

"Ambridge, Pa., March 6, 1917."

A friend sent us the above clipping, whereupon we sent Mr. Young one or two of our tracts. The following correspondence was the result. We have copied Mr. Young's letters verbatim:

Ambridge, Pa., March 20, 1917.

W. I. Phillips (Luke 10:35-37).

And so this is the work of the so-styled National Christian Association. What was said in the article you are sending out your literature about applies to your Association much more than I thought. That a body of men styling themselves Christians and posing as such will repeat untruths until they fairly believe what they say must be true or else they are not even men of *Honor* let alone Christians—and nothing but what I say back biters and slanderers for men who pretend to be men will not make a statement until they know the facts, truth or not, to which they refer the people of America know better and your rot don't amount to anything. Get wise and Spend your time more profitable and as a Christian would. Sincerely yours,

JOHN H. YOUNG.

Chicago, Ill., March 29, 1917.

Mr. John H. Young,

Ambridge, Pa.

Dear Sir: Your letter of March 20 is

received and read with interest. I am sorry that you did not tell us wherein our literature that you have been reading is not true and I will thank you, if you will call our attention to specific instances.

I trust that your interest in the truth will induce you to give us an early reply.

Yours very truly,

J. E. PHILLIPS.

Ambridge, Pa., April 8, 1917.

Mr. J. E. Phillips,

850 West Madison St.,

Chicago, Ill.

Dear Sir: In answer to yours of March 29 will say: Do you mean to say that you know of a fact that any of the so-called revelations are true, are you willing to swear that you of your own personal knowledge know that it is true not as to your best knowledge and belief but swear that you actually *know* any of it to be actually true; as your literature puts it you claim to have a perfect knowledge of their being correct in every way, you let me know what you have to say to this.

I think it is about time these orders you are slandering sit up and take notice and not simply laugh at your stuff, and as there are over one million five hundred thousand of us today if they stop their contributions to any fund going your way may be you will realize where the most of your support comes from. Men who belong to some or most of the lodges you publish about require their members to attend church and be temperate and they have to believe in God the Creator and Preserver of the universe or they can not belong. Does your national christian ass'n require that much? But I am not going to argue at present, you answer the above questions then we may be able to talk business, remember we have nothing against you telling the truth it is your so called preaching that all lodges are un-Christian in their influence, when facts point to the contrary, Christians if they are Christians will not state a thing as a fact, until they know from some reliable source that what they say is correct, Yours,

JOHN H. YOUNG.

14th Ext. Ambridge Pa.

P. S. I am aware of the grammatical

and other transposition of quotations in this note but have not time to make corrections without delaying reply several days.

Chicago, Ill., April 10, 1917.

Mr. John H. Young,
Ambridge, Pa.

Dear Sir: I am replying to your letter of April 8th. You do not come out with a fair and square statement as requested, as to what you find in our literature that is not true. If it is because you do not know whether or not we know what we are talking about, let me set you at ease by saying that, of my own personal knowledge, I do know that we publish the truth regarding secret orders.

Now do not hedge any longer. Since you "think it is about time" that some of you fellows "sit up and take notice," be brave enough to come out with a fair and square statement of what you honestly believe is not true in our literature and I will give you a serious reply.

If I do not hear from you again I will know that you are bluffing. If you are in earnest you will give me an early reply.

J. E. PHILLIPS.

Ambridge, Pa., April 24, 1917.

J. E. Phillips.

Chgo.

Dear Sir: Yours of April 10th to hand but I have been too busy with more important matters to reply and will say—in any of your literature that I have read I have not found any of it that is true; there is a garbled semblance in many parts but not such a resemblance that a man who believes in the truth would swear was correct and true—or even state that he knows it to be the truth and when any one starts to argue with a prevaricator he has a job—and to show you where your literature is wrong would be to give you information that *you do not possess* and the matter just returns to what I said in the first place "you are ignorant of what you are talking about and are a parcel of prevaricators and slanderers"—and I do not see why the P. O. department does not suppress your swindling operations (I see one reached the courts and got his deserts east of Pittsburgh). Now as I say it is not profitable

to waste time on your ilk as you have time and to spare as it is said and the devil finds work for idle hands and loose tongues and the worst are those who pose as the national Christian Association apparently. Yours

JOHN H. YOUNG.

Chicago, Ill., April 26, 1917.

Mr. John H. Young,
Ambridge, Pa.

Dear Sir: I have got you sized up perfectly. When it comes to a manly expression of your convictions you are not there. You have no convictions. Yours are only opinions, and the opinions you express are not your true ones. You whine and sulk and invent childish excuses about letting out "secrets." Because you have not anything to say, you seek to dodge the issue, which you yourself brought on, by calling me a "prevaricator."

There is one chance in a thousand that I am mistaken in my judgment of you. You can redeem yourself by honestly stating your objections, as you said you would in your letter of April 8th. I am enclosing some of our literature on Odd-Fellowship to help you. Frankly, however, I don't expect you will reply because I am satisfied that my description of you in the first paragraph of this letter is correct.

The real trouble with you is that you know that what we say is *true*. If it were not true it would not sting. You have no reply to make and so are trying to sneak out of a bad job.

Yours truly,

J. E. PHILLIPS.

P. S.—I hope you will take up with the postal authorities, our using the mails in our business. To show fraud, you would have to *prove* that what we say is not true. And you would get the worst of the argument, you know. Have you ever thought of that? Go to it. Start something.

No reply received. Judgment confirmed.

Some people by hating vice too much come to love men too little

Mt. Pleasant, Mich., Nov. 12, 1917.

In reading the much needed truths published in the CHRISTIAN CYNOSURE my heart is warmed and made glad because of the men and women who dare to be Daniels in these awful days. I am proud to be conscious of the fact that I share in this work with them. I wish I could do more for the Cause, but my means are limited. "But the tears of the sower and the song of the reaper shall mingle together in joy by and by." May heaven's choicest blessings abide with you, and all the dear soldiers in this war against the Devil's masterpiece, and keep you all faithful.

MRS. ELLA CROOKS.

Kittanning, Pennsylvania,

June 1, 1917.

Enclosed you will find a money order for which please send me "Freemasonry Illustrated." I hope it will help me in my work to bring some poor souls to a saving knowledge of our Lord and Savior, Jesus Christ.

Quite a number of these lodge men—mostly Freemasons—have fallen away from the Church and make the statement that "the Lodge is founded on Christian principles and is as good as the Church." That is why I want to know what it is in their order that they think is just as good as the Church, and that I may be able to offer a rebuttal. Yours in His Name,

CHAS. BRUBAKER.

Wichita, Kansas, July 17, 1917.

In this day of "fast and loose" Christian living the visits of the CYNOSURE are like a cooling breeze on a hot July day. The secret lodge system flourishes in Wichita. A bunch of drunken Midianites overran the city a month or so back. A few of them were introduced to the police court but were quickly released.

(Rev.) GEORGE A. CREEKMORE.

Oskaloosa, Iowa, Dec. 8, 1917.

Enclosed please find \$1 for renewal of my subscription to your very valuable magazine. I thought some time ago that I would have to discontinue my subscription, but I do not want to be without the

valuable information it brings. I wish to give my hearty endorsement to the work which you are doing. I wish I could do more to help you combat this great evil of modern secrecy. J. M. LEMMON.

Rockville, Conn., Sept. 4, 1917.

I have been a subscriber to the CHRISTIAN CYNOSURE for 35 years and have received from it very valuable information and instruction. I would not like to be without it for the future. I wish your Association God's blessing and progress in holding high the Antisecrecy banner. (Rev.) WALTHER VON SCHENK.

Apache, Okla., Aug. 2, 1917.

I am very glad to have the CYNOSURE come to my table and it gives me many items that I prize.

I hope the various things that make life harder these last months may not bear too hard on the magazine. I will enclose two dollars, asking you to forward my name on the subscription list for the same.

Wishing you all success in the Lord's work, I remain, Yours very truly,

(REV.) W. W. CARITHERS.

A MODERN MARTYR.

They are killing our Sunday of long ago,
The good old Sunday we used know;
The day of quiet, when everywhere
The spirit of peace pervaded the air,
And the whole world wearing its Sunday
best,

Sat down by the roadside of life to rest.

They are killing our Sunday, not with a
blow

To end it suddenly; but sure and slow,
As they did the martyrs who suffered
shame,

On the wheel and the rack and in the
flame.

They are killing our Sunday, and when
it is dead.

When the last, last drop of its blood is
shed,

And its spirit has gone from the knowl-
edge of men

In their world-weary struggle for pleas-
ure—what then?

—W. J. LAMPTON in *Congregationalist*.

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VOL. L

CHICAGO, FEBRUARY, 1918

Number 10

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into the wounds of bleeding
nations. Plant the tree of life
in every soil, that suffering
kingdoms may repose beneath
its shade and feel the virtue of
its healing leaves, till all the
kindred of the human family
shall be bound together in one
common bond of amity and
love, and the warrior shall be
a character unknown but in the
page of history.

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other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

That man is poor indeed who lives without Jesus; and he alone is rich with whom Jesus lives.

Into each life some rain must fall, but don't magnify every shower into a cloudburst.

Land of the Free and Home of the Brave

By President Charles A. Blanchard, Wheaton College, Illinois

Those who are slightly familiar with United States history, are conversant with the fact that we had in this country for over two hundred years, a system which did not consent to examination or discussion. Laws were passed prohibiting both the one and the other.

Controlling Free Press and Speech.

And in addition to the laws, mob violence was in vogue on all sorts of occasions to make sure that nothing was said which the friends and beneficiaries of this institution wished to remain unsaid. Tarring and feathering, riding on rails, whipping with raw hides and heavy sticks, hanging, shooting and the like were invoked to prevent people from finding out what this institution really was. The legislatures both State and National were shamelessly subservient to this system that loved the darkness and dreaded the light.

There came a time, however, when not content with the special privileges which they had demanded and received, the friends and beneficiaries of this system felt that they must take possession of the government in order to secure themselves. This introduced a struggle

which is sometimes called the Great Rebellion and sometimes the Civil War; it is both, either name would do.

Paying the Penalty.

Before the struggle, thus introduced, ended, in round numbers about one million men had died on the battle fields, in hospitals, and in homes from diseases which were contracted in the field. Something like ten billions of money has already been paid out in expense account of this struggle and we are yet paying out at the rate of more than one hundred and fifty million dollars per year and there are many who feel that this account should be largely increased.

Antisocial Conspiracies Seek to Repeat History.

It would seem that this experiment in harboring institutions which did not dare to face public criticism, would be quite sufficient for our nation. We have, however, a set of societies in our country which are called lodges, camps, courts, what-not, which seek the unenviable reputation which American slavery gained. All who are thoroughly acquainted with these organizations know that they are anti-social conspiracies:

that they disrupt homes, disintegrate churches, corrupt courts and legislatures and are in every respect enemies of the Commonwealth. For more than one hundred years those who are familiar with the history and work of these organizations have been led by their convictions to bear testimony against them. The secret rituals have been published and the history and philosophy of the organizations have been placed before the public and many thousands of young men have been warned in time and kept out of this deadly system.

Suppression of a Free Press.

Some ill-advised friends of the lodge are once more agitating for a law to forbid the mails to those who seek to do this beneficent and self sacrificing service to the public. Such a bill was recently introduced in Congress by a Mr. Hudleston who unfortunately misrepresents a constituency in the House of Representatives in the United States. This Bill has not yet been reported and it may die in committee; if it is reported we have no reason to believe it will pass if the citizens of the United States, who are not yet willing to submit to white slavery, utter their voices; but it is important that every man and woman who is interested in the well being and the perpetuity of our country should as soon as possible enter protest to the President of the United States, to his or her representative in congress and to the senator of his or her state. The bill is entitled, House Bill No. 5712. It was intended "to make unlawful depositing in the mails of the United States advertisements of alleged exposures of the secret work of fraternal orders."

The Bill was referred to the Committee on the Post Office and Post Roads and ordered to be printed.

The Text of the Bill.

"Be it enacted by the Senate and House of Representatives of the United States of

America in Congress assembled: That, without authority from the governing body of such Order, no letter, postal card, circular, newspaper, pamphlet, or publication of any kind containing any advertisement or offer to sell purported or ostensible exposures, copies or extracts of the ceremonies, instructions, or work of a fraternal order, such as Masons, Odd Fellows, or Knights of Pythias, which, by the laws or rules of such Order, members thereof are forbidden to disclose to persons who are not members thereof, shall be deposited in or carried by the mails of the United States.

"Sec. 2. That any person, firm, or corporation violating this Act shall be fined not more than \$1,000 or imprisoned not more than six months, or both: Provided, That upon the trial of any person, firm or corporation charged with violating this Act no witness shall be required to disclose the ceremonies, instructions or work of any such fraternal order of which he may be a member, nor to establish said offense shall proof be required as to the true nature of such ceremonies, instructions, or work."

Testifying Churches Attacked.

It will be observed that this proposed legislation makes it a felony to tell the truth about secret societies and exempts the members of these lodges from the necessity of testifying in court to the truth or falsity of the revelations which are alleged. In other words, if some self sacrificing public spirited person or pastor advertises to publish information respecting this anti-social conspiracy and agrees to furnish a ritual to persons who may desire it, he may be fined and sent to prison.

Yet the lodges which seek to hide their dark and desperate work are not even required to testify to the facts in the case. Of course such legislation as this will never pass two houses in Congress and be signed by the President of the United States until we are ready to become a nation of slaves.

Meanwhile as we have suggested above, eternal vigilance is the price of safety and all free born Americans

should make haste to protest in the most decided manner against this attempt to revive and perpetuate one of the greatest evils of American slavery, which refused consent to examination or discussion.

SUGGESTION FOR PROTEST.

....., 1918.

Hon.,

.....

My Dear Sir:

We are informed that a bill (H. R. 5712) has been introduced in Congress intended for the protection and help of secret societies, a copy of which is enclosed.

We are deeply concerned that such a law should be seriously proposed for adoption in any legislative body in our country. It is in direct contravention of the Bill of Rights, and an attempt to abolish by legislation the right of a free press, which is one of the most precious heritages of citizens of this free country.

If you are yourself a Freemason, or a member of a similar order, we assume that you are sincere in believing it right for you to hold such a membership. We ask that you also concede the sincerity of my church, and many other churches, in believing such memberships inconsistent with the obligation of a Christian and harmful to the welfare of the church. Believing as we do, we consider it our duty to communicate our beliefs to our adherents and others; and in so communicating our beliefs we find it necessary to read and circulate matter from lodge rituals, which to our minds show that the orders are competitors of the Christian religion, and that some impose obligations on their members inconsistent with the duties of a citizen.

We believe that if you will interest yourself to the extent of carefully studying literature which we shall be glad to supply you, if desired, you will be impressed with the ground for our conviction.

However, whether you consider our convictions well founded or groundless, the fact remains that they are our convictions, and this act is designed to brand us as criminals if we do what we consider our clear duty.

We understand that Governor Johnson, now Senator Johnson, vetoed a similar bill to the one under consideration which passed the California legislature, and we enclose what we have been informed were some of his reasons for his action.

We are confident that your appreciation of the principles involved and your sense of responsibility to the public will prevent you from sharing in any such attempt to destroy the liberties which are guaranteed to men by the fundamental law of the land.

Very respectfully yours,

.....

"The history of persecution is a history of endeavor to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar and feather justice by inflicting fire and outrage upon the houses of those who have these. It resembles the pranks of boys who run with fire engines to put out the ruddy aurora streaming to the stars. The martyr cannot be dishonored. Every lash inflicted is a tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work in ruin. It is the whipper who is whipped and the tyrant who is undone."—Emerson.

THE MINOR ORDERS.

The talk of men who would admit secret orders into the Church of Christ is the merest twaddle. In some respects the minor orders and unions are the worst of the orders.

We will give an actual case that occurred in Springfield, Ohio, and can be verified by living witnesses. Whitley

was a manufacturer there and a kind, good man, furnishing work to many laborers. He was kind to his hands. One day three men came into his manufacturing establishment and stood around looking at things. Then they made known their errand. They told Whitley that he had three hands employed that were not in the secret union, and he must turn them off immediately. They told him who they were. He replied that these three hands had been with him from the beginning, when he was little and poor, and sometimes had no money Saturday night to pay them, yet they had stood by him kindly and firmly, and he had not the heart to turn them off or mistreat them. These three lodge union men went out, and in twenty minutes brickbats and stones were thrown through his windows by hundreds of union men. His shops were broken down and his many orders could not be filled, and he was broken up financially by demons incarnate, who had ruined his business because he would not turn off three faithful workers. Was not this the essence of meanness?

The McNamaras in San Quentin penitentiary are good samples. One of them set sixteen sticks of dynamite in the rear of the Times building in Los Angeles with a time clock in the satchel and murdered twenty-one men. Snuffed out their lives in a minute. He is in the penitentiary for life and the other McNamara for fifteen years. Ryan and his company of murderers are in the penitentiary at Leavenworth, Kansas. They set dynamite with a time clock on a bridge in Kansas City, where multitudes were crossing, to kill them, because the bridge was built by non-union men. In Chicago the Teamsters' union ordered in the lodge that vitriol should be thrown on the horses of non-union teamsters, and that the arms and legs of non-union men should be broken. Who wants that kind of men in the church?

The Free Methodists have had a few members that wanted union men admitted to the church. Such men ought to be thrown out of the church so quick it would make their heads swim and give them vertigo. President Jonathan Blanchard told us the difference between

secret orders. He said the hogs into which Jesus cast the devils consisted of great, big hogs with tusks and middle-sized hogs and little white pigs, but everyone was a hog with a devil in it. So it is with secret societies. They all have a devil.

—Editorial, *Christian Conservator*.



NEW YORK CORRESPONDENCE.

Rev. Dr. S. Parkes Cadman of the Central Congregational Church of Brooklyn is one of the most gifted and magnetic preachers in the United States. He is also a Freemason and a part of his annual program is to preach to his Masonic Brothers and thus devote a share of his talents to "the good of the order" as well as to the preaching of the Gospel. Dr. Cadman's scintillating intellect and readiness in repartee are rarely tested in vain but last Sunday was an exception. He had delivered his brilliant address at the Men's Conference in the Auditorium of the Y. M. C. A. The *Brooklyn Eagle* says: "It was one of the most telling addresses of all the long series he has given there. Frequently the men of the large audience who filled every part of the house broke forth in applause." The address was

finished, after which the Doctor subjected himself to the usual volley of questions from the audience, which touched upon all kinds of subjects from the women surgeons in the army to Lord Lansdowne's untimely letter, from the late Pastor Russell's crooked theology to Colonel Roosevelt's alleged blind eye. All went well and all these matters were disposed of satisfactorily. Then came this: "Is it not remarkable that the two monarchs who have been the worst enemies of our beloved country were Masons: Brother George III of England, Brother Kaiser Wilhelm of Germany?" There was a pause. For the first time the Doctor hesitated. Then he said: "I really do not know. Is the Kaiser a Mason?" A sympathetic Brother in the audience flew to the rescue and cried out, "No, he could not be; he is not a perfect man." "There is your answer," said Dr. Cadman but he failed to mention that the answer was an untruth and hastily dismissed the meeting, and the whole thing slipped the Masonic censor and got into the columns of Monday's *Eagle*.

J. W. B.

WHO CARES?

BY PROF. J. R. MILLIN.

Elijah by the tragic event of Mt. Carmel instrumentally rescued the church from the filthy arms of Baalism. Paul by means of the terrific Epistle to the Galatians saved the Galatian church from lapse to the bondage of the "beggarly elements"—that is, from the fatal lure of an easy religion.

Luther, by the tragedy of the 16th century, rescued and presented to mankind the lost doctrine of salvation by faith in the Christ of Calvary. "What is the matter with the church?" Something. The church is drifting. It is bewildered. Somehow it has lost power, and it wonders why, wonders why it may not go out as at other times and shake itself free. "What is the matter with the church?" Higher criticisms hurt it. Certain cults and isms have hurt it. But more than any of these or all of these the lodge hurts the church. The lodge neutralizes the fundamental doctrines of the church, and

the church does not seem to know or care. The lodge supplants the church by aping it in some of its functions and thus robs Christ of His glory, and the church does not seem to know or care. The leading lodges save all their members by an easier route than the "way of the cross." One of them, the mother of all the rest, cuts out of the Bible, "the name which is above every name" and calls the change thus made "a slight but necessary change." Who cares? Thousands of preachers and tens of thousands of church members participate in the Christless "worship" provided in the Christless rituals of these Christless lodges, thus giving unbelievers (deists) the right to believe that, if lodge men, they can be saved as lodge men without reference to Christ. If the teaching of the Bible is true, the teaching of the lodge is false and fatal. Does the church believe the Bible or the lodge? It would be interesting to know; but the church cannot answer. The church is so far compromised with the lodge, so far surrendered to the malign power of the lodge, that it dare not speak. He who lifts his voice against the lodge today is a voice crying in the wilderness. He who lifts his voice against the lodge today has the frown of the church upon him.

The worldly press and the world in general take to the lodge as a duck takes to water. And the church, too, hobnobs with the lodge. Here is a marvelous thing. The church and the world meet in the lodge and shake hands across Cain's Christless altar! Who cares? How many of our evangelists care, or, caring, have courage enough to play the part of Elijah or Paul or Luther and cry aloud against this surrender of the church to its most dangerous enemy and rival—the lodge?

The religion of our country is the religion of the lodge, not the religion of Christ. The annual "Thanksgiving Proclamation" is deistic in form and spirit, and could be subscribed to by a Jew or a Mohammedan or a Freemason. Who cares?

Some churches that know all this, and more, that have a testimony against the lodge, for obvious reasons take the easy

way and remain silent. They paraphrase Isaiah: "Here am I; send—THE CYNOSURE!" Who cares?

ORANGEMEN, KNIGHT OF MALTA, ODD-FELLOW.

The Lodge as I Have Seen It.

The first lodge or secret society I became a member of was the Orange Lodge. For several years I was a member of this order and during that time I witnessed many disturbances and controversies among the members of this lodge both in the lodge room and out of it.

In this country and several other countries where this organization has taken a hold and formed lodges there has been for several years considerable trouble within their ranks. A few years ago this trouble resulted in dividing them into two opposing bodies; these two factions fought each other in the law courts and out of them, and for several years they have shown no manifestations of love for each other. It has been a regular occurrence, for some years on the day of their parade, which is July 12, for each party to have a parade of their own and go to different parks. It was this trouble that was the means of bringing me out of this lodge, for I was not a Christian at that time, but I saw that the love and fellowship of the members of the order could not be relied upon.

After leaving the Orange Lodge I became a member of the Knights of Malta, an order claiming to be a Christian organization. This order, like the Orange Lodge, recognized this existence of God as the Supreme Being and Jesus Christ as the Son of God, and the Bible as the inspired Word of God. Becoming a member of this lodge, however, does not make a man a Christian, because it is not God's plan of salvation. It is strange to say, yet it is true, that a great many of the members of this order have very little respect for God and His plan of salvation.

I know a number of the members of this organization who make a practice of visiting saloons before they go to lodge and frequently after they leave the lodge; this makes me wonder where

they would find themselves, if Jesus would come and take up His bride while they were in such a disreputable place. In this lodge they practice things which I believe the Bible condemns. They use and apply names to certain officials of the lodge which are only to be ascribed to Jesus Christ; and they go through performances which are not advisable for a child of God to participate in.

About the time I became a member of the Knights of Malta I also was initiated in the Independent Order of Odd Fellows. I received all the degrees, and so far as I can remember, the name of Jesus Christ was not mentioned at any time while the lodge was in session. They use the Bible and when a portion of it is to be read they read a portion where the name of Jesus Christ is not mentioned, but in their books they sometimes use passages where the name of Jesus Christ is mentioned and they either omit it or substitute the word Jehovah instead. How can a man be a Christian, and do such a dishonorable thing, or have fellowship with those who do? Jesus said: "Whosoever therefore shall be ashamed of me and my works in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels (Mark 8:38)."

This lodge, like the other two I have mentioned, has several things which no Christian should take part in; neither should he be classed as a brother of those who do participate in them. God says: "Come out from among them and be ye separate (II Cor. 6:17)." Therefore no Christian has any right to fellowship with any organization or body of men who do not recognize Jesus Christ, and who are ashamed or refuse to speak of Him in the presence of others.

Summing up my experience in these lodges I must confess that it has been time and money wasted. Some people will say that these lodges are Christian organizations because they use the Bible. I admit they use the Bible, but it is just to suit themselves that they do it. They don't use it for the salvation of souls, or to glorify God, therefore their use of the Word is contrary to the will of God.

I was a member of these lodges for several years and I don't remember a single man in the lodge coming to me about my soul's salvation. They look after the physical body and let the soul go to hell. I must say that if I had never received anything more than the lodge was giving me, I never would have been where I am today, but glory be to God, the time came when Jesus came into my heart and by His grace I first realized what it was to have peace and joy in heart and soul.

The lodge can only offer the fellowship of men which make up their organization, and the amusements they may from time to time be able to furnish. It may induce men to join its ranks because of the sick benefits and its promises, but all of this does not accomplish the necessary work of salvation. Men are not born into the kingdom of heaven by their works. They are not prepared to go out into Christian work nor prepared to meet God by joining the lodge, but very often they are hindered in both of these, because they go to the lodge instead of to the church where they could hear the gospel of Christ, which is the power of God unto salvation to every one that believeth (Romans 1:16). Jesus said: "I am the way, the truth and the life: no man cometh unto the Father but by me (John 14:6)," and in the following book I read: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)." The inspired Paul said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Romans 12:1)."

May God help some poor soul through the reading of this short article to surrender his whole heart and life to our Lord Jesus Christ. This is my prayer in Jesus' name.

WILLIAM GORDON.

Chicago, Jan. 2, 1918.

"The summer warmth has left the sky
The summer songs have died away
And withered in the footpaths lie
The fallen leaves but yesterday
With ruby and with topaz gay."

A HAPPY DISCOVERY.

A young man connected with a large and flourishing church in a county seat of the Keystone State has made a happy discovery.

He is a thrifty business man, having a law practice and association with business enterprises. Formerly, much of his time out of business hours was devoted to lodges and other forms of social life.

His pastor, planning for improvement in church life, methods and activities, and on the lookout for men to carry the additional but distributed responsibilities, had the discernment to lay hands upon this young man. He was enlisted to take charge of the finances, which were developed with a businesslike mastery of details. He has found great joy in this work that has been characterized by gratifying results in the spheres of church finance.

This but opened the way for his participation in other aggressive plans for promoting Kingdom interests, plans which had their origin in the warm heart and fertile brain of the pastor. These new duties take so much of the time that can be spared from business that there is time for but little besides. Taunted by one of the companions of his former manner of life for being so tied up to the church, his sufficient rejoinder was, "The church has the lodge beaten a mile."

—R. M. Hunsicker in *The Watchman-Examiner*.

SECEDERS ENJOINED.

Providence, Rhode Island, Dec. 17, 1918.—Judge Barrows in the Superior Court today heard the petition of the Grand Lodge, Order of Abraham, to restrain the following local lodges: Star Lodge, Miamonedes Lodge and City Lodge, which had seceded from the Grand Lodge, from using the property, alleged to be owned by the Grand Lodge, under the charter issued to the respondent lodges.

Judge Barrows granted a preliminary injunction restraining the respondents from using property alleged to belong to the Grand Lodge, but provided that the injunction should not apply to initiation fees and dues received since the new lodges were formed.

INTERNATIONAL HIGH MASONRY.

1801—1917.

BY L. HACAULT, LL. D.

I saw in a late number of the Louisville "Masonic Home Journal," two lengthy articles. The first paper entitled, "The International Bureau for Masonic Affairs" (Switzerland) seems to be a communication from that "Bureau" by Mr. Ed. Quartier-la-Tente, Grand Master of the Swiss Grand Lodge, to the

Grand Orient of Paris 1773-1793, a regicide prince of the royal blood who had changed his family name into "Philippe-Egalite." He was hoping to get the royal throne, but being frustrated by the republican masonic republic, this Grand Master in a public letter, sent his resignation as Grand Master and his renunciation as a Mason. For such crime of Masonic "treason" he was decapitated by means of the new machine invented by



American Blue Lodge Masons, in order to promote their international federation with European Blue Lodge masonry.

The second paper, "The Time for Action," is aiming at the same federation of foreign and American Masonic powers, in order to establish, the world over, the false Masonic principles: "Liberty—Equality—Fraternity," first revealed by masonry in France.

Masonry had prepared (1721-1789) the pan-revolutionary explosion and the first Masonic republic, in Europe, after killing in 1793, Louis XVI and Marie-Antoinette. The Masons there killed also Louis Philippe, Grand Master of the

the philanthropic and masonic, M. doctor Guillotin. And so the French Republic started the "terror" (1793-1797) in honor to "Liberty—Equality—Fraternity."

So much for the Masonic high sounding trilogy. I said that the two communications to the Louisville paper are concerning the universal federative internationalization of Blue hierarchically inferior Masonry, subordinate to high Masonry. A lot of Blue Masons are ignoring such subordination, concealed by the communications above cited. They seem to ignore also that it is a long time since high Red Masonry had been internation-

alized federatively. This superior organization after a period of secret preparation dating from 1764, was definitely created in America at Charleston by constitutions dated May 31, 1801, under the name exoteric of "Scottish Rite, Ancient and Accepted." The principal fabricators of the Rite (33 degrees) were the international high Masons: Stephen Morin (Paris, 1762), Moses Hayes Franchen (American), Isaac Dacosta (Spain), Joseph Meyers or Myers (German), Moses Cohen (American), Isaac Long (a Scotchman), who in 1801 brought from Scotland the completed organization of the 33 degrees; John Mitchell (American), Fred Dalcho (Spain), Abraham Alexander (American), Isaac Auld (Scotchman) and Emmanuel dela Motta (Spain). Their twelve "apostles" of High Church were mostly Kabbalist Jews.

The date of May 31, 1801, is also the date of the foundation (Charleston) of the first "Supreme Council" for the new Scottish 33 degrees rite, according to a genealogy drawn by Albert Pike, in 1889, included in a secret circular dated July 14, 1889: "Instructions from the Supreme Council of Charleston to the 23 Supreme Councils confederate." Said circular and genealogy is part the record of secret instructions to the Supreme Councils and instructions to the Grand Lodges and Great Orients printed at Charleston in 1890 (The Supreme Councils).

It would be too long to reproduce, textually, the said genealogy. It will be sufficient to quote the dates of foundation of the Supreme Councils from 1801 to 1899. The first foundation of the first Supreme Council of Charleston was Paris, September 22, 1804. Follows the list: Rome, March, 1805; Madrid, July 4, 1811; Boston (North Jurisdiction), August 5, 1813 (afterwards these of Boston and Charleston forming a single council was moved to Washington); Dublin, June 11, 1826; Havana, June 24, 1850; Bruxelles, May 11, 1817; Edinburg, May 6, 1846; Budapest, November 25, 1871; Lausanne, May 30, 1873; London, February 2, 1846; Rio de Janeiro, November 16, 1829; Lisbon, May 6, 1842; Montevideo, September 20, 1856; Hamilton (now Montreal), October 16, 1874; Buenos

Aires, December 15, 1858; Lima, March 23, 1830; Bogota, February 18, 1833; San Domingo, December 13, 1861; Caracas, May 3, 1804; Athens, January 25, 1867; Valparaiso, August 19, 1867; Mexico, November 8, 1878; Costa Rica, November 26, 1870; Cairo, January 25, 1878; Tunis, May 11. Such were in 1889 the Supreme Councils of high international confederate Scottish Masonry (since 1889 ten other Supreme Councils have been added).

Instituting Secret Inner Circle.

On January 22, 1870, Guiseppe Mazzini, the chief Masonic high conspirator, wrote from London to Albert Pike:

"We must allow to subsist all the federations now existing, all the rites with their systems, their central authorities and their various modes of correspondence between high graded Masons of every Rite. *But we must create a Supreme Rite which will remain unknown and to which we will call, by selection, high Masons of our choice*, imposing on them the most rigorous secret towards their other brethren belonging to the ordinary rites.

"By means of such Supreme Rite we will govern all Masonry. It will conceal the unique universal center. Which will be the most powerful for direction just because it will be unknown."

When Mazzini wrote this letter to Pike he had his attention focused on the Scottish high international Masonry. In 1870 Pike was the successor to Isaac Long, that is to say "Sovereign Commander, Grand Master of the Scottish Supreme Council" of Charleston.

Supreme Ruling World Power.

Albert Pike, who had been elected (January 6, 1859) to the high post of Sovereign Commander, signed together with G. Mazzini, September 20, 1870, an agreement constituting the "Supreme Rite," the high secret central power of Masonry. Pike to keep the supreme dogmatic power, Mazzini to hold the executive power as sovereign chief of action. The "Supreme Rite" was mostly composed of select high Scottish Masons. The secret dogmatic seat of the Supreme Rite was Charleston. The secret dictator seat of the executive power was Rome.

After the death of Mazzini, 1872, the

Kabbalist Jew. Adrians Lemmi, an Italian, was appointed by Pike the successor, designed by Mazzini, as chief executive. After the death of Pike (April 2, 1891) Lemmi worked secretly two years in order to have both the dogmatic and executive high powers centered in Rome on his own head. On September 20, 1893, he succeeded in being elected as such in a surreptitious secret international caucus. The central Supreme Council was transferred to Rome.

(To be continued.)

"IT IS NOT ALL GOLD THAT GLITTERS."

BY JAMES E. PHILLIPS.

John Henry and Arthur Smith had been chums from boyhood. They had been such close friends, indeed, that they were well nigh inseparable. Their tastes were the same, their friends were almost identical and their sports—well, if one went fishing the other was sure to be at it, too.

When they became old enough to make their own way, they managed to secure employment in the same establishment, and worked at the same bench. In fact they were so much alike, and so much in each other's company, and being of the same age—only a few weeks intervening between their birthdays—that people who did not know them could not be blamed for thinking they were twins.

There was, however, one marked difference between them. John Henry was open hearted and open handed, freely spending his money without much thought. No hand of a beggar was ever raised to him in vain. He did not investigate their antecedents before dispensing charity.

Arthur Smith, on the other hand, was of a more careful turn of mind. He did not spend his money so lavishly nor did he buy things for himself that he did not need. He was not stingy, for he gave liberally to worthy charities. He was a prudent man.

These young men did not marry as early in life as some do, but in their thirtieth year there was a double wedding and in two homes new hearth fires were kindled whose warm glow was destined to radiate for many years to come.

It so happened that shortly after the wedding an organizer for the United Or-

der of Royal Woodchoppers, a thriving fraternal insurance order, was scouring the community for members. John Henry paid his \$5 entrance fee and the physicians charge, and joined at once. And why not? Was it not a worthy thing to give protection to his family? Was it not even his duty? He thought it was, and few if any will disagree with him. And then, too, there was a social side of the order which appealed to him.

John loved his wife and decided to give her the maximum protection. He selected a \$3,000 policy which cost him only \$2.55 per month, or \$30.60 for a full year. If the by-laws of the U. O. of R. W. had not prevented he would have taken more insurance, for 85 cents per thousand is so cheap that he could have afforded more.

John lost no time in hunting up his chum, Arthur. "Oh, Arthur," he said, "I have just done a fine thing for my wife. I have taken out life insurance for her. Why don't you do it for your wife?"

"That sounds good," replied Arthur, "tell me about it."

"Well, Arthur, you know the United Order of Royal Woodchoppers is organizing here and I have joined and taken out all the insurance they'll let me—\$3,000—and its awful cheap, only 85 cents a thousand per month and the fellows are a swell bunch. Say, old man, you just ought to join. Take care of your wife, you know, and have a good time, too. Come on in, will you?"

"Well, now hold on a minute," said Arthur, while making mental calculations. "You say the rate is 85 cents a thousand? That would be \$2.55 a month. Are you sure that is enough to pay?"

"Why, I suppose so. The U. O. of R. W. is a big order you know, and they must know what they are doing."

"Well, let us see," said Arthur. "You say you pay \$2.55 a month. That would be \$30.60 a year. That would take nearly 100 years for you to pay in anywhere near the \$3,000, would it not?"

"I hadn't thought of that," much depressed in spirits, said John. "Of course the money I pay is loaned out at interest and that helps. And besides," he said, "it don't cost us much to get new policies as the members of the order are the

agents and we don't get commissions. You see it is just like it is here now, I am in and am trying to get you in. That don't cost the fraternity anything and so we can furnish insurance cheaply. I guess that explains it."

Arthur promised that he would think about joining the U. O. of R. W. but determined in his mind to find out for himself the facts about life insurance. He had a hazy recollection that he had heard of several fraternal orders that had failed and he remembered that his uncle, a man about 60 years of age, had once told him that he had dropped the Order of Brotherly Love and Charity because the rates had become unbearably high. Arthur was a prudent man and willing to profit by the experience of others.

Arthur's investigation led him to a thorough study of the insurance problem—both of the "old-line" and the fraternals. He studied the mortality tables and found that the average life of one thousand young men of his age, who are accepted by insurance companies, is 29 years more, and that therefore any insurance scheme which, if all of the thousand men lived the 29 years, would not equal the face value of the policies of each of them, was doomed to failure in time.

The result was that he took out a \$3,000 policy in the New York Mutual Benefit Insurance Company at an annual premium of \$28 per thousand, or a total yearly expenditure of \$84.

When John heard of what Arthur had done, his mirth knew no bounds, and he bought his bride a \$75 coat, which he laughingly declared was what he had saved by joining the United Order of Royal Woodchoppers.

For the first ten years things went along in much the same way they do in most families. The bright faces of children were in each home, and, by the way they were constantly together, one might guess that they would be as close friends as their fathers had been before them.

John had not saved anything, for in his easy way of living money came and went, but he had scrupulously kept up his dues and assessments in the U. O. of R. W. so that when a spell of sickness

about two years before this had come that had confined him to his home for a month, the benefits which he received from his lodge were very acceptable.

Arthur, however, by careful financing had not only paid his premiums promptly, but had been able to save a little so that when he, too, was ill, he was able to meet all expenses himself.

It had been rumored for some time that the United Order of Royal Woodchoppers was sailing upon troubled seas. But John did not give it much thought because he was told by the Head Axman of his camp that such rumors emanated from the offices of the old-line companies who were jealous of the phenomenal growth of the U. O. of R. W.

So it came as something of a shock to him when the "*Woodchoppers Chips*" appeared with a bold-faced announcement that the rates would thereafter be just double. John was much disturbed at this, for had not his policy stated positively that he was to pay 85 cents per thousand per month, no more, or less, for life? And did not his policy carry the signature of the Supreme Axman and the seal of the order? So he got out the document and examined it, and sure enough, it was all there just as he had remembered it. How, then, could they compel him to pay more?

In great indignation he went to see the Head Axman. The Head Axman was very courteous and smiling and told him many things about "inadequate rates," "life expectancy," "mortality tables," "actuarial reports" and other technical things which he only partially understood. The Head Axman was honestly trying to show him the reasonableness and necessity of the increase in rates.

"It may be all as you say," said John, "but supposing I refuse to pay the increase, what then. My policy plainly says my rate is 85 cents per month per thousand for life?"

"I admit that is what your policy does say," said the Head Axman, "but you well remember that when you joined the Woodchoppers you signed the application for membership, and," drawing a copy from a drawer in his desk, "perhaps you will remember this paragraph, 'I will conform to and abide by the Constitutions, Laws, Rules and usages of the said

Council and Order now in force, or which may hereafter be adopted by the same.' You see, our new Laws now say you are to pay double the rates named in your policy. You agreed when you joined to any change we might make. You have no recourse. You either accept the new rates or lose insurance."

John was crestfallen. The whole insurance structure that he had based his hopes on seemed suddenly to be crumbling. The heads of the Order, whom he had thought were his friends and devoted to his interests, seemed suddenly to have turned his enemies. He remembered Arthur's question when he had joined: "Are you sure you are paying enough?" To be sure it would not pinch him to pay double the rates, but what was to hinder them being raised again and again?

Turning to the Head Axman, he asked, "What is to prevent the rates being raised again some time?"

"Oh, forget it," said the Head Axman, "this will put the Order on its feet. We will never have to do this again. Our Order will now be as strong as Gibraltar."

"That was what they said when I joined," replied John.

"Well," said the Head Axman sarcastically, "if you can't afford the raise, or if you want to throw away the ten years' protection you have had, go to it. Good day, sir."

It was about this time that Arthur and his wife began to plan to own their own home. It would be a modest affair to be sure, but then it would be their own, and their hearts beat fast as they laid their plans.

Arthur had saved money and had purchased a lot. If he could only borrow enough to erect the house! He had carefully figured it out how he could repay the loan month by month. He decided to ask advice of Mr. Jones, a banker whom he had met at church. So the next day he called at the bank and was received by Mr. Jones, who listened carefully to his plans and cordially approved them.

"We could loan you the money you need, Mr. Smith," said the president, "but we ought to have some security besides the house and lot? Do you have

anything in the nature of bonds to offer?"

"No, sir," said Arthur, "I have put all my savings into the lot."

"Well, perhaps, you carry life insurance," suggested the president.

"Yes, sir, I have a policy for \$3,000 in the New York Mutual Benefit Insurance Company, which I have carried for ten years," Arthur replied.

"That is a good company," said President Jones, "bring your policy in and let me examine it."

The result was that Arthur obtained the needed money and began to bring about the realization of his dream.

That evening John and his wife ran in for a half hour's visit with Arthur's family, and, of course, the new home and the plans to secure it were the topics of conversation.

"Just the thing for us, too," cried John.

"That is what I expected you to say," said Arthur's wife. "You two men have been such chums that I expected you would do the same."

"This will work out beautifully," said John. "I have not saved anything to buy a lot with, but my uncle several times has offered me a lot not far from yours, but I have never accepted it because I did not have the money to build the house. I will go and see him to-night."

"Won't it be splendid," said John's wife, "if we can continue to live near each other."

"Indeed it will," replied Arthur, "and, John, I will take you to see the banker tomorrow if you like."

On the morrow, true to his promise, Arthur introduced John to the banker. John's uncle had renewed his offer of the lot, and John had brought his policy in the United Order of Royal Woodchoppers with him.

"I am always delighted," said Banker Jones, "to help a worthy young man get a home of his own. Mr. Smith tells me you carry the same amount of insurance that he does. I suppose it is in the same company, is it not?"

"No, sir," said John, "my policy is in the United Order of Royal Woodchoppers."

"Have you no other insurance?" said

the banker. "You see we could hardly accept that as security."

"I don't understand what you mean," said John. "I have carried that policy for ten years and the Woodchoppers are one of the largest fraternal orders in the world. Why isn't it just as good as Arthur's insurance?"

"The reason is just this," Mr. Jones replied, kindly, "Mr. Smith pays a premium large enough to pay for the insurance protection he gets. His company is sound financially. You pay a much lower premium than he does and it is not enough to pay for your insurance protection. Your company has just raised their rates, I understand, and they are still too low. When you reach old age, you will have to do one of three things, you will pay a very high rate, or drop your policy altogether, or your Order will fail as others have done. Yours is not financially sound, and so its policy can not be accepted as security. It has no standing with bankers."

The banker saw the intense disappointment pictured on John's face, and said to him, "The case is not hopeless, Mr. Henry. If you will take out a policy in a company like Mr. Smith's here, we will be glad to accept it on the same basis we did Mr. Smith's policy. You think it over and come and see me again."

John was sunk into such deep gloom that Arthur's words of sympathy were unheeded. John had received a double blow that made him sick at heart. His faith in his Order had been undermined by the raise in rates and their power to raise them further at will, but to be told as he had been by the banker that his insurance had no financial standing, bewildered him.

There crept into John's heart a feeling of jealousy for Arthur's success, and he felt keenly the fact that Arthur had seen his humiliation. And so, partly through stubbornness and partly because of his sore heart he did not heed the banker's advice, but continued to carry the Woodchoppers' insurance at the increased rate.

He had long since ceased to care for their social functions. He and his wife had become interested in church work, and he had come to feel that the initiation and burial ceremonies of the order were not just right and that it was trifling

with matters that concerned the church. He did not have very clear notions about the right or wrong of it, but somehow it was distasteful to him.

Fifteen years later Arthur and his wife were sitting one winter's night before a glowing crackling fire in the fireplace.

"I heard to-day," said Arthur, "that John has lost his insurance."

"Lost his insurance! Isn't that too bad?" said his wife.

"Yes, it is bad," said Arthur. "It is very bad. John has not been well lately. He has a cough that he can't shake off. I am afraid for him. His wife has been in poor health for some time as you know. If he should die, I don't know what would become of his family."

"He did not drop his insurance because he wanted to, but because 'they froze him out,' as they say. You will remember perhaps, that at the time when we built this house the Woodchoppers had just doubled his rates. Well, since then they have raised his rates twice, and the last time they made his \$10 a thousand of insurance a month. He has \$3,000, and that would make him pay \$30 a month or \$360 a year. He simply could not pay it. He had to drop out."

"How mean!" exclaimed Arthur's wife. "Those in control of that Order must be rascals. Is not there any way he can save himself?"

"No," said Arthur, "the head officers of the Woodchoppers are not necessarily rascals, nor is there any way he can help himself. The trouble is with the fraternal scheme of insurance. You see, when John joined he paid ridiculously low rates, so low that he was practically trying to buy something for nothing. So of course he lost out. Everyone knows that it is to the advantage of these 'cheap insurance' orders to shake out their old members because the premiums they have paid in will then go towards the death claims of others who are fortunate enough, if I might use such an expression, to die early. By raising their rates they have hit upon a legitimate way to shake them off. It is legitimate, I say, because they make them high enough so that in the last few years of a member's life he pays all the premiums he ought to have paid from the beginning. That is to say if a man pays fifty cents a month,

when he ought to pay \$2, they take this deficit in his premium and make him pay it during the last few years of his life. It is as legitimate as it is effective in ridding the Order of its old members.

"You remember that when I took out my insurance in New York Benefit Insurance Company, he laughed at me because my rates were so much higher than his. Do you remember how he bought his wife a new cloak with the difference between our rates, that first year?

"I have been thinking about John's predicament and doing some figuring which will interest you. We know well enough what John hasn't got. He has paid into the Woodchoppers' treasury hundreds of dollars and has lost every cent of it. He has not had any real insurance any of the time because their proposition is so unsound financially that his protection was actually a matter of conjecture.

"And then, he is still paying rent because he had a policy in a fraternal order. If he had only taken President Jones' advice and taken a good policy then, he might at least have owned his home as we do. And now he has not even got insurance when he needs it most. Old line companies won't take him now. He tried that and they refused him.

"My insurance has cost me \$700 cash in the 25 years I have had it. During this time I have received in cash—dividends, as they are called—\$153, and besides that, my policy has a cash value, if I want to surrender it today, of \$425. This cash surrender value and my dividends make a total of \$578, so that my policy, for which I have paid \$700, has really cost me only the difference, or \$122. This is only \$5 a year, or in round numbers, 14 cents per month per \$1,000 of insurance.

"I guess I am the one who has had 'cheap insurance.' If that were all, it would be quite enough, but it was also by means of this policy that we were able to buy our cozy little home. And best of all, we have had real protection all the time.

"Poor John, he told me to-day that he saw what a fool he had been, but that now it is too late for him to help himself."

ROYAL ARCANUM.

Losing \$1,000 a Day, Charge.

Boston, Mass., Jan. 9.—Charges that the Royal Arcanum, a fraternal insurance order, was running behind at the rate of \$1,000 a day, marked a hearing in the federal district court today.

Clinton Gowdy, of counsel for the petitioners, asserted that the order lost \$360,000 during the year previous to the filing of the bill, and that only 960 new members were added during that period.

"They are now running behind to the tune of \$1,000 a day," Mr. Gowdy said.

"The Grand Master has found it necessary to issue a reaffirmation of previous edicts on the cipher ritual question. The *Freemason* has positive knowledge of the fact that there are hundreds of cipher rituals in use in Illinois to-day, and, as has been said in these columns heretofore, the only cure for this evil will be the issuance of an authorized ritual of the work of this Grand Jurisdiction."—*The Illinois Freemason*.

INSURANCE IN SECRET SOCIETIES.

BY REV. JOHN A. WATSON.

Will you abstain from connection with all secret societies? See Free Methodist Discipline, page 38, question 5.

We affirm that the family of no man can collect insurance money from any secret society unless that man is in connection with that secret society.

The man in question enters into a binding contract with the secret society, his name is on their records and if he fulfills his part of the agreement the connection is so strong and binding that his family can, upon his decease, invoke the strong arm of the civil law to collect the claim.

Who will say that man is not connected with that secret society? What of his church vow?

Do insurance companies pay claims to persons not connected with them?

Pastors should be very careful about permitting candidates for membership making vows they do not keep, as it involves them and the church in perplexity and in some cases serious division.—*The Free Methodist*, Sept. 25, 1917.

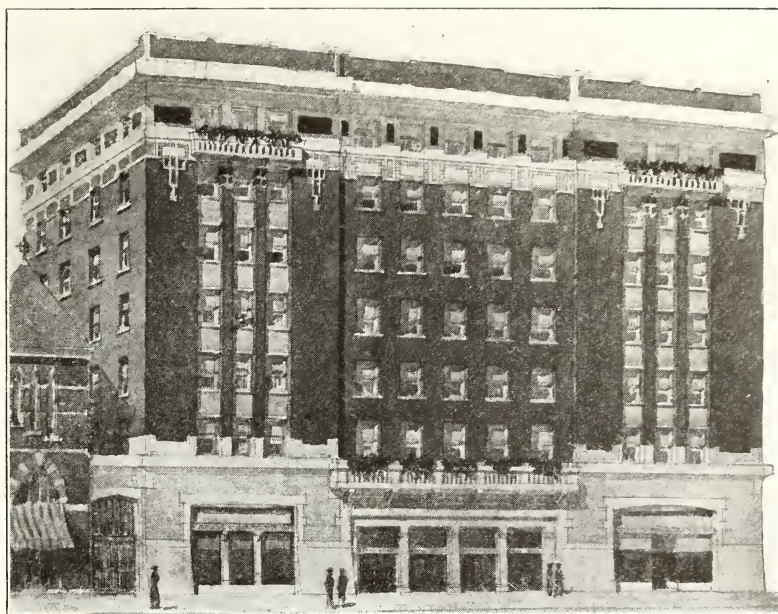
CHURCH EDIFICE CHANGES OWNERSHIP.

BY JOSEPH B. BOWLES.

The historic home of the Moody Church, Chicago, formerly known as the Chicago Avenue Church, has been sold to The Moody Bible Institute.

with a staff of Bible teachers, preachers and evangelists constantly at work in various parts of the country.

Under the pressure of current conditions in the world, The Moody Bible Institute has made plans for four addi-



PROPOSED ADMINISTRATION BUILDING.

The Moody Church, always aggressively evangelistic, was compelled to seek larger quarters over two years ago, and erected a tabernacle of 5,000 seating capacity a mile north of its old location.

The host of friends and former co-workers of D. L. Moody around the world will rejoice to learn that the purchase of this sanctuary of sacred memory signalizes, in many important respects, a new stage in the growth and development of The Moody Bible Institute.

This great institution is the largest of its kind in the world, with property assets now exceeding \$1,500,000.

Its total enrollment in all departments has passed 25,000.

There are at present over 1,100 students in attendance at the day and evening classes, and more than 3,500 scattered throughout the world are taking its correspondence courses.

It maintains an Extension Department

tional buildings besides the church—a men's dormitory, a women's dormitory, a dormitory for married students and an administration building.

As near as I can tell I am getting along down here in Texas much as Noah did in the Ark. I imagine that he had praise service in the morning, testimony meeting at noon, and prayer meeting in the evening.

I think that this is a good world, brethren. I have not one word of complaint. Look at the works of God: the blooming flowers, the singing birds, and so many other things about us, which are no less than the voice of the Creator speaking to us to be cheerful and happy, and not to fret nor worry, but only trust and obey.

—FRANK L. McLAUGHLIN.

"Can't" from the lips of a Christian should be pronounced, "won't."

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 10 September, 1832.

To William L. Stone, Esq.

Dear Sir:—The second objection to the promise of the Entered Apprentice's obligation is its universality. The candidate swears that he will never reveal any of the undefined "arts, parts, or points of the mysteries of Freemasonry, to any person under the canopy of heaven."

This promise, like the administration of the oath is, in its terms, contrary to the law of the land. The laws of this, and every civilized country, make it the duty of every citizen to testify the whole truth of facts, deemed by legislative bodies or judicial tribunals, material to the issue of the investigation before them. It is also the duty of a good citizen to denounce and reveal to the authorities, established to execute the laws against criminals, any secret crimes of which he has in any manner acquired the knowledge.

Now, there is nothing in the arts, parts, or points of the mysteries of Freemasonry which, in the trial of a judicial cause, or in an investigation of a legislative assembly, may not be justly deemed material to the issue before the court or the legislature. Of its materiality, the judges or the legislators have the exclusive right to decide. No witness called before the court of justice or an authorized committee of a legislature, can refuse to answer any question put to him by the court or the committee, on the ground that he deems it immaterial to the trial before them. This principle becomes more glaringly obvious, when applied to the promise never to reveal the secrets of a brother Mason, communicated to him as such, contained in the Master Mason's oath. But the principle is identically the same. The Entered Apprentice promises never to reveal to any person under the canopy of heaven, that which the laws of his country may, the

next day after he makes the promise, make it his duty to reveal to any court of justice before which he may be summoned to appear, or to any committee of the legislature of the state in which he resides, or of the Union. The promise is therefore unlawful, by its universality.

You will remember that I am maintaining the position that the obligation, under oath and penalty, administered to and taken by the Entered Apprentice, is, in itself, essentially vicious. I now state the promise in the words universally admitted to be used in that ceremony. Do you deny that they contain an unlawful promise?

Yes, say you, because the candidate is told, by the master who administers the oath, that "he is expressly to understand that nothing therein contained is to interfere with his political or religious principles, with his duty to God, or the laws of his country." And you, and all honest and worthy Masons, take and administer the oath with this understanding.

Well, then, the promise is, in its terms, contrary to the law of the land, but you take and administer it with tacit reservation, furnished to you not by the action of your own understanding, but by the previous notification of the Master who administers the oath to you. So, and so only, you say, the terms of the promise are to be construed. But, in the first place, this is not a question of construction, but a question of mental reservation. The words are plain and unequivocal; but you pronounce them with a reservation, that the promise shall bind you to nothing contrary to law.

Now, what possible reason or justification can there be for exacting a promise, under the oath, the real meaning of which is totally different from that of the terms in which it is couched? You swear a man to one thing, and you tell him it means another. But, secondly, how far does your exception extend? You say the promise extends only to the essential secrets of Masonry, and to the lawful transactions in the lodges, and to the secrets of Masons, not criminal—the former of which you consider of not the least consequence to the world, but essen-

tial for the preservation of the society. The secrecy of transactions in the lodges you believe to be merely conventional; and the promise of keeping the secrets of a brother Mason are cancelled, when the secret confided to you by him is of a crime committed by himself.

Now, all these exceptions resolve themselves into the tacit reservation, authorized by the declaration of the master, before administering the oath, that it contains nothing contrary to law. If the oath is taken with that reservation, it applies equally to the promise to keep the essential secrets of the order, and to all the others. And, therefore, a Freemason, summoned before the committee of a legislature or a court of justice, is bound not less to disclose the grips, signs, due guards, and tokens, than he is to divulge the crimes of a brother Mason, known to him.

The simple question I take to be this: I suppose a Freemason to be summoned before a legislative committee or assembly, or judicial tribunal, to testify. Is he or is he not bound to answer any interrogatory put to him by their authority, and which they require of him to answer, respecting the essential secrets of the craft? If he is, how can these secrets be kept, and of what avail are all the oaths administered to Masonic candidates, whether with or without penalty?

If he is not, then the obligation oath supersedes the obligation of the law of the land. And if the Masonic oath of secrecy is paramount to the law of the land, with regard to the mysteries of the craft, where is the principle which restores the supremacy of the law, to require the disclosure of the Masonic crimes? The Masonic oath makes no discrimination between secrets—the promise is to keep them all. The declaration of the Master that there is nothing unlawful in the oath, makes no discrimination—it applies to all, or it applies to none.

With this view of the subject, you will perceive that I deem it altogether immaterial to the argument, whether the words "murder and treason not excepted" are or are not included in the Royal Arch Mason's promise of secrecy—whether he promises to espouse the cause

of a brother Mason, right or wrong, or not—and whether the words, "and they left to my own election," are or are not an innovation in the Master Mason's oath.

But when you ask me, as an act of "justice, to believe that, should a brother Mason tell you, as a secret, that he had robbed a store, you would very speedily make the matter public in the police office," I must, while very cheerfully and sincerely believing you, observe that it would be at the expense of the very explicit import of the Master Mason's oath. By that oath the Master Mason promises to keep the secrets of a brother Mason as secure and inviolable as if they were in his own breast, "murder and treason excepted." That is, excepting two specific enumerated crimes. What, then, is the meaning of this exception, and why are they excepted? The naming of them emphatically leaves all other crimes included in the promise and excluded from the exception.

The Master Mason's promise does, therefore, by the plain import of its terms, pledge him to keep the knowledge of any crime committed by a brother Master Mason, and communicated to him as a Masonic secret, other than the two specified by name; and if you should be in the unfortunate condition of having such a secret communicated to you, and should give notice of it at the police office, you would discharge your duty to your country, only by considering your Masonic promise as null and void. For here is the dilemma. If the Masonic promises are all made with tacit reservation that nothing contrary to law is understood to be included in them, then the exception of murder and treason in the Master Mason's oath is not only superfluous, but deceptive—since it limits to two specific crimes, the exception already referred to, of all crimes whatsoever. And if the Masonic promises are made without the reserved exception of all unlawful things, then the exception of murder and treason, from the secrets which the Master Mason pledges himself to keep, leaves all other crimes as distinctly under the shelter of the promise as if they had been included in it expressly by name.

Editorial.

None of the readers of the CYNOSURE can be more surprised that your Editor has left his desk to undertake Y. M. C. A. work in the army camps, than he was at the suddenness of his call to that work.

Our country has been at war too short a time for most of us to realize—as we probably will later—that the business of war violently wrenches our whole social fabric. Business is adjusting itself to the changed conditions, and men are being called from their accustomed vocations to new tasks. Your Editor is one of those who have been called from one great work to another.

I could not lay down my work for the CYNOSURE without expressing my gratitude to you, my friends. I have given you the best that my ability permitted, and I thank you for your patience and words of encouragement. Some have been very liberal in their expressions of praise. I wish I might deserve it all.

Editorial work has been very pleasant, surprisingly so, to me, considering my lack of experience when the honor was given me two years ago.

The success of the CYNOSURE, however, has been due in large measure to those friends who have given wise counsel, and to those who have contributed special articles. I have appreciated the help of everyone. I know the Lord led me to the work I am now leaving. I am equally sure that He is directing me to this new work. Please pray for me that He may use me to bring many in the camps to a saving knowledge of Jesus Christ our Lord.

JAMES E. PHILLIPS.

The Board of Directors met on January 6th ult. and heard read the resignation of the Editor, but declined to accept it, preferring to grant him a leave of absence until the next Annual Meeting. At the same time it requested Secretary Wm. I. Phillips, to take upon himself editorial duties in addition to those he is already bearing. The members of the Board present agreed to render him

all of the personal service possible as each shall be called upon. This we consider a very generous offer from men already burdened with work as are these men.

We enjoyed a call on January 14th from Rev. William Stuart, formerly president of the National Christian Association and a member also of our Board of Directors. With him was his brother, a physician of Grand Rapids, Michigan. The brothers were on their way to the bedside of an aged mother. They were three days in reaching Chicago. Their train was stalled in a snow-drift in Michigan for forty-eight hours.

Our readers will take notice of the bill introduced in Congress designed to put the National Christian Association out of business. A copy of the bill appears in this number.

We suggest that you have made an accurate copy of the bill and send it with your protest to your Representatives and Senators.

Also take this copy of the CYNOSURE to your neighbors and call their attention to the bill (H. R. 5712). This is the second attempt to get such an iniquitous measure through Congress. We believe there are many lodge men who will join in your protest. Take it to them and see if we are not right.

Governor West signed a similar bill, passed by the Oregon Legislature, against the protest of many, but at the next election the people snowed him under. Governor Johnson of California vetoed the one passed by the California Legislature and the people re-elected him, and then sent him to the United States Senate.

Get in your protest to Washington at once. One Senator writes, saying, that while he is a Mason, he is opposed to any such bill.

Question: Is The Grange, in character and principles, the same today as when founded by O. H. Kelley in 1868? It was then called "The Grange" or "The Order of Patrons of Husbandry." (Please write your answer at once to the Editor.)

JOHN QUINCY ADAMS.

During recent times this magazine has reprinted, for its readers extracts from the writings of John Quincy Adams, one of the most eminent American statesmen. One of his biographers protests that "The brief sketch which can be given in a volume of this size, of so long and busy a life, does not suffice even to indicate all of its many industries." The volume, nevertheless, extends to about one hundred and ten pages. Hence, it is obvious that stern exclusion of interesting material will be a venial fault of this short article. More than enough is retained, nevertheless, to show plainly that the special subject of Freemasonry was but a single object of earnest attention among many of great importance. So far, however, is this from lessening the force of his words, that it adds the weighty emphasis of qualifications vindicated elsewhere. Moreover, the Morgan murder occurred while he was chief executive; the lodge was thrown wide open to every eye; and we shall see that he had a lawyer's skill, with a statesman's right or duty, to discern and judge what had lurked within.

From the beginning of life he enjoyed the advantage of birth and breeding. In an oration on "The Public Duty of Educated Men," George William Curtis named Samuel Adams the "Tribune of New England against Old England—of America against Europe—of liberty against despotism." John Adams, too, the father of John Quincy Adams, was perhaps the most active influence hastening a declaration of independence. He was also on the committee that reported the Declaration itself to Congress, and with Samuel Adams signed that document. He was likewise a member of the commission that prepared the treaty of peace that ended the War of the Revolution. John Quincy Adams was son of this leading member of the legal profes-

sion, eminent statesman, brilliant diplomat, and immediate successor of President Washington.

Through his admirable mother he was connected also with the distinguished Quincy family; for the mention of only one or two members of which, can space be claimed here. His own words fitly introduce John Quincy, who had been prominent in colonial affairs, and concerning whom he says: "He was dying when I was baptized; and his daughter, my grandmother, present at my birth, requested that I might receive his name. This fact, recorded by my father at the time, has connected with that portion of my name a charm of mingled sensibility and devotion. It was filial tenderness that gave the name. It was the name of one passing from earth to immortality. These have been among the strongest links of my attachment to the name of Quincy, and have been to me through life a perpetual admonition to do nothing unworthy of it."

The Quincy's and Warrens were friends, and Mrs. Adams keenly felt the death of Dr. Joseph Warren at Bunker Hill. From an elevation near his own birthplace, her little boy witnessed with her the burning of Charlestown, and listened to the roar of the historic battle. At the same early age of seven years, he gained a view of still earlier scenes, by reading aloud to his mother "Rollin's Ancient History." Every night, after his evening prayer, he repeated to her the ode of Collins beginning:

"How sleep the brave who sink to rest
By all their country's wishes blest!"

"She was a woman of rare mind, high courage, and of a patriotism not less intense and devoted than that of any hero of the Revolution."

When her son was eleven years old he crossed the Atlantic with his father, who was sent on a diplomatic journey to

Paris. Before he was quite fourteen, the envoy to Russia, who was afterward Chief Justice of Massachusetts, took him to St. Petersburg as private secretary. Having afterward spent half a year in European travel, he returned to Paris when the commission was arranging the treaty of peace at the end of the war for Independence. "He was at once enlisted in the service as an additional secretary, and gave his help to the preparation of the papers necessary to the completion of that instrument which dispersed all possible doubt of the Independence of his country." "The glimpses which we get during the stay abroad, show him as the associate upon terms of equality with grown men of marked ability and exercising important functions."

At the age of eighteen he decided to return and enter Harvard College. The little schooling gained in Paris, Amsterdam, and Holland left much assiduous study necessary to preparation for entering college in the junior class. Graduating with high standing, where he was destined to be in later time the professor of Rhetoric and Oratory, he studied law in the office of a future Chief Justice of Massachusetts, and at the age of twenty-three became himself a Boston lawyer. Called away by President Washington to fill the position of Minister Resident at The Hague, he continued several years in European capitals as a diplomatic servant of his country. Returning at length, he intended to practice law in Boston; but before long was sent to the Massachusetts Senate, then to the Senate of the United States. There followed a second period of diplomatic appointment embracing about eight years and including his service as one of the Commissioners who arranged the Treaty of Ghent, which concluded peace with England after the war of 1812. Finally he became Envoy Ex-

traordinary and Minister Plenipotentiary to Great Britain; and "Thus he fulfilled Washington's prophecy, by reaching the highest rank in the American diplomatic service." "Mr. Adams remained in England until June 15, 1817, when he sailed from Cowes, closing forever his long and honorable diplomatic career and bidding his last farewell to Europe."

He came back to become Secretary of State in the cabinet of James Monroe, and it was he who first enunciated what is called the "Monroe Doctrine." At the end of the eight year term he passed from the Cabinet to the presidency, at the close of which he was sixty-two years old. He then wrote; "Three days more and I shall be restored to private life and left to an old age of retirement." He was, indeed, resolved "to go into the deepest retirement, and withdraw from all connection with public affairs." Nevertheless, "The most brilliant and glorious years of his career were yet to be lived;" for he presently found himself elected to Congress, where he remained until death sought him in the hall where the "Old man eloquent" had freshly won spurs of gold. It was then, and not at that earlier time of supposed retirement, that he could truly say: "This is the last of earth; I am content."

THE ISLAM OF AMERICA.

First-hand knowledge of his subject seems to have qualified Dr. Bruce Kinney to write a book on Mormonism, of which 70,000 copies have already been circulated without eliciting refutation of a single statement which it contains. The history of Mormonism has been so associated with Freemasonry, and the similarity of Masonic Lodge oaths and Endowment House oaths has been so plainly affirmed, that "a classic on the subject" of Mormonism deserves for this additional reason our alert attention.

The president of the organization has represented himself in an investigation at Washington as being "its Prophet, Seer, its Revelator, the Mouthpiece of God to the People, Christ's Viceregent on Earth, the One, and the only One, Authorized in the Government of the Church to receive the revelation of God for the Church."

"Considering their numbers," says Dr. Kinney, "no other body of people in the world exerts so great an influence upon the realm of which it is a part. . . . Because of their numbers, organization, solidarity, fanaticism, and unpatriotic political intentions, they constitute the gravest menace to our American and Christian institutions." The political unity of the order is nothing new. We were well certified, more than thirty years ago, that the whole Mormon vote could be cast as a single ballot, without changing results in the slightest degree. Every ballot went to one party, and to the same party in every successive election.

Mr. R. M. Stephenson finished his earthly labors on December 28, 1917. He had almost reached the age of four score years. We cannot remember when his support of the CYNOSURE and the National Christian Association began. He has been a faithful soldier with us for many years. We bespeak the sympathy and prayers for his wife, who must still tarry a little while on this side.

We have just learned of the departure of another well known worker among the N. C. A. forces, Rev. W. O. Dinius of Seattle, Washington. His dear companion writes: "He went to his heavenly reward on New Year's morning. He just fell asleep. His funeral was largely attended. Two ministers officiated and friends sent in sixteen large floral offerings which completely covered his last resting place." I am sure our readers will remember in prayer this aged Christian wife upon whom this new and heavy sorrow has fallen.

If you've done no good that will live after you, you're not ready yet to die.

ELISHA ADAMS, MASONIC PERJURER.

A letter from Mr. John Perham of Williamstown, Vermont, a long time friend of the National Christian Association, says that the house in which he was born and which he still occupies is within sight of the place in which Thurlow Weed, the well-known New York statesman-journalist, arrested Elisha Adams.

Thurlow Weed's account of the arrest and perjury of Adams is taken from "The Facts Stated," by Mr. Weed:

"Our investigations were embarrassed and protracted by the absence and concealment of important witnesses. One of these witnesses was an invalid soldier who had the care of Morgan while confined in the magazine at Fort Niagara, but he disappeared, and all efforts to find him were unavailing for more than a year. I finally traced him (Elisha Adams) to Brookfield, a mountain town in Vermont. We reached the log house of Adams' brother-in-law, with whom he was hiding, between twelve and one o'clock at night. Our rap was responded to by the owner, to whom, on opening the door, the sheriff introduced me, directly after which, and before anything more had been said, we heard a voice from the second floor of the cabin saying, 'I am ready and have been expecting you all winter.' Immediately afterwards the old man came down the ladder, and in ten minutes we departed on our return.

"While waiting for breakfast at the foot of the mountain several men dropped into the barroom where we were sitting. When called to breakfast, the landlady, carefully closing the doors, remarked that her husband had sent around for Masons, some of whom had already appeared, but that we need not fear them, for she had sent her daughter to inform other villagers what was going on, and that before we had breakfast there would be twice as many Antimasons as Masons in attendance. Returning to the barroom, we found that she had done her work thoroughly. Fifteen or twenty men were in the barroom glaring at each other and at Adams, but nothing was said and we were driven off unmolested. On our way back Adams, at

different times, stated that, hearing a noise in magazine, he reported it to Mr. Edward Giddins, keeper of the Fort, who told him that a stranger was lodged there who in a day or two would be taken to his friends in Canada, but nothing must be said about it. He then, from time to time, carried food to the person. Soon afterwards, near midnight, he was told to have a boat in readiness for the purpose of taking away the man in the magazine. Several gentlemen arrived in a carriage, by whom the man was taken from the magazine and escorted to the boat. Adams was told to remain on the dock until the boat should return, and that if in the meantime an alarm should be given he was to show a signal to warn the boat away. As nothing of the kind occurred, the boat returned quietly, and as, of the six who left in the boat, only five returned, he supposed that one had gone to his friends in Canada.

"Adams was wanted as a witness in trials then pending in Canandaigua. We reached that place in the afternoon of the day the court convened. Three men were on trial for abducting Morgan. The testimony of Adams was essential to complete the link. On being called to the stand he denied all knowledge bearing upon the question. He resided, he said, at the time specified, in the Fort, but knew of no man being confined in the magazine; and knew nothing of men coming there at night in a carriage, and knew nothing of a man being taken from there in a boat. His denials covering the whole ground were explicit. That, for the time being, ended the matter. When the court adjourned I walked across the square with Judge Howell, who presided, and who remarked to me that I had made a long journey for nothing, my witness, Adams, being ignorant of the whole affair. Gen. Vincent Mathews, of Rochester, who was walking on the other side of the Judge, replied, with much feeling, 'that the old rascal had not uttered one word of truth while he was on the stand.'

"Gen. Mathews was the leading counsel for the kidnapers, but refused to be a party in tampering with witnesses. On our return to Rochester the witness,

Adams, was in an extra stage with his Masonic friends. As there was no longer any need of hiding, he was on his way to Niagara. In passing the Mansion House, Rochester, Adams, who was standing in the doorway, asked me to stop, saying he wanted to explain his testimony. The lawyers, he said, informed him that if he told what he knew about the magazine and the boat it would be a confession that would send him to state's prison. They also told him that the law did not compel a witness to criminate himself; and, to avoid punishment, he must deny the whole story."

MAKING MASONRY PRACTICAL AND ATTRACTIVE.

Square and Compasses believes we should make Masonry more practical and attractive.—*Masonic Chronicler*.

An excellent move. We offer the following prescription. Raise the curtains and let a little of God's light in (Matt. 6:23). Cease insulting the initiates by requiring them to sacrifice their self-respect by appearing in lodge, drawers. Abolish the repulsive and profane series of penalties attached to the oaths. Broaden out the morality of the order so that it will apply to more than the closed circle of Masons and their immediate relatives. Do away with your silly and useless attempts at secrecy. Accept as members worthy men and women whether perfect physical specimens or not. Lastly, but most important of all, abandon the religion of Masonry. Don't try to improve upon the beauty, simplicity, or practicability of the religion of Jesus Christ. His is the only *practical* religion. First remove the ulcers and then seek to build up the body with healthful exercise and see if Masonry will not be both "practical and attractive."

SECTARIAN ORDERS.

Given Permission to Construct Building.

Washington, Oct. 30, 1918.—Secretary Baker today announced a policy to govern activities of secret fraternal organizations in army training camps.

Camp commanders will be directed to permit the construction of buildings within the camp sites by any secret fra-

ternal organization, individually, or group of organizations acting together; facilities of the camp for social and fellowship meetings will be extended, and accredited representatives from the various societies will be authorized to visit the camps and arrange for entertainments for the men at the buildings thus erected or in nearby communities.

It was agreed, however, that no initiations or secret meetings of any kind are to be carried on within the camps; that existing well-recognized societies only should be accorded the recognition and that *propaganda work among the soldiers in behalf of any new society be forbidden*. Lodge religion being pagan, it is clear what the result of the above described effort will be.

A SECTARIAN SOCIETY.

After posing everywhere during many years of prominence as an unsectarian society embracing members of various denominations, the Young Men's Christian Association is now perceived to be intensely and actively sectarian. Utter absence of efforts to conceal the fault is among the striking features of the case. Once discovered and set in distinct light, however, nothing is plainer to be seen. Uniformly recognizing itself as unsectarian, the Y. M. C. A. has remained blindly sectarian. The fault has at length been clearly exposed by the contrasted teaching and example of another society, which began years ago the work of defining and condemning sectarianism. First, it prohibited the sectarian use of Jesus' name in prayer. With this it connected every prominent reference to Christianity in lodge work. Yet neither plain teaching nor corresponding example seems to have brought the benighted and bigoted managers of the Young Men's Christian Association into line with the stern admonition and rigid example of exclusive and liberal Odd-Fellowship. This is one of the salient evidences that Odd-Fellowship is better than Christianity.

In order to clear itself more fully of every possible complicity with so fatal a vice as sectarianism, the more enlightened and liberal order has, on the other hand, begun to rise up against harsh "sectarian songs." While the Y. M. C.

A. boldly sings Coronation and Onward Christian Soldiers, or indulges the tender strains of Jesus Lover of My Soul, and How Sweet the Name of Jesus Sounds, the I. O. O. F. demonstrates its own freedom from bigotry by sternly setting its rigid face against such sectarian songs.

NEW YORK CHINATOWN MAYOR.

Tom Lee's Chinese-Masonic Funeral.

New York, Jan. 13.—Chinatown will turn out in all its splendor at noon tomorrow in observation of the burial of its mayor, Tom Lee.

It is estimated that every Chinese colony within a thousand miles will have some representative here by the time the procession to the cemetery starts at one o'clock tomorrow afternoon.

A brief service of the Masonic order, to which Tom Lee belonged, will precede the Chinese ceremonies.

Flowers will occupy five or six of the conveyances. At least two of them will be filled with food—roast pigs and the like, which are to be placed over the grave in observance of the Chinese custom.

The food, however, on this occasion, it was said today, will be brought back to the city, as some American people cannot be counted on to respect the sanctity of such a display.

As the hearse progresses through Mott street and over the Williamsburg bridge a man sitting with the driver will toss out red tickets, the Mongolian belief being that the evil spirit, delaying to read the inscription on these, will fail to catch Tom Lee's spirit before it has had time to return to the land of his ancestors.—Extracts from *Public Ledger* of Philadelphia, Pa., Jan. 14, 1918.

THE TONG'S VENGEANCE.

"Hear no evil; see no evil; speak no evil." So runs the Chinese maxim. It has been handed down from the ancient dynasties. When used by lodge men, however it may bear a sinister significance.

This maxim played a prominent part in the killing on December 17, 1917, of George Gee, a Chinaman of New York City, who for four years had been the star informer for the Government

against the opium dealers and smugglers.

First let it be recalled that there are two large Chinese organizations, known as the Hip Sing Tong, and the On Leong Tong, with branches here and in other cities. They are secret societies and they always protect their own. They were once bitter rivals, but for four years peace had reigned supreme and the old wounds had been forgotten.

So, when the On Leong Tong discovered last month that George Gee, who belonged to the Hip Sings, was the hated informer who was causing Chinese opium dealers to be arrested every day or two, complications naturally presented themselves.

The Oriental minds blamed him and it was decided that he die. But if Gee were slain, the Hip Sings would be bound by tradition to retaliate. There was an obstacle, or it would be necessary then for the On Leongs to kill more Hip Sings, and soon the narrow streets would be the scene of another Oriental feud.

After a conference the heads of the On Leong Tong sent to the heads of the Hip Sings a diplomatic note.

"This wretch," the missive read, "a member of your honorable organization, has aided the white devils and caused our esteemed members to be arrested. We would deal with him as he deserves. At the same time we would not offend the honorable Hip Sings. We hereby notify you that in slaying Gee it is not our wish to commit an act of war upon your organization, and we hope that you will take it in a friendly spirit."

Thereupon the Hip Sings held a large pow-wow in their headquarters in Pell Street. They expelled Gee from membership and then caused the streets of Chinatown to be posted with notices, which translated, read as follows:

"This is to notify all Chinese that George Gee disgraced himself, and is, therefore, no longer a member of the Hip Sing Tong. That organization hereby disclaims all responsibility for his protection."

Then was there another meeting in Pell Street. The On Leongs were there in force. A large bowl was filled with tickets, and one by one the Tong men drew them forth. There was a cry of excitement when one, turning his card

face upward, exhibited a single black spot on its surface. He had been selected by lot to execute the sentence of death.

Three more times was the lottery repeated, and three men were selected to act as his assistants in procuring the instruments needed.

The executioner lived in Newark, and there these assistants visited him next day, one bringing a newly purchased hatchet, another a newly purchased knife with a blade ten inches long, and the other a newly purchased razor.

The selected men then went alone to Gee's little laundry at 551 Rogers Avenue, Brooklyn, and applied for work.

Vengeance of the Tong.

On the 17th of December, after the executioner had worked for Gee for two days, his chance came. Gee's American wife had gone out and the Government informer, himself a user of opium, had lain down in the little room behind his laundry to smoke. He was cooking one of the precious pills above his little peanut oil lamp when the On Leong emissary crept near him. Gee placed the pill upon his pipe and bent once more above the lamp, drawing in the blue smoke as the opium melted in the flame. Dreams came to him, and he dropped his head drowsily.

"Hear no more evil!" said the executioner, striking him on the back of his head and between the ears with the hatchet.

"See no more evil!" he said, cutting Gee's throat with the razor.

He drove the ten-inch blade of the knife three times through Gee's heart, and cut upon his breast a great cross. He plunged the point into Gee's left temple and drove it through the brain and on until it emerged from Gee's right temple. There he left it transfixed.

"Speak no more evil!" he said, as he went out of the shop.

OATH-BOUND PLOT.

Organizing Against the Draft.

Special investigators of the Department of Justice declare that they have run down a most astonishing plot against the sovereignty of the United States, organized with apparent thoroughness

among the mountaineers of the border counties of Virginia and Kentucky.

The organization, it is declared, was directed not only against the draft measure, but against wealthy land owners and revenue agents. The men had signed a solemn oath, a copy of which is in the hands of the officers. Its penalty is patterned closely after that of Quantrell's Guerrillas: "*The separation of my head and my body*" or of the Knight Templar's oath, "To have my head struck off and placed on the highest spire in Christendom," or that of the Royal Arch Mason, "Of having my skull smote off, and my brains exposed to the scorching rays of the sun."

The matter reached a climax one night recently, when more than one thousand pounds of dynamite was stolen from the Du Pont Company at Norton, Virginia. Officials believe the theft will speedily be traced to persons connected with the "plot."

News of Our Work.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

It is a pleasure to send herewith the program of our Pennsylvania State Conference to be held, God willing, in the large hall (under the lodge halls) in the center of Mount Joy, Monday and Tuesday, February 11th and 12th.

There are many indications that we are to have an interesting and helpful meeting. A special feature will be the seceders' conference. Those who have been connected with many lodges, but have left for Christ's sake will relate experiences that will interest. The help given by Brother White's "Bible readings" is well known. Much time will be given to the general discussion of carefully prepared resolutions that will bring forth brief addresses from many not named, on the program.

A recent visit to the home of our State President, Enos Hess, who is in charge of the Messiah Bible Training School at Grantham, Pennsylvania, found him in good health and hard at his work. While at Grantham I was privileged to preach to a large congregation Sabbath morn-

ing, address the Missionary Circle in the afternoon, and the young people's meeting in the evening. On the day following, a period was arranged for my "chart talk," in which the students appeared much interested. I was able to carry out the program indicated in my last month's report. Lectures were delivered at Graterford and Norristown, Pennsylvania, that interested and helped some.

A run to Camp Meade, Maryland, during holiday week gave me a new idea of the vast military preparation there centered. The camp is said to occupy over eight miles square. I found those who were glad to see me, and to receive the address delivered. There was no trouble to secure an audience on short notice. I was informed that a general distribution of the N. C. A. tracts addressed to "Our Soldier Friends" would not be permitted. I was at liberty, however, to leave tracts with some who would make good use of them.

In working toward our state conference my first stop was in York County, Pennsylvania, where I visited several who expressed their intention to be present and participate in this meeting. Some who expect to help did not wish their names on the program. In arranging the date we sought not to conflict with meetings in the immediate vicinity where our friends would be engaged. I learn we have only succeeded in part.

The light we hope to give is very much needed in Mount Joy. Rev. Thomas Roberts, pastor of the M. E. church, in promising the address of welcome, said he belonged to no lodge. He regretted that reform meetings held in this town had not been largely attended or encouraged. As I learn there are two lodges for every church, and that some pastors belong to both, I am not surprised that the masses have not been aggressive along reform lines. May God make us a blessing in opening blinded eyes is my prayer!

Last Sabbath was given to meetings in Lancaster, Pennsylvania. The weather was cold but a goodly number came out. I addressed two Mennonite Sabbath school gatherings and a mission of "Zion's Children," where Brother John

L. Weaver is accustomed to preach. Several present spoke of their rescue from drunkenness, lodgery and kindred evils. Some said they had seen very debasing things connected with lodge initiations. While Christians should generally consider the things that lift to a higher plane, it is necessary at times to look to the hole of the pit from whence they have been digged.

Yesterday I was permitted to speak to the large audience that filled the auditorium for the Bible Conference now in session at Elizabethtown College. Our friends of the churches of the Brethren there always make me welcome. They will be good helpers in the Mount Joy Convention. Scarcity of coal has hindered in the holding of some meetings. Brother Manning of the Church of God at Maytown, Pennsylvania, knows both sides of the lodge from experience. He desires an address in his church but finds the scarcity of coal prohibits it at present.

Among the arrangements for meetings for Sabbath, January 20th, are a meeting at Church of the Brethren, Lititz, in the forenoon; in the Old Folks' Home, Neffsville, in the afternoon, and in the Church of God, Landisville, in the evening.

I need not exhort friends who can to come to the Mount Joy meeting. You see the opportunity, and will avail yourselves of the privilege, I feel sure. Any wishing to help financially can address me, General Delivery, Mount Joy, Pennsylvania.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

This writing finds me in Omaha, Nebraska. I went to Memphis, Tenn., the 21st of November and attended the General Annual Holiness meeting. We were there in Bible study, teaching and admonishing one another. I found two pounds of N. C. A. tracts when I got home from Conway so I carried them to this great meeting and distributed them to the many people who were there from nearly every state in the Union.

Many of God's ministers came together in this meeting; some from different denominations met and reasoned out of the Scripture to learn what the Lord

requires of us as Christians (Deut. 10:12, Micah 6:8). The people sat and listened to different preachers, Elder C. H. Mason presided over this meeting. His home is in Memphis. He takes "Thus saith the Lord," and God's word always shuts every contrary mouth. He don't leave out the lodge sin, and many men and women came to these meetings and gave up their sins, including their lodges and snuff and tobacco. Many gave up their cigarette and drink habits.

I always have a chance to teach in these meetings. Women from the Atlantic to the Pacific came to the meeting and stayed twenty days, fasting and praying, only eating one meal a day. We prayed for all those that are in authority; for soldiers in the camps and sailors on the ocean. We all need to pray; we see in Judges 20:26 and throughout the chapter, that God heard those Israelites when they went to him in prayer and delivered them from the hand of the enemy. The Devil has taken strong men and women into all kinds of secret devilment. This secret lodge work of the Devil is not only taking men to their hurt, but is reaching out now and taking in women and children. It is nothing now to see in the South a once tender-hearted woman stand with her children and see a man burned to death. Dear CYNOSURE reader, let all of us pray for America that God will save us from this awful sin of murder; the secret works of the Devil are sweeping over our country. My God! My God! help us in this country.

Let us all pray that we may have peace on earth and good will to all men (Luke 2:14). Pray that we follow peace with all men and holiness without which no man shall see the Lord (Heb. 12:14). Let us fast and pray for our president and his cabinet for the day of sorrow is on us. Nothing but prayer will help us (Luke 21:36). My prayers went up in the meeting at Memphis and the Mayor of the city came down one evening and made all welcome and explained the great crisis that the nation is in today. Elder Mason stood up and prayed for him, that God might use him in his office to the glory of God (Rom. 13:1-3). Notice the third verse of this chapter. "Rulers are not a terror to good

works but to the evil." The fourth verse states that "he is the minister of God to thee for good," and dear reader of the CYNOSURE let us pray for the rulers. Let us also be subject to the Higher Powers for then God will give us rulers, who will do right.

God bless all of the readers of the CYNOSURE and all the leaders of the work. Pray for Mr. Sunday, God's great evangelist in Washington, that God may help him to expose the secret works of the devil in the capitol of our nation.

Happy New Year to all. God help all to live a holy life, God help us to have peace on earth and good will toward all men. Yours for Jesus who said, "I am the way, the truth and the life."

MRS. LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I take great pleasure in wishing a Happy New Year to all of the dear old CYNOSURE family.

God, our heavenly Father has been so wonderfully good to us, let us give Him all praise and glory, because His mercy endureth forever. I am yet standing boldly upon the rock of His word; and though He slay me yet will I trust Him.

Since my last letter I have been privileged to preach and lecture at Mount Triumph Baptist church, Rev. I. E. Curtis, pastor; First Free Mission Baptist church, Rev. C. C. Smith, A. M. pastor; Amozion Baptist church, Rev. S. E. Piercy, pastor; all of New Orleans, Louisiana. I also preached and lectured at the First Baptist church, Deacon Wm. H. Hannibal acting pastor, Biloxi, Mississippi; the Second Baptist, Rev. J. W. Brown, pastor, and the Bethlehem Baptist, Rev. I. H. Perkins, pastor, both of Bogalusa, Louisiana, and at the First Baptist church of which I am pastor. At the St. Paul M. E. church, Rev. M. P. Johnson, pastor, Pass Christian, Mississippi, I delivered the principal address January 1st, 1918, at the 55th annual celebration of the signing of the Emancipation Proclamation, January 1, 1863. I also conducted a ministers' and deacons' institute at Bethlehem church, December 26th to December 31st, at Bogalusa, Louisiana.

Bogalusa was founded in 1906, just eleven years ago. It has had an almost

unparalleled growth for a little more than ten years. Bogalusa has about 12,000 inhabitants of all nationalities and is situated in northeastern Louisiana about seven miles from New Orleans. The city has the largest yellow pine sawmill in America and also one of America's largest paper mills; these two gigantic factories furnish employment for more than 4,000 laborers at wages ranging from \$1.90 per day and up. The great Southern Lumber Company has about a dozen negro women working in their sawmill as an experiment. Labor is scarce largely due to the barbarous treatment of negroes, which has caused thousands of negroes to go North for better treatment and a better scale of wages. It is claimed that before so many negroes left Bogalusa last year it was impossible for negroes to receive any kind of humane treatment, but conditions are much better now; police officers are not so liberal with their clubs and guns and courts are not so biased in their decisions, and business men are more polite, and employers are not so oppressive. There are eight negro churches, two schools and about fifteen secret lodges, which seem to have a most binding grip upon seventy-five per cent of the population.

I attended a Sunday school union of all of the Sunday schools at the Second Baptist church of Bogalusa where a review of the last quarter's lessons was very intelligently conducted by Prof. G. D. Lenoir, principal of the public school. But it has been a long time since I have witnessed a greater showing of lodge leaven, and also of downright ignorance of the Scriptures, and a Philadelphia lawyer could not have answered the unreasonable and unseasonable questions shot at the conductor of the exercises. Finally a pastor of one of the local churches raised the question of the proper Christian Sabbath and presented a protracted harangue in favor of Saturday instead of Sunday. He was joined by another preacher equally ignorant and superstitious, who for fully three hours took up time, and not ten minutes of real gospel service were gotten out of the whole meeting. It was easily discernible that the secret worshipers of Baal very largely dominated the meeting.

Your representative was given fifteen

minutes, and very respectful attention was given to him while he dissected their beast.

There is a great deal of murmuring going on among the secret lodge people against ye scribe in Pass Christian because of his uncompromising position on the lodge question. The election of the pastor for 1918 at the First Baptist church, which I have served the past year, will take place in a few days. If the three ruffians there can muster up sufficient support, there will be a change in the pastorate. But I would rather be right with God than to have all the world's plaudits and be in the wrong, therefore I shall continue to stand firm on the Lord's side. I ask the earnest prayers of God's faithful.

PENNSYLVANIA, STOP, LISTEN.

Come to your State Conference at Mount Joy, on February 11th, prepared to advocate, or oppose, or improve the following resolutions.—W. B. S.

Whereas our religious faith is of the greatest importance, and whereas the secret lodge system so extensive in our land is inculcating doctrines antagonistic to the Christian faith;

Resolution 1. It is the duty of every Christian to oppose the false religious teachings of the lodge.

Resolution 2. It is the duty of all good citizens to seek the destruction of the un-American teaching of the lodge.

Resolution 3. All who believe in God's plan for the home should seek the lodge overthrow.

Resolution 4. Lodges are required for no good purpose.

Resolution 5. Sinners of every description find in lodges a natural refuge.

Resolution 6. When our government is calling us to conserve our resources and energies surely we should not waste them in the sins and follies connected with the secret societies.

Resolution 7. In caring for the aged and young in special homes, Christians should bestow money where Christ will be honored, rather than where he will be rejected or dishonored.

Resolution 8. As the counterfeiter deceives by mixing good with bad, so lodges do what appears good in a wrong way.

Resolution 9. As the National Christian Association is an agency honored of God in the deliverance of many from the lodge snare, we would aid this Association as our ability permits, in the prosecution of its great work.

Resolution 10. A vote of thanks is due, and is hereby given to the many friends giving entertainment and otherwise aiding in the success of this convention.

IOWA, ATTENTION.

Notice to Iowa Christian Association Patrons.

Rev. A. H. Brat, the treasurer of the Iowa Christian Association, has been called to work at Camp Funston, Kansas. He was very efficient in his work as treasurer. We deeply regret that he has found it necessary to lay down this work. We, however, wish him success in the responsible and strenuous duties to which he has been called. He has turned over the funds of the association to the undersigned and asks him to act as treasurer in the present emergency.

I do not covet this position and would prefer that some one else should care for the finances of the association. I am willing, however, to accept the responsibility laid upon me for the present and will undertake to do the work of the treasurer as faithfully as I am able. I am depending on the loyal and patriotic friends of the cause for which Iowa Christian Association stands for their continued support. During the past year the funds of the association have been largely used to supply suitable literature for the soldiers of the different camps. We trust much good may result from this work. In the critical and strenuous times that are upon us, it is important that we stand together in the prosecution of the work. Among the many calls which come to us for our support, let us not overlook the value of the truth for which we stand.

Send all contributions to the undersigned.

REV. A. M. MALCOLM,
210 South Second Street,
Albia, Iowa.

When the Devil compliments you, you are a flat failure.

WORDS TO HEARTEN WORKERS.

Shenandoah, Iowa, Dec. 27, 1917.

The CYNOSURE is filled with good things. It seems good in the midst of the hurly-burly, the moil and the turmoil; in the midst of the compromising, the coddling and the toadying—it does seem good, my brother, to lift the head once in awhile and see that the CYNOSURE rock is *still there*.

It is also refreshing to see that there are still those who stand, as please God you stand, for the things which are really worth while and which shall not pass away. It is refreshing to see those who are not asking the truce-making, and truckling question, "Is it popular, or will it decrease my financial remuneration?"

I am convinced, as I have been from my young manhood, that the secret fraternities of our country are doing more to hamper and hinder the life of the church than any other one cause. They are deadening, demoralizing and de-spiritualizing.

I want it known distinctly, privately and publicly that I am opposed to any and all secret fraternities. They certainly are the "Devil's Masterpiece."

Personally I wish to thank the CYNOSURE for its brave and continued heroic stand.

W. L. FERRIS,

Pastor Congregational Church.

Hebron, Indiana, Dec. 26, 1917.

I am sending you one dollar to help where most needed. This dollar was my Christmas present. I want to give it to Christ. I love to read the CYNOSURE and Lizzie Woods Robertson's letters. How wonderful she is led by the Spirit, but we cannot reach where she is at a single bound. We must learn to follow Him and grow in grace and knowledge of our Lord Jesus Christ.

MRS. MARY FISHER.

Mr. A. D. Cline, merchant of Pikeville, Kentucky, writes: "This has been one of the greatest years of my Christian life. I have certainly enjoyed being in the service of the Lord."

Brother Cline goes on to speak of two meetings which he held recently, one in a mining town and he says, "The Lord did wonderfully bless the preaching of His Word. Many sought the Lord for the

pardon of their souls and renounced all allegiance with the world by giving up tobacco and their lodge membership and everything that looked like sin. Praise God I have not compromised with the lodge evil, and that is one reason I believe why God blesses my preaching of His Word."

WHAT I KNOW ABOUT MASONRY.

BY REV. WM. GOULD.

In the year 1867 I was pastor of a mission at Bainbridge. A new society had been organized there just before my appointment. Among the members was a gentleman named Mellendy. He was an earnest supporter of the work of the society and donated a lot of land to it for the purpose of having a church building erected thereon. He promised to bequeath in his will some hundreds of dollars for church building purposes but like many well meaning persons, he delayed the making of his will until he was stricken with a disease from which he died within a few hours.

His wife was not in sympathy with him in his religious convictions and liberality, nor in the stand he had taken in opposition to secret oathbound societies, which was the same as held by myself and the people I served.

The wife, though knowing her husband's intentions, called in a Masonic lawyer, to make his will, and acting under his advice, as was boasted of afterwards, the provisions thereof were as follows: After the payment of all just debts, the property of the husband was left to the disposal of the wife, but with instructions for her to pay to the trustees of the church of which her husband was a member, several hundreds of dollars (the amount being clearly specified) for the purpose of building a church on the lot that had been previously donated. The signature of the husband was affixed after a fashion, and he died within a few hours afterward.

The wife immediately after the signature, went to stores owned and operated by Masons and ran up bills for large amounts, so that when they had been fully paid, only a small portion of what was bequeathed to the society remained. There was considerable chuckling over this as a smart transaction.

THE MASONIC RELIGION IN A NUTSHELL.

BY REV. MARTIN L. WAGNER, DAYTON, O.

The object which Freemasonry worships and adores as its god under the name of the Great Architect of the Universe, is not Jehovah who reveals himself in the Bible, but the procreative energy in man. It is this mysterious power or energy by which man reproduces his life in his offspring that Freemasonry regards as divine, as God, and which it worships, and it is to the service of this duty that it obligates its devotees.

The procreative energy it views as a duality, embracing the masculine and feminine principles, the masculine being specifically the generator of life, and the feminine as the nourisher of life. It views the procreative energy as an architect because it builds the organism in which the new life is to subsist after the pattern of the parents, in new, yet similar forms. This *abiding* in the transient, the *permanent* in the changing, is "God" in Freemasonry. For the propagation of this life, the union of the masculine and of the feminine is essential.

These mysterious, and in its view, divine forces, it represents by its symbols or tools. The square symbolizes the masculine, the compass the feminine principles, and the letter G the god or deity who ever unfolds as masculine and feminine, and, in their union, procreate the temple, the body or organism, with all his powers, in which this deity is to dwell. Every Mason is therefore an incarnation of his God, a temple in which his God dwells. All other symbols in the institution are either variations in the symbolism or further disguises of this fundamental religious idea.

The Masonic badge is an ideograph, expressing first, this fundamental God idea, that the great architect acts and operates through the sex principles; secondly, that every Mason is a temple of his God, is created, and thirdly, that he is enjoined that, while the old temple is falling into decay, he is to labor in building the new, in which this deity may dwell. It also means that he has repudiated all religious ideas not consistent with this.

The ceremonies of initiation are allegorical birth, development, death and

resurrection acts, in which the activities of the procreative energy are symbolized.

Freemasonry claims to be the universal religion and of which, it claims that pure Judaism and Christianity are perversions and corruptions. This claim is based upon the fact that, with the exception of pure Judaism and Christianity, all religions are essentially based upon this same God idea that Freemasonry holds and proclaims.

The era of Freemasonry dates from the "year of light." It holds that this procreative energy first became active in the creation of light and therefore dates its origin, i. e. the beginning of the manifestation of this deity, to that event. The worship of this energy under the phase of light worship, or sun worship is probably the oldest form of heathenism.

The ethics of Freemasonry is based upon and harmonized with this fundamental god-idea. Whatever the God does is right, and lawful for his devotees to do. A Mason is not bound by the law of the ten commandments. The law of nature—whatever natural impulses he may have—is his moral law. The procreative impulse is simply the expression of the divine in man, the desire of the God to exercise his power. There is no such thing as sin in the religious ideas of Freemasonry.

The Bible (a number of its prominent characters, incidents and phraseology) is used for the sole purpose in Masonry to conceal from its members of tender conscience, and from the "profane" this god idea, and sex worship. The grips, passwords, oaths, penalties, etc., are the protection and bulwarks thrown around this chief secret to prevent betrayal or discovery.

Freemasonry is a peculiar system of morality and religion veiled in allegory and illustrated by symbols.

[For proofs of the above statements, we refer the reader to Rev. Mr. Wagner's book, "Freemasonry: An Interpretation," 560 pages, in which extracts are given from the highest Masonic authorities.—Ed.]

He who deems himself worthy of favors should take another inventory.

INSURANCE.

Some well-meaning people, and in some instances those we have reason to believe are earnest Christians, although they do not seem to have the light with regard to the secret society question, have said to me: "The only reason that I belong is for the insurance. The fraternal insurance is cheaper, and I feel that I ought to protect my family, and I cannot afford to insure in the higher-priced companies." We would say in reply than the rates of these "higher-priced companies" are based upon mortuary tables and determined with scientific exactness. They are usually as low as is consistent with sound business principles. Most of these insurance companies are held as closely accountable as the banks, and they are compelled to do business upon principles that will insure the safety of those whom they insure. This being true, it follows that the fraternities offering insurance at from one-half to one-fourth these rates are unsound from a business standpoint, and every one of them is headed toward financial ruin. The course of the insurance business in this country is strewn with the wreckage of hundreds of defunct fraternal insurance societies. They run well for a season until they strike the rocks toward which they are headed. Others spring up to take their place with the same result, until of late there is a tendency to try to curb some of these wild-cat fraternal organizations, but the progress in this direction is not altogether satisfactory.

We are sometimes met with the statement that the insurance is all right as long as the organization holds together, and "if my family has the benefit of the protection afforded, what do I care when I am gone?" In the first place, you do not know how soon the society which has every appearance of being solvent will go down with a crash, and possibly just at the time when you are depending upon it the most. This has been true in thousands of instances, to the sorrow and anguish of its victims. At best they are but a "broken reed" upon which to lean, and will pierce the hand of him who leans upon them.

In the next place, a person with the right kind of principle would not wish

to give his support to an unsound institution which, in the end, is bound to bring disappointment and sorrow to thousands of helpless victims. That would not be loving one's neighbor as well as one's self. A person's conscience must be pretty thoroughly seared who can be responsible, even in the slightest degree, for such a condition. We determined long ago not to be responsible for the tears and suffering of the widows and orphans.

Then, finally, we believe that insurance in such organizations betrays a very grave lack of trust in God. It is far better to suffer privation and to leave one's family dependent upon their own resources, if need be, rather than go into the presence of God, with the consciousness of having been in fellowship with an organization which conducted its business in such a way as to disappoint the hope of thousands and the success of which for a season only increases the number of those who will share in the final collapse. Everyone owes it both to themselves and to those dependent upon them to investigate thoroughly the character and security of an institution with which they have business relations.

But we are persuaded that he who places his trust in the living God will never be forsaken nor his posterity left to suffer want. The Bible says concerning the righteous that "whatsoever he doeth shall prosper." The Lord also says: "Wherefore come out from among them, and be ye separate, * * * and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is all the life insurance that the writer and his family have felt the need of, "lo, these many years."—Editorial, *The Western Methodist*.

The *N. Y. Evening Post* (May 3) expresses wonder at the details that some congressmen select for their autobiographies. Thus a member from Kansas lets it be known in the Congressional Directory that after he returned from diplomatic service abroad, he "was given the Grand Cordon of the Medjidieh by the Sultan of Turkey." We like better the all-around democracy of the Mississip-

pian who characterizes himself as a Mason, Odd-Fellow, Woodman, Beta Theta Pi, Knight of Honor, Elk, and Knight of Pythias. Quite naturally, the "jiners" are numerous among the politicians who make up our national legislature. The Mississippian just described is outdone by a Brooklynite, who enumerates among his connections: "Kings County Lodge No. 511, F. and A. M.; Brooklyn Chapter No. 148, R. A. M.; Brooklyn Council No. 4, R. and S. M.; Clinton Commandery No. 14, Knights Templar; Suydam Council No. 1746, Royal Arcanum; Ceres Lodge No. 225, I. O. O. F.; McKinley Lodge No. 396, Knights of Pythias." It is to be hoped that the Russian revolutionists do not get hold of this list and send us a letter suggesting that we, too, rid ourselves of feudal distinctions.—*Fortnightly Review*.

ODD-FELLOWS AT ODDS.

Even the brothers do not always "in their little nests agree," and artificial fraternity does not infallibly assure entire harmony. We do not blame the *Odd-Fellow Review* for printing in its editorial matter of the November issue the following original and copied comments on extremely odd doings.

Says the Review: "The *West Virginia Odd-Fellow* says that we were discourteous in the manner in which we took them to task for having produced some articles from our columns without giving credit. We regret, if we were not as polite as we should have been, but after the editor of the *West Virginia Odd-Fellow* had grown bold enough to take three editorials (not some articles), and reproduce them in a single issue of his paper, without credit, we thought it was time to call attention to the matter in an emphatic manner, and we are pleased to say that it seemingly has had good effect, as his recent issue gives credit to the original matter taken from other fraternal papers."

In the following paragraph, the *Review* handles a larger number of illuminated and perfected fraternal initiatives with no less severity, but compliments the editor of *The Talisman*, who surely merits a good word. Even though still lingering in outside darkness, and

thus far unilluminated by the wonderful inside precepts of morality or propriety (save, to be sure, in outside twilight, as we read, what are so regarded by the fraternity); we perceive that we also have responded with a good word of our own. "We are going to have something to say in the near future about an organization called the "Pilgrim Knights of Oriental Splendor" which paraded the streets of Chattanooga during the recent session of the S. G. L. All we have the space to say now is that they were a disgrace to Odd-Fellowship and the members of the S. G. L. would do well to put a stop to such nonsense at once."—*Talisman*.

"Why say more, Brother Hollywood? When you said they were a disgrace to Odd-Fellowship, you spoke the whole truth, and nothing but the truth, and the truth may not be compared."

A GOOD WORD.

The author of the work entitled *The Living Atonement*, "a book highly regarded by all students of theology," has lately written a letter to a prominent religious journal, in which he says: "I cannot send money order for renewal of my subscription, without sending also a word of appreciation of *The* ————. I do with it what I do with no other paper except *The* ————, read the editorials first. For breadth and height of Christian statesmanship, I know no other religious paper that excels yours. You are a great enheartenment to me week by week." That is what we wish the CYNOSURE to be month by month; the word fits the hope—enheartenment.

It brings to mind the fifteenth verse of the last chapter of Acts: "The brethren, having heard of us, came to meet us as far as Appii Forum and the Three Taverns; whom when Paul saw, he thanked God and took courage." The brethren from the field of active campaigning come and meet us with their reports; and the brethren who meditate and write concerning principles that give vitality to campaign strategy come with them; so that, however solitary and half disheartened we may have been, their concurrent enheartenment cheers us again for continued hope or unwearied service.

IN THE HOUSE OF REPRESENTATIVES

AUGUST 7th, 1917

Mr. HUDDLESTON introduced the following bill; which was referred to the Committee on the Post Office and Post Roads and ordered to be printed.

A BILL

To make unlawful depositing in the mails of the United States advertisements of alleged exposures of the secret work of fraternal orders.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, without authority from the governing body of such order, no letter, postal card, circular, newspaper, pamphlet, or publication of any kind containing any advertisement or offer to sell purported or ostensible exposures, copies, or extracts of the ceremonies, instructions, or work of a fraternal order, such as Masons, Odd Fellows, or Knights of Pythias, which, by the laws or rules of such order, members thereof are forbidden to disclose to persons who are not members thereof, shall be deposited in or carried by the mails of the United States.

SEC. 2. That any person, firm, or corporation violating this Act shall be fined not more than \$1,000 or imprisoned not more than six months, or both: *Provided*, That upon the trial of any person, firm, or corporation charged with violating this Act no witness shall be required to disclose the ceremonies, instructions, or work of any such fraternal order of which he may be a member, nor to establish said offense shall proof be required as to the true nature of such ceremonies, instructions, or work.

[When a similar Bill passed the Legislature of California, it was vetoed by Governor Johnson, now Senator Johnson of that State. We quote from his message, vetoing the Bill, his reasons which apply as well to the one now before Congress.—Editor.]

"First, it contravenes Section 9 of Article 1 of the Constitution, that every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for abuse of that right, and no law shall be passed to restrain or abridge the liberty of speech or of the press.

"Secondly, * * * * * * * * * *

"Thirdly, there may be secret societies whose work ought to be exposed, and, of course, the bill, to be general in character, makes no discrimination between good and bad secret societies. There have, in the past, been many secret societies whose rituals, oaths and the like were inimical to the government and subversive to society. I would not make it a crime to expose the secrets of such organizations.

Would You Like to Talk Over Each Week's Sunday School Lesson with Dr. Scofield?

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Dr. C. I. Scofield, formerly D. L. Moody's pastor at East Northfield, Mass., is the veteran Bible teacher of America, Editor of the famous Scofield Reference Bible (of the Oxford University Press) which is used and loved the world around, and author of such works as "Rightly Dividing the Word of Truth," "The New Life in Christ Jesus," and "The Scofield Bible Correspondence Course." He is perhaps the most widely known and respected Bible scholar in the English-speaking world in the field of sane, Scriptural prophecy and the truth of our Lord's Return.

Beginning with the first lesson of the new year, when in the Improved Uniform Lessons six months will be devoted to the study of the Gospel of Mark (and every syllable of that Gospel will be covered in the lessons), Dr. Scofield will write regularly in The Sunday School Times (and in this paper only) on

The Prophecy in This Lesson

It will be a very brief article, of a few hundred words only, giving in the simplest, most direct way of the ripe results of this great Bible teacher's lifetime study of God's prophetic Scriptures.

Never before in the history of the world was there such need as there is to-day, —in this black hour of almost universal war, world turmoil and chaos, kingdoms fallen and tottering, civilization threatened and baffled,—for a clear, quiet search of the Word of God for His own light upon this age and the "blessed hope" of His Son's return as rightful King to His earth.

But believers need be in no doubt or fear as to the outcome, and as to the events in the meantime. For "we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn. . . For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:19-21).

Dr. Scofield will help you to study this wonderful, God-given, infallible "word of prophecy" for yourself, by means of his week by week comment in

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CHRISTIAN CYNOSURE



VOL. L

CHICAGO, MARCH, 1918

Number 11

"A Man Must Live."

"But is it so? Pray tell me why
Life at such cost you have to buy.
In what religion were you told
A man must live?
There are times when a man must die,
There are times when a man will die.
Imagine for a battle cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie,
'A man must live'".

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

DISRAELI AND THE CHURCH.

BY ALBERT L. BERRY.

Disraeli was the greatest Jewish statesman the world has produced for centuries.

In the biography of Disraeli, Earl of Beaconsfield, recently completed, by George Earle Buckle, the world was startled to learn that this leading statesman of England was a firm defender of the faith as handed down and derived from his own race.

For himself, he says: "I look upon the Church as the only Jewish institution that remains and, irrespective of its being the depository of divine truth, must ever cling to it as the visible means which embalms the memory of my race, their deeds and thoughts, and connects their blood with the origin of things."

Speaking of the criticism of the German scholars known to us as higher criticism, Disraeli said:

"Will these opinions succeed? My conviction is that they will fail. First having examined all their writings, I believe without exception, whether they consist of fascinating eloquence, diversified learning and picturesque sensibility—or lastly, whether it be the provincial arrogance and the precipitate self-complacency which flash and flare in an essay or review, I find that the common characteristic of their writings is that their learning is always second hand."

The Empire's Chief Defense.

In a speech at Oxford, he emphasized the necessity of the Church being held together by a strong creed. He said:

"It is not our iron ships, it is not our celebrated regiments, it is not these things which have created, or indeed really maintained our empire; it is the

character of the people. Now I want to know where that famous character of the English people will be if they are to be influenced and guided by a Church of immense talent, opulence and power without a distinctive creed."

His remarks may well apply—as he proceeds—to our own country and time, as we witness the gradual loosening of faith in the divine Word of God and the multiplying of nebulous isms. He said:

"You have in this country accumulated wealth that never has been equaled, and it probably will still increase. You have a luxury that will some day peradventure rival even your wealth, and the union of such circumstances with a church without a distinctive creed will lead, I believe, to a dissoluteness of manners and morals rarely equaled in the history of man, but which prepares the tomb of empires."

Is Man an Ape or an Angel?

When Disraeli was at the height of his career, it was quite fashionable and considered a mark of learning to be familiar with the theory of Evolution, as presented in Darwin's "Origin of Species." Disraeli in his speech at Oxford said:

"The question is this, 'Is man an ape or an angel?' My lords, I am on the side of the angels. I repudiate with indignation and abhorrence the contrary view which is, I believe, foreign to the conscience of humanity. More than that, even in the strictest intellectual point of view, I believe the severest metaphysical analysis is opposed to such a conclusion, but, on the other hand, what does the Church teach us—what is the interpretation of the highest nature? It teaches us that man as man is made in the

image of his Creator—a source of inspiration and of solace, a source from which only can flow out every right principle of moral and every divine truth. It is between these two contending interpretations of the nature of man and their consequences that society will have to decide. Their rivalry is at the bottom of human affairs. Upon our acceptance of that divine interpretation, for which we are indebted to the Church and of which the Church is the guardian, all sound and salutary legislation depends. That truth is the only security for civilization and the only guarantee of real progress.”

—*The Presbyterian.*

CHRISTIANIZING MASONRY.

Another critic of the Grand Lodge of Massachusetts arises in Rev. Frank E. Wilson, who takes *The Masonic Chronicler* to task for its remarks on the propriety of confining the Masonic candidate to the Christian and Jewish Scriptures for the purpose of taking his obligation.

The grand lodge decided, according to established precedents and landmarks, that the Koran and other Bibles held sacred by non-Christian or Jewish people could be used. This in connection with the establishment of a lodge in China.

To the astonishment of *The Chronicler* and other Masonic papers there were some supposedly intelligent Masons who thought the whole Masonic world was coming to an end unless the Christian Scriptures alone were left on the altar. This shows how very far we have gone along the road to sectarianizing the fraternity in America—dangerous, as *Light* has frequently pointed out. When Freemasonry becomes a religious club, then indeed its universality and humanity disappears like that of churches whose preachers spend their lives in religious controversies.

Let religious dogmas take care of themselves. Freemasonry is for men of all professions and creeds. It is based on human friendship and love.—*Light.*

To hope and not be impatient is really to believe.—Meredith.

NORMAL AND ABNORMAL.

We have known Billy Sunday favored the secret society, but in one of his first Boston discourses he suddenly set lodge meetings in strong antithesis to prayer meetings. Referring to an allegation made by some persons that a revival is an “abnormal condition,” Mr. Sunday averred that “a revival is not an abnormal condition but a normal one. Do you mean to tell me and insult God by saying that this cold, indifferent, card-playing, beer-drinking, bridge whist, Dutch lunch, Sunday baseball, sitting on the bleachers instead of going to church, do you mean to say that is a normal condition of the church? It is your backsliding condition that is the abnormal condition. That is what is the matter with you: you have got in wrong. When you get down on your knees and read the Bible, have family prayers, and go to prayer meeting instead of lodge meeting that is a normal condition.”

WALKING LIKE AN EEL.

I was riding on the Burlington line years ago with a gentleman who told me that he had been connected with one or more lodges for a good many years but that being disgusted with them, he had not attended the meetings. I asked him whether he bore his testimony so as to warn young men against the trap by which he had been caught and he said, “No,” that he had not. I said to him that a friend had said to me that he had been a member of some of these secret organizations and that feeling that as a Christian man he had no business in them, he slipped out like an eel. My seatmate laughed and said, “Well, I think that is a good way to do,” and I replied, “It seems to me it would be better for him to have come out like a man, rather than to slip out like an eel.”

WALKING LIKE A CHRISTIAN.

It is a safe thing to cut loose absolutely and openly from every anti-Christian association with which one has become associated, no matter what may be the circumstances. It is true that this manner of leaving oftentimes makes trouble for the Christian, but Jesus has not told us to avoid trouble. He has told us to avoid sin and if we do this we shall sometimes

get into difficulties. As he has said, however, "I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." We should not be afraid.

It is not a pleasant thing to be sneered at, hated and set aside for any reason. It is, however, sometimes necessary to endure just that unpleasantness if we desire to be true to God. We who are Christians have agreed to follow him at every cost. If we do this it will be well with us. If we fail, the spiritual deterioration and oftentimes the earthly loss will be most serious. Godliness is still profitable for all things. It has the promise of the life that now is as well as of the life that is to come and there is no way for us to shun the cross and at the same time gain the crown.

MARION LAWRENCE, 33°.

We have occasion from time to time to call attention to the noted Freemason and Sunday school worker, Marion Lawrence. The *Toledo Blade* of January 17, 1918, makes a prominent reference to a presentation of a gold and enameled jewel of the thirty-third degree Ancient and Accepted Scottish Rite at the Masonic Temple in Toledo and mentions that Mr. Lawrence in his response to the gift made a ringing address covering the duties of Masons as patriots, etc., and goes on to say that over a hundred soldiers of the United States army from various camps throughout the country would join in receiving the Scottish Rite degree, "which is especially appropriate at this particular time of world stress."

President Blanchard begins a discussion in this number of the CYNOSURE of "the reason why any honest man, especially a Christian man, who has in any way become entangled in this organization does not come out." He will take two numbers of the CYNOSURE for a full consideration of the matter and will give his final answer in the April number.

THE GRANGE.

The Grange has been the subject of inquiry rather frequently of late. We have the old ritual and so far as we know or can learn the character of this lodge has not been changed in any of the re-

visions of its ritual. A letter just received from a correspondent in Oklahoma states: "I have talked with my nephew who is Master of the Grange here and he says that he thinks that the Grange is more liberal now than at first. I saw their 'Book of Praise,' approved by the National Grange, in which they offer praise to Pomona." It is well known that Pomona is the name of a Goddess of the old Romans. If The Grange is more liberal now than formerly and is still worshiping Pomona and Ceres, we wonder what it was at first.

Those interested will notice an article in this number of the CYNOSURE taken from the *Wesleyan Methodist* on this subject.

We have in our files a copy of the *Grange Songster*, by Albert P. Knapp, which was edited in 1915 and hence is up to date. We judge from it that the objections to the order from a Christian standpoint have not been remedied. A number of hymns are religious in character. The opening ode starts as follows:

"Brothers and Sisters, one and all, let no discord our meeting blight,
Invoke the blessing of our God, upon our council here tonight."

The closing ode is sung to the tune of "America" and has this line:

"Now as again we part, keep thoughts within thy heart of God above,
Our secrets ever hold more precious than fine gold, and to mankind unfold a heart of love."

We trust that our readers will turn to the article in this number written by President Blanchard and note what he says about the religious hymns used in the lodges.

THE BEAVERS.

A correspondent writes, "Another 'animal' has made its appearance in this city; it really has been running about for some time. It is called the 'Beaver.' I am told by local parties that it is an insurance order operating only in the state of Wisconsin. However, judging from the titles that some of these 'bipedal' Beaver officers bear, or have it must be on the order of a lodge organization. Here are some of the names or titles: Most Worthy Beaver, Most Worthy

Queen, Most Worthy Counselor, Queen of Love, etc."

There are two such animals in Wisconsin, both of them having their headquarters in Madison. One was born in 1902 and has the northern part of the United States except large cities as its jurisdiction. So far as we know, the other is confined to the State of Wisconsin. Each is a secret fraternal insurance order and differs from each other in some slight particulars. The older order is called the "Beavers Reserve Fund Fraternity," and January 1st, 1917, had 22,448 in its benefit membership, fraternal insurance in force amounting to \$9,921,800. Its total assets were said to be at that time \$343,817.06. The later organization is termed the "Beavers National Mutual Benefit." The total benefit membership in good standing January 1, 1917, was 684. Fraternal insurance in force, \$410,141. Total assets, \$12,038.

THE ROYAL HIGHLANDERS.

The following is taken from the published literature of the Royal Highlanders, which has its headquarters at Aurora, Nebraska, and is incorporated under the laws of the State of Nebraska and is said to be operating in fifteen states.

It is declared to be "a secret fraternal insurance organization" combining social, educational, and financial benefits." Both sexes are admitted to benefit membership on equal terms. If death occurs during the first year of membership one-third of the face of the certificate will be paid; if during the second year, one-half only will be paid; between two and three years, two-thirds only will be paid. Membership fee costs \$5 and examination \$1.

Its official organ is called "The Royal Highlander." It has an office in Lincoln, Nebraska, which is presided over by the president of the order. Total assets January 1st, 1917, were \$1,969,634.89, total fraternal insurance in force January 1st, 1917, \$40,374,100. The benefit membership on the same date was 380,897; the number of subordinate lodges 442.

Our readers will notice that this is simply one of the many secret fraternal in-

surance orders. We are giving this information in answer to an inquiry from one of our readers who writes that certain members claim that this is not a secret order and that they have never been initiated nor attended any meetings of the lodge. Our correspondent asks if this is possible. We answer yes, that so acute has become the rivalry of the different lodges for members that it has become quite common to obligate a member outside of the lodge and without either requiring him to be initiated or to attend. Of course he must pay his dues and assessments and, as a rule, is sooner or later required to sign the constitution according to the requirements in the by-laws.

THE ORANGE LODGE.

The English Revolution occurred 1688-1690. James II. was on the throne, but while he outwardly pretended allegiance to the state church, yet had his Romish masses in the private chapel of the palace, and practiced in secret the worship of the Church of Rome.

The English people, alarmed at this hypocrisy of their monarch, and fearing that their country would again be brought under the iron heel of the papacy, deputed a number of their most influential men to go over to Holland and invite and urge upon William, Prince of Orange, who married James II.'s daughter Mary, to come over to England, take charge of the destinies of the country, and hurl James from the throne.

William readily obeyed, and soon landed with a large retinue at Torbay, in the south of England. He marched from there to Exeter, where he was met and heartily received by the chief men of the realm, and a declaration of principles drawn up and the Revolution started.

About the last battle fought is generally known as the "Battle of the Boyne," in the north of Ireland, where James' army was completely routed, and he himself fled to Dublin and thence to France, never to return; and thus ended in England the reign of the Stuarts. Of course it will be understood that the contest from first to last was between Popery and Protestantism—between James Stu-

art and his Catholic subjects and allies on the one hand, and William of Orange and his Protestant supporters on the other.

The religion of the Reformation was triumphant. James II. was ingloriously defeated, and William III. and Mary, his wife, the daughter of James, were soon after crowned King and Queen of England.

But Protestants and Catholics hated one another all the same, and whenever an opportunity offered, slaughtered one another "for the love of God," and thus matters ran along until about the beginning of the nineteenth century. About that time a battle took place between the Catholics and Protestants at a little village in the north of Ireland called "The Diamond" and immediately after this "Battle of the Diamond"

The "Orange Association" Was First Organized.

It took its name from William III., Prince of Orange, who was at once adopted as the hero-god of the initiation, as Hiram Abiff was of Masonry, and in recent years Pythias of the "Knights of Pythias."

It will be remembered that Freemasonry was started on its mission in 1717; and being antagonistic to the papacy, there was nothing more natural than that the Freemasons of Antrim and other counties in the province of Ulster, in the north of Ireland, should lend their assistance in organizing the new institution, and stamping upon it as much of the Masonic system as was necessary and justifiable at the time. Soon the Orange Association flourished over the north and east of Ireland, especially in those counties where Protestants were in the majority.

When the Orange society was first organized it was for purely selfish reasons. It was necessarily a secret oath-bound society, as it is to the present time. Pass-words, grips and signs were invented as modes of recognition in a rough crowd of papist antagonists, and being organized and manipulated by the Freemasons of County Antrim and adjoining counties, degrees and a ritual were manufactured. At first there was but one degree—the "Royal Arch Purple"; the initiatory ceremonies of that degree being

largely borrowed from the Master Mason's and Royal Arch degree of Freemasonry.

Orangeism Introduced Into Canada.

In 1830 Ogle Robert Gowan came to Upper Canada from Dublin, Ireland, and brought Orangeism with him. It very soon obtained a strong and abiding foothold in that province; but in order to conform to the new condition of things, other degrees were invented, new pass-words, grips, signs and other modes of recognition were soon formulated, and so the Orange order in all Canada got to have five degrees—the "Orange," the "Small Purple," the "Blue," the "Royal Arch Purple," and the "Scarlet."

The first degree makes you an Orangeman, just as the first degree in Freemasonry makes a man a Mason. In being initiated the candidate is neither stripped of his clothing, blindfolded, nor otherwise maltreated in any way; and neither is he in the second and third degrees—the "Small Purple" and the "Blue."

In receiving the "Royal Arch Purple," however, it is quite the other way; and in view of the following newspaper correspondence, the reader is especially requested to note the difference. Both documents are given here in full, the one from the Boston Journal of August 20, 1896, and the other from the Springfield (Mass.) Daily Republican of August 22, 1896:

Whipping and Branding With Hot Irons.

"There was a large crowd gathered in the Waltham District Court room yesterday, to listen to the trial of the officers of the local lodge of Orangemen, charged with assault and battery on two candidates who were being initiated into the order. The alleged assault and battery consisted of branding the candidates on their arms and breast and severely whipping them on their legs. The complainant was Mr. Frank A. Preble, and the story told of his experience in being made a member of the lodge was highly sensational.

"Mr. Edward Arch, who was initiated the same evening, but who was not a complainant, told of Mr. Preble's treatment, and added much to the strength of the story. He was an eye-witness to all that took place, and on points where Mr.

Preble was weak, because of being blindfolded, he strengthened his testimony.

"The first witness called was Frank A. Preble. He testified as follows: 'When I first went into the lodge room the officers insisted that I should remove all my clothing, the first thing, except my underwear. My sleeves were rolled up to my elbows and my drawers were rolled up to my knees. They then put overalls on me, mason's overalls, and they were rolled up to my knees. Messrs. Maybie and Leary were guides, having hold of each arm. When I got into the room I was told to halt, and kneel down and repeat the Lord's Prayer. After this I was dragged over blocks in my bare feet, and while this was being done they unmercifully whipped me over my bare legs.

"I was then put on a stepladder, and Mr. Graham asked me to repeat an obligation, which I did. All at once my legs went out from under me, and I was thrown on to a canvas. After that proceeding was over, I was made to get down on my knees and men were jumping up and down on me. Men on each side had boards with pins in them, and with these they kept pricking my sides. I was then made to carry a bag which I should think was filled with rocks, by its heft. I was then escorted to where Mr. Graham was, and repeated an obligation. He then said, "See if you can find the serpent." He then said, "You can't find it, but it found you," and then they placed a redhot iron on my breast.

"Before I went into the main hall I protested to the marshals at being undressed, and they said I wouldn't be hurt. I removed my clothes myself with the help of Mr. Maybie and Mr. Leary. That was in the ante-room. I was then blindfolded and I made no objection to that. I belong to two other orders. I belong to the Red Men, A. P. A.'s and the Pilgrim Fathers. I was accustomed to being initiated, and have assisted in initiating gentlemen in those orders.'

"Edward Arch then testified as follows: 'I could see the work, and what they did to Mr. Preble. Mr. Leary and Mr. Maybie guided Mr. Preble into the lodge room. The burns on Mr. Preble's breast were put on by Mr. Graham. They were put on by a hot iron which

was heated by Mr. O'Neill. Previous to the application Mr. Vickerson took the iron from O'Neill's hand and touched it with his wet hand. He said that the iron was not hot enough, and "We'll give him a — good one." The iron was put into the gas jet again. There were two distinct marks on Mr. Preble's breast. Quite a number of people had whips, but of the defendants, Mr. Wetherbee was the only one. The whips were rattan and six or eight feet long.

"When Mr. Preble was burned, Mr. Maybie and Mr. Leary were in the room as guides, and took hold of his hands. I was initiated this same night as Mr. Preble. I was initiated before Mr. Preble. Mr. Graham afterwards came around to my room and asked me what we would take to settle up, and I told him I would not settle that way. I have lived in Waltham several months, but of the defendants I know only Mr. Leary. I sat silently in the room while everything was being done to Mr. Preble that was done. My legs were whipped worse than Mr. Preble's. I asked the officers to appoint a committee to let me show them my bruises, and I waited about three weeks for them to do it. They didn't, and then I applied to the court.'

"Lawyer G. A. Brown, of Boston, who had charge of the defense, in his argument said the case in many respects was a novel one; that it was unusual for cases of secret societies to be taken into court. When any one joins a secret society, it is generally understood that there is some form of initiation, and that in different societies the form differs. 'I am not a member of any secret society whatever, and have therefore never experienced an initiation. If this man Preble was assaulted, every man initiated into the order is assaulted, and nothing has been shown that the initiation ceremony was any different with him than with any other member.'

"Judge Luce, in making his decision, said the evidence showed that the man went to the lodge room on the evening of July 20th expecting to be initiated. In the ante-room he was told to remove his clothing, to which he objected. On being assured he would not be hurt, he did as required, and was conducted into the lodge room, where, in part of the initia-

tion he was whipped upon the legs and branded upon the breast, making marks which will probably last him for life. 'I suppose,' continued Judge Luce, 'that when a man joins a secret society he expects to go through some form of initiation, but does not expect to be unreasonably injured and I consider the injury this man received to be beyond reason.'

"The judge then fined each of the officers thirty-five dollars."—*The Boston Journal*, Aug. 20, 1896.

(To be continued.)

THE GRANGE.

"In enlightened America there are secret organizations, whose religious teaching is just as pagan as Buddhism, and they openly flaunt their imitations of Christian hymns, prayers and mutilation of the Scriptures by leaving out the name of Christ and substituting some other name.

"The Grangers are probably the most notorious offenders along this line. They sing the following to the tune of 'Old Hundred': 'Praise Nature's God who reigns above: Praise him for friendship, truth and love; Praise him for happiness and peace; Let praises to Him never cease.' Then to the tune of 'Nearer my God to Thee,' they sing: 'Nearer to Nature's God, nearer today, E'en though the clouds obscure the sun's bright ray. No power can from my mind this song e'er drive away, Nearer to Nature's God, nearer today.'

"In this they leave out and dethrone the 'Great Redeemer' of 'Old Hundred,' and the 'Cross of Christ' in 'Nearer, my God, to Thee,' by which and through whom we are 'raised' to the true God who is the 'Father of our Lord Jesus Christ'; and they enthrone 'Nature's God,' which is an unscriptural, man-made expression.

"Prayers, to be Christian, must be made in the name of Jesus Christ. In the beginning of the Christian dispensation Jesus said: 'Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son' (John 14:13). And 'That all men should honor the Son, even as they honor the Father' (John 5:23). Is the following a Christian prayer?

"Almighty Father, Maker of Heaven and Earth, and Giver of all good, we return our heartfelt thanks to Thee that we are permitted again to meet each other here for work in this glorious cause. Endow us with prudence and wisdom in our councils as a body, that our work may be good and acceptable in Thy sight, and that our labor may be blessed with a liberal harvest; and when we are called to lay down our implements on earth, may we enter the paradise not made with hands eternal in the heavens, and receive the welcome plaudit, Well done, good and faithful servants. We beseech Thee to bless the officers of this Grange and the laborers therein; be with all connected with the order, from the highest to the lowest degree, and grant it prosperity. We ask all in Thy holy name. (All respond) Amen.'

"Is this a Christless prayer for Grangers only? And is it not intended to admit the Jew, the Buddhist, the Mohammedan and all other Christ rejecting worshippers? If not, why not make it a Christian prayer by closing with 'We ask all in the name of Jesus Christ our Savior?' And after having excluded the name of Christ from all their songs and prayers in their worship and work while the lodge is in session, is it not hypocritical to stand at the grave after the Laborer, Cultivator, 'Maid or Matron are in the casket and cannot hear or profit by it, to close the burial prayer and benediction in the 'name of Jesus Christ our Lord'? Is it not intended to deceive the public by impressing them that the worship of the order is Christian and not pagan? Such are the subtle counterfeits of Satan.

"Having dishonored Christ, whom do they honor? Listen to the Lecturer in the Maid degree: 'Sisters, when God created the Garden of Eden and planted therein all that was beautiful of tree, shrub, plant and flower, and so distributed his handiwork, it was Paradise. His last great work was to adorn it with woman, and to woman we look for those nobler traits that adorn humanity. Ever foremost in deeds of charity; ever lenient and forgiving, by the sick bed ever watchful, and, where affection claims her aid, none more devoted. In ancient mythology, even among the heathen,

where a charm was needed to make divinity perfect, they invariably chose the type of woman. We see this in Ceres, the goddess who presided over the golden grain; in Flora the goddess of flowers; and in Pomona presiding over fruit. Fortune, Fortitude, Truth, Fidelity, Friendship, all prominent deities, were given the female form; therefore let me urge you to remember the high position assigned your sex, and that you walk worthily in it.

"Ceres, Flora, and Pomona are chosen by the organizers of this counterfeit worship, as examples of 'the high position assigned' the female sex, with no mention of Mary and the other women who were first at the tomb of our resurrected Christ.

"Then the three pious women, who have allowed themselves to be adorned (?) with the cast off names of the heathen goddesses, Ceres, Flora and Pomona proceed to 'welcome' the sisters 'to the fields where kind nature profusely spreads her charms to cheer the eye,' and 'invite' them 'to the orchards and fruit gardens where the blessings of life in luscious fruits bid you welcome,' and 'spread' their 'path with flowers, whose beauty and fragrance cannot fail to make life pleasant.' If Masons, Odd Fellows, Grangers and minor orders must pray, why not make Christian prayers in the name of Christ, the founder of Christianity? If they must sing hymns, why rob them of the Christ, Savior and King? If they must have names for their lodge officers, why select the names of heathen goddesses? They would not esteem such titles an honor, if they knew the character of the goddesses whose names they bear. (Lampriere's Classical Dictionary will give information.)

"It must be that people go into these things ignorantly and unthinkingly. Farmers' organizations for insurance and other benefits can exist without non-sensical performances and Christless, pagan worship.

"Whom do they honor? What honor will they get? God will honor those who serve Jesus Christ (John 12:26). One cannot be a Christian in the Church of Christ and a worshiper in a Christless

temple. Paganism is the same whether in Buddhism or Grangism. 'Ye cannot be partakers of the Lord's table and the table of devils' (1 Cor. 10:21). Beware of Satan's counterfeits. There is hope for you (Phil. 2:9-11)."—*The Wesleyan Methodist*, Feb. 6, 1918.

ANOTHER GREAT MIX-UP.

The Northminster class of the North Presbyterian church of Binghamton, New York, and the Arab Patrol of Kalarah Temple, a secret society, recently got up a minstrel show and fashion review, which was held in the high school auditorium. The costumes cost over \$3,000, and it was estimated that the costumes, jewelry and accessories were worth \$30,000. Miss Mallory, a granddaughter of one of the dearest old pilgrims that ever lived and who went to glory years ago, coached the minstrels. A statement in a Binghamton paper was to the effect that "one of the unique features of the forthcoming show will be the number of novel dances incidental to the entire performance." On the outside cover of the many leafed program is the emblem of the secret order, the next page the photo of the church and its pastor, and then follows pictures of the negro minstrels.

Here Christ is wounded in the house of his professed friends and the cause of Christianity disgraced once more. No wonder that the church has lost her hold on the masses when she has gone aside from soul saving into the amusement business. The only public protest that was made, so far as we have been informed, was that made by Rev. John Cavanaugh, of Bainbridge, New York, who wrote a vigorous letter to the Binghamton *Press* about the affair, which that paper published forthwith. "Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, neither seek the Lord!"—*The Free Methodist*.

We are living in eventful days, important times, times when God's children should be on the alert to improve every moment for God.—R.



*FOX LAKE
ILLINOIS*

"Oh, 'twas love, 'twas wondrous love,
The love of God to me.
It brought my Saviour from above,
To die on Calvary."

He that humbleth himself shall be exalted.—Luke 14:11. The man whom God will exalt to responsibility and distinction in His service is the man who is content to take the lowest place.—J. G. Cunningham.

Christ desires us that He may make us such examples of His love and grace that others may be led through us to Himself.—D. M. Stearns.

"Little is much if God is in it:
Men's busiest day's not worth God's
minute:
Much is little everywhere
If God the labor does not share.
So work with Him, and nothing's lost.
Who works with Him doth best and
most."

Be as much as you can with God. I declare to you that I had rather be one hour with God than a thousand with the sweetest society on earth.—Robert Murray McCheyne.

A man that hath friends must show himself friendly.—Prov. 18:24.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

(Continued.)

Death by Torture and Mutilation.

Quincy, Sept. 10, 1832.

To William L. Stone, Esq.

Dear Sir: I have, in a former letter, exposed the fallacy—I must say the disingenuous fallacy—of the attempt to defend this part of the Masonic obligation in the late Rhode Island legislative investigation. In the tale of “January and May,” when the doting, blind and absurd husband, by the miraculous interposition of the king of the fairies, receives instantaneous restoration of sight to witness his own dishonor, the queen of fairies, with equal promptitude, suggests to the guilty wife an explanation. The Masonic brotherhood of Rhode Island are as ready to take a suggestion from the queen of fairies as the youthful and studious May. The committee of the Rhode Island legislature was composed of men too intelligent to be duped like the wittol January; yet were they contented to be told, and to believe, that the penalty of death for revealing a secret was identically one and the same thing as the heroic martyrdom of death rather than to reveal a secret. All language is a system of logic; all language is a system of morals; all figurative language is translation. The words may say one thing and intend another; but translation must not confound moral distinctions, and irony and denunciation are the only figures of speech which are permitted in human intercourse to “wash an Ethiop white.”

Your own exposition of this penalty is more candid and more plausible. You consider the words in which the penalty is expressed as unmeaning, because the candidate has been told that the obligation contains nothing contrary to law; and because the society neither possesses nor exercises the power to authorize the

execution of the penalty. This, of course, considers the penalty as null and void.

And so, one would think, it must be considered by every fair minded and honorable man. And why, then, do fair minded and honorable men adhere to this penalty? Is it worthy for fair minded and honorable men to use words full of sound and fury, signifying nothing? to use them as the sanction of a promise? to use them with an appeal to the everlasting God? Are the words so charming in themselves, is the thought conveyed by them to the mind so irresistibly fascinating, that even now twelve hundred fair minded and honorable men of Massachusetts declare, in the face of their mother country and of mankind, that they will not renounce the use of them? Oh, say not what fair minded and honorable men will or will not do! Twelve hundred men of Massachusetts, men of fair and honorable minds, even now, after all the arts, parts and points of the mysteries of Freemasonry have been revealed and published to the world, nay, after the very checkword, transmitted to them for their protection against the intrusion of book-Masons upon their mysteries of Freemasonry; that they will still continue to hold their meetings, to tyle their lodges, to brandish their drawn swords for the exclusion of cowans and eavesdroppers, and to swear the knave or simpleton who will henceforth submit to take the oath, never to reveal, never to write, print, cut, carve, paint, stain or engrave secrets known to every one who will take the trouble to read,—secrets, in their own estimation, insignificant and puerile,—secrets, in the estimation of great multitudes of their fellow-citizens, disgusting and blasphemous; that they will continue to swear the candidate to this oath of secrecy, under no less a penalty than that of having his throat cut across from ear to ear, his tongue torn out by the roots and his body buried in the rough sand by the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours; but that they will take care to explain to him that this only means that he will rather die than reveal to any person un-

der the canopy of heaven these secrets known to all the world; that his oath is not to interfere with his religion or politics, nor with any of his duties to his neighbor, his country, or his God. For thus speaks the mystic muse of Masonry:

And many a holy text around she strews,
To teach Masonic moralists to die.

Have I proved that the Entered Apprentice's oath is a breach of law, human and divine? that its promise is undefined, unlawful and nugatory? that its penalty is barbarous, inhuman, murderous in its term, and, in its least obnoxious sense, null and void? If so, my task is done. The first step in Freemasonry is a false step. The Entered Apprentice's obligation is a crime, and, like all vicious usages, should be abolished.

JOHN QUINCY ADAMS.

CHURCHES AND LODGES.

"Judah hath profaned the holiness of the Lord * * * and hath married the daughter of a strange god." (Mal. 2:11.)

The complaint of Malachi states the case in regard to the church and the lodge. Take the Methodist church for instance. Time was when Methodism was "holiness unto the Lord," but in these later days she has profaned this and married the lodge—the daughter of a strange god sometimes called "Odd-Fellows," "Pythias," "Rebekah," "Mason," "Elk," "Moose," "Eagle," etc., etc. This daughter of the strange god has played havoc with the church, robbing it of its strength, despoiling its sanctity, doing violence to its virtues and causing it to depart from God.

Our cities and our towns are honey-combed with the unholy lodge and the most diabolical feature of the business is that the lodge has captured so many of the church people. In Methodism almost the whole episcopacy is made up of high Masons. The district superintendents all over the country are lodge men—with exceptions, of course. The pastors to an alarming extent are lodge men, and in not a few instances appointments to the largest churches are brought about by the Masons. We know a case of a big "First" church in a city where the

new pastor—a transfer—was brought about through the Masons; the next thing that happened was, the preacher turned Unitarian.

Smokers and Jokers.

Large numbers of preachers are bewitched by the lodges, thinking thereby to win the men, but they learn to their sorrow that the men get them and turn them into smokers and jokers. We know a preacher who became so engrossed in lodgedom that he would stay out till two and three o'clock Sunday morning with the lodge fellows and then attempt to preach on the Sunday. Thank God he afterwards repented and got right with God and said an everlasting farewell to unholy lodgeanity.

We hope our young preachers going out from our holiness schools will keep clear of lodges. My brother, beware of them as you would Atheism or any other form of evil—they will rob you of your holiness and strength and reduce you down to a "fellow" and a "comrade" of the carnal crowd. It may be taken as an unmistakable sign of letting down and compromise when a man or woman professing holiness joins the lodge. Welcome the lodge, then good-bye holiness!—Selected.

PURCHASING POWER OF MONEY IN WAR TIME.

Pointing out that never before in history has an understanding of the simple principle of economics been so sorely needed, a committee of eminent economists engaged in the study of the purchasing power of money in war time, issued today its first public statement.

We take a few extracts from this first public statement:

This committee is made up of Prof. Irving Fisher (chairman), of Yale University; Prof. E. W. Kemmerer, of Princeton University; Prof. B. M. Anderson, Jr., of Harvard University; Dr. Royal Meeker, United States Commissioner of Labor Statistics; Prof. Wesley Clair Mitchell, of Columbia University, and Prof. Warren M. Persons, of Colorado College. The committee in collecting its facts has had the co-operation of several branches of the United States Government, as well as of some large

commercial and financial houses. The statement of the committee follows:

After exhaustive investigation this committee has reached its conclusion unanimously. It would impress upon us the imperative need of a reduction of consumption and an increase of production, of the repression of non-essentials, and of promotion of organization and redirection of industry.

"In meeting the great national readjustment to war conditions," the committee says, "we must not let our 'business-as-usual' impulses prevent the needed saving and shifting of industry, lest we pay a terrific penalty in higher cost of living and national inefficiency."

"This war, the greatest of all, is greatest especially in its cost. It is estimated that the money cost alone, for all nations, is upward of a hundred billion of dollars. Each week it costs as much as did the entire Boer War; each month as much as the entire Russo-Japanese War; each two months as much as the entire Civil War, which hitherto has held the record.

"The living cost and the level of commodity prices in general are now, as we are all aware, extremely high. The average wholesale prices in the United States last month were 81 per cent above that of July, 1914; that is, the purchasing power of money over goods in the wholesale markets has been almost cut in half.

"The rise in retail prices of foods in the same period has been 57 per cent. This means a reduction to less than two-thirds in the purchasing power of money over foods in the retail markets. Abroad the rise of prices has been even greater.

Two Ways of Loaning U. S. Money.

"There are two ways for us to lend money to our country. The right way is the frank and honest way of saving, by spending less or earning more. The other and wrong way is the, at first, cheap and easy, although ultimately costly and painful, way of lending the Government what we borrow from the bank. Even that species of robbing Peter to pay Paul is, of course, better than paying Paul nothing; for Paul, i. e., the United States Treasury, must have the cash. But it can be justified only when unavoidable or when used as a temporary expedient, and the debts so contracted are soon repaid out of savings.

"If I buy Government securities by giving up the purchase of a pleasure automobile, the Government can buy a military truck with the same money, and the labor and capital which would have made the pleasure car for me will make the truck for the Army instead. That is the right way.

"By giving up nonessentials to buy Government securities," the committee further says, "we allow the Government to buy war essentials and at the same time release productive energy from the making of nonessentials for us to the making of essentials for the Government."

"Loans to the Government made not from savings but from borrowings will tend to increase bank credit. Further extension of bank credit *will chiefly bring about a rise in commodity prices.* It is therefore desirable that further loans to the Government should be made out of current savings.

"The best and quickest way of finding the right road—the road of thrift—is by reducing consumption and increasing production, by repressing nonessentials and by organizing a redirection of industry. President Wilson has well said, 'It is our duty to protect our people, so far as we may, against the very serious hardships and evils which would be likely to arise out of the inflation which would be produced by vast loans.' And again, 'Now is the time for America to correct her unpardonable fault of wastefulness and extravagance.'"

THE HIGHEST INTERNATIONAL MASONRY.

BY L. HACAULT, L. L. D.

(Concluded.)

I have exposed previously from most authentic documents, the Pike's system of internationalization of high Masonry, by way of the "confederated" Supreme Councils of the 33 degrees so called Scottish Masonry, organized (1792-1801) first in America.

I quoted also, together with the Pike's genealogy of the first Supreme Councils, up to 1889, a letter (London, Jan. 22, 1870) from Mazzini to Pike concerning the very secret creation of a "Supreme Rite," hierarchically and internationally

superposed upon the red Scottish hierarchy; of a Supreme Rite absolutely secret which, said Mazzini, "will remain unknown" to the Masons except those high select BB and "called up by choice to the Supreme Rite under the obligation of the most rigorous secrecy towards any other Masons. By means of such new rite, added Mazzini, we will, unknown, govern the whole Masonic body. In this rite will be the unique universal center of action, the most powerful for direction just because most unknown."

Pike, who adopted the Mazzini scheme (agreed to at Rome Sept. 20, 1870), never said a word in "Morals and Dogma" about any such rite as the Red Scottish International Masonry. It was described in a secret book edited 1880-1881. Among those belonging to this secret Supreme Rite, it is called the Black Rite, but Pike called it Palladium.

It was organized under four international "Central Directories" including seventy-seven triangular provinces. The genealogy, or Roll of the Supreme Rite—from 1870 to September 29, 1890,—was divulged and published in Europe (Paris-Lyons) in 1894, by a former high international Italian Mason, under the title "A. Lemmi, Supreme Chief of the Masons" (*Adrians Lemmi chef supreme des Francs Masons.*) The roll comprised pages 206-219 of the work. I will only give a synopsis or abridged analysis of this roll.

The roll published in French is a translation from the Italian secret document, concealed in the archives of the Grand Supreme Rite Directory of Naples, Italy. The Italian document is a translation from the English document communicated by Pike from Charleston (a copy to each grand directory):

Supreme Rite.

Universal Superior Directory: 1. Supreme Rite Dogmatical Directory Charleston (afterwards Washington) Supreme High Priest; A. Pike (Hebraic Kabbalistical) Pseudonym: Limud-Eusoph.

College of Emerite Masons: A. G. Mackey, J. Chambers, W. Upton, J. Essex, R. Crowel, MacDonald Bates, Phileas Walder, Goldsborough-Bruff, W. Ireland, and R. Thompson. (Each of

these names has an hebraic surname followed by a cipher.) The same with the following names: II Executive Supreme Rite Director: Rome (Italy) Sovereign Chief of political action: A Lemmi, a Jew successor as such, to Mazzini. Now it is Ernesto Nathan successor to Lemmi, a Jew born in London, from Mazzini, according to a Masonic legend, perhaps a false one.

Lieutenant assistants: Perro Aporti, Luigi Revello, Ehore Terrari (Terrari is the only survivor of the lieutenants).

III. Administrative Supreme Rite Directory: Berlin Financial delegate; Bleichroeder (the Jewish bangner of Bismarck—both dead) Propagande Delegate; Findel (Leipzig—dead).

A Grand Central Supreme Rite Directory of Washington (North America, Canada, Mexico, Central America, Leeward Islands and afterwards the Philippine Islands).

Sovereign Director General, Grand Master Pike (Hhai-Azariah 753); (Follows the enumeration of twenty-six triangular provinces each with the name and cipher of the provincial Grand Master).

Canada: Triangular Province, Montreal, Hamilton (for British Columbia; Manitoba; the northwestern provinces to be added now), New Brunswick, New Scotland, Prince Edward, U. S. A. Triangular province, New York and Brooklyn, Buffalo, Philadelphia, Pittsburgh (Pennsylvania, New Jersey, Delaware, and West Virginia), Baltimore, Md., Boston, Mass., Maine, New Hampshire and Vermont. New Orleans, La., Texas, Alabama, and southern Mississippi, Cincinnati and Cleveland, Ohio, St. Louis, Mo., Kansas, Indian Territory, Oklahoma, east of Colorado. Chicago, Grand Masters province, H. Morton, (1103), comprising Illinois, Nebraska, Minnesota, Iowa, Dakota, Wyoming and Montana, San Francisco, Calif., Nevada, Oregon, Arizona, New Mexico, Washington, Utah, Idaho and East Colorado. Louisville: Grand Master province. N. Pixlyson (301) comprising Kentucky and Indiana. Washington: Grand Master province, MacDonald Bates (928) comprising District of Columbia and East Virginia. Providence: (Rhode Is-

land and Connecticut) Detroit: (Michigan and Wisconsin) Charleston: (North and South Carolina, Georgia and Florida) Memphis (Tennessee, Arkansas and northern Mississippi). So much for the republic of United States.

All the blue Yankee lodges, Grand lodges, the Chapters and Red Scottish lodges, Mystic Shrines, etc., etc., take notice that you are under the unknown secret superior jurisdiction, supervision, subjections and dictatorial directions of the Supreme Black Rite of which, by means of unknown secret triangular Grand Master, they are secretly, supremely governed, by unknown highest select chiefs of a universal international center of action, concealed in Rome (Italy) since 1870, together with all the international confederate Scottish Supreme Councils.

* * *

The roll (officially secret) of the other triangular Supreme Rite provinces according to the Naples secret document, is enumerated with the names and ciphers of the Grand Masters' triangular province and their territorial jurisdiction under the Grand Central American Washington Directory:

The cities Mexico, Guadalajara, Guatemala, Habana and Haiti.

B. Grand Supreme Rite Directory of Montevideo (South America governing ten triangular provinces, under, in 1890, the Sovereign General Grand Master Carlos de Castro (Neder-Joiada 1612) these triangular provinces have their provincial Grand Masters at Caracas, Rio de Janeiro, Bahia, Luma, La Pae, Montevideo, Treinta-y-tres, Buenos Aires, Tucuman and Valparaiso.

C. Grand Supreme Rite Directory of Naples (Europe) twenty-seven triangular provinces England; London (two provinces) Birmingham, Liverpool, Manchester, Edinburg, Glasgow, and Dublin.

Germany: Hamburg, Berlin, Munich, Dresden, Leipzig, Frankfurt-on-the-Main, and Strasburg.

French Republic: Triangular Province, Paris and Lyons.

Switzerland: Triangular Province, Zurich.

Belgium: Brussels, Provincial Grand Master E. Count Goblet O'Abriella, yet living, head of the Belgian Supreme Scottish Council.

When the existence of the unknown Supreme Black Rite was suspected by the Blue and Red Lodges in Belgium, in 1894, there was trouble and protests. The triangular Supreme Rite Grand Masters of Bruxelles wrote textually from Bruxelles (June 30, 1894) to Lemmi, Supreme Italian Dictator, Rome:

"Contagion is going to all the Belgian Lodges. It will be the same in other countries. I see only one remedy: We must all agree to squarely deny the existence of the Supreme Rite. Give at once the order motto: It is just time to react." (Authentic copy.)

On the 15th of September, 1894, following the given motto, the French republican papers of Paris published the following declaration from the Grand Orient, denying the dictatorship of Lemmi and implicitly denying the existence of the Supreme Rite:

"The general assembly of the Grand Orient of France has declared and affirmed, in the face of the world, sure to be contested by anybody, that the federation of the Grand Orient of France is not subject to any foreign direction of inspiration, to any authority constituted outside of itself, and that such autonomy of the National Masonic powers is the first rule of the different Masonic powers all the world over."

No comment is necessary.

In the Balkans.

The roll of the Supreme Rite for the Naples Director is dealing, after Belgium with Italy; Milan and Naples; two provinces (all Italy of 1890 and the irredente their territories: Trente, Bruzen, Tyrol, Trieste, Goritz, Istria, and Triume. Of course it includes Rome, etc.).

I will, for sake of brevity, omit Spain and Portugal, which, since 1910, has been a Masonic Republic like the recent one of Mexico. But concerning the enumeration of the triangular province of Buda-Pest, Hungary and Austria, I will note that said province of Buda-Pest is, including the Balkan States, where Mazzini, in 1861, had organized the secret society, "Omladina," of which,

under nationalist mask, the contemporaneous daughter "Narodna Obrana" (Belgrade, Serbia,) was, according to Austrian official and judiciary documents, instrumental in the Serajero crime. I will also omit all particulars concerning Russia and Turkey and the Supreme Rite directory of Calcutta (Asia, Oceania, South Africa (fourteen triangular provinces)). I think it is now sufficiently, authentically, documentarily, proved that high Masonry is internationally, centrally, secretly organized—and dictatorially governed.—*Quod erat Demonstrandum.*



A SELF-EVIDENT PROPOSITION.

PRESIDENT CHARLES A. BLANCHARD.

This morning as I met our secretary, W. I. Phillips, he said to me that he had recently had an interview with the pastor of a church near us in which the subject of secret societies came up. He asked this pastor if he was connected with any lodge, and he replied: "I am not. Years ago I was, but I learned shortly that no Christian man had any business in organizations of that kind. I therefore came out from among them and have had no fellowship with them since. Furthermore," he said, "there is not a single member of my church who is connected with those rat-hole societies." Those were not his words, but it was the thought, as accurately as I can give it. He said, "I have found that church members who were lodge members were generally faithful to the lodge and traitors to the church. I therefore made it my business to see that members of my church owed no allegiance to any organization except the one that Jesus Christ established." I am not able to

give the very words he reported, but this is the substance, I believe, of the conversation.

Today I met in a prayer meeting one of the earnest and effective members of the Christian and Missionary Alliance in Chicago. I do not know how he came to mention the fact, but as we were breaking up, after a delightful hour spent in prayer and conference, he said to me: "I am in entire sympathy with you in your position respecting the lodges. Years ago I belonged to a couple of them, and one night as the chaplain was away, a young Jew who was present was asked to officiate in his place." He said: "I stood almost paralyzed by the blasphemies that that young man uttered in his so-called prayer. No one spoke to me on the subject of my secret society membership, but I knew at once that as a Christian man I had no fellowship with that sort of thing."

These two incidents occurring in one day and without any procuring on my own part, have raised the question in my mind, "Why is it that all Christian people, especially Christian ministers, do not have the same impressions and take the same stand?" Of course, one must be extremely careful here. "Judge not, that ye be not judged," is a command of our Lord himself, and is not to be lightly regarded or disregarded. At the same time the same teacher says, "By their fruits ye shall know them," and our very constitution makes it evident that we must form opinions when facts are furnished. Therefore, being as careful as we may, studying the situation from all sides and being charitable, as we hope to receive charity, let us raise the question indicated above: "Why should any Christian man, or woman for that matter, be in doubt as to the spiritual character of the lodge movement? Why is it that ministers and other professed Christians privately and publicly associate with these organizations?" With the above cautions in mind, let us observe, first,

The Mixed Membership

Of this organization. Everyone knows that the lodges of our land do not require men who associate with them to be even professed Christians. They do not require them to repent of or confess their

sins or make restitution in the case of injuries wrought. The conditions of membership are application and a clear ballot, the payment of the fees, the initiation and the dues. These conditions being fulfilled, men are eligible without respect to their Christian character.

All who have studied the subject even a little know that there is a great difference in the membership of lodges in different communities. I have many times marveled at it, and it has been in my own mind an excuse for many of those who have become affiliated with these organizations. I can recall several Masonic lodges, for example, where the local membership was of very high type morally. The members were intellectual men. They were gentlemen and numbers of them were Christians. Men of notoriously evil character would, I think, without the slightest hesitation, have been black-balled if they had sought admission to these lodges. The chaplains in these lodges were usually professed Christians, not always, but they were men who had a real respect for the Christian religion, and in the performance of the lodge religion, they would not have thought of doing things that were openly hostile to Christian faith. The members of the lodge were of a type who would not have tolerated them if they had done so.

It was extremely difficult for members of these lodges and for those who were acquainted with these lodges to believe the facts in regard to them. I can remember several cases where a thoughtful man, when I said to him, "Your lodge forbids you to name the Lord Jesus Christ within its walls," was absolutely sure that I was mistaken. Several of these men said to me, "I will find out whether that is true, and if it is true I will have no further fellowship with the organization." They were entirely sincere in this professed ignorance, I trust, also in this declared purpose.

On the other hand, I have known lodges in rude communities where the members were in general persons of very low intellectual and moral type. They were licentious, drunken and profane. Instead of keeping men of that character out of the orders, they seemed to natu-

rally seek for them and men of that character naturally sought membership in those lodges. In fact, I have been told, I do not know whether the statement is true or not, that in one of our great cities there were a number of lodges which would not hold meetings in the Masonic temple because of the disreputable men and women whom they were compelled to meet if they went into the building in the evening. Whether this statement was true or otherwise, the fact with which I am dealing is known to all persons conversant with the subject.

I cannot write for publication facts which I am absolutely sure of on the testimony of men whose evidence would be taken in any court in the world, respecting the infamous ceremonies which were practiced in the initiations of these lodges.

Birds of a Feather Flock Together

One does not have to prove that these lodges, composed of men of the higher type, would attract one sort of people while lodges composed of men of a lower type would attract a totally different kind of men and one need not be surprised if those who know lodges composed of gentlemen should be entrapped by them, while the same sort of men would be instantly repelled by the lodges of the other sort.

The essential fact, however, is that the members of the good lodges (I use the word good in its ordinary sense) are brothers of the men in the bad lodges. If the good Mason gives a sign the bad Mason must recognize it. If the bad Mason gives a sign, the good Mason must recognize it. If the good lodges call on a bad Mason to perform a duty which is covered by his oath, he must perform it and in like manner if the bad lodge calls on a good Mason to do an illegal or disreputable act which is covered by his oath, he must perform that act.

In the examination of a Mason the question is asked, "What makes you a Mason?" and the reply is "My obligation." This is the truth. It is not the lectures nor the dress nor the signs which make a man a Mason, but the obligation, and no man understands the system even rudimentally who does not carefully ex-

amine these oaths which the men must take in order to become a member.

I am now, however, not thinking primarily of the oaths, but of the members. The Holy Spirit requires us to avoid close fraternal relations with evil men. The reason for this prohibition is perfectly evident. Evil communications have always corrupted good manners. Old Dog Tray was not the only one who has gotten into difficulty because of bad associations. The natural result of voluntary and friendly association with base men is to make one base. It is, therefore, reason as well as Scripture that men should avoid fellowship with evil men and the closer the fellowship the more binding the obligation, the more important it is that men should listen to this dictate of reason, this command of God.

How Can You Know?

When I was young, in my lecture work men would continually ask me how it was possible for one who was not a lodge man to know what was done in a lodge; and if a lodge man should profess to reveal the secrets of the order, how it was possible to believe what he said. The answer which I used to make ran something like this: We may know something about all lodges which have a history and a character by their public occasions. They have dedications of halls, installations of officers, burials for the dead and in some lodges, baptisms for the children. Any one who chooses to do so may look on during the performance of these public ceremonies and will necessarily become acquainted to a certain extent at least with the orders. Still further, these organizations, most of them, have a literature. I have repeatedly mentioned the lodge library in the city of Cedar Rapids, Iowa. When I was last in that library I was told that it contained over ten thousand volumes, all of them written by lodge men for the purpose of recommending the lodge system. The Secretary of the Grand Lodge of Iowa, Professor T. C. Parvin, for many years an officer in the State University, was in charge of this library. I suppose that at that time he was perhaps the best read lodge man there was in the United States. Now these volumes, written by lodge men for the pur-

pose of recommending secret organizations, do not deal with the unwritten work of the organization. They print what is called the written work and it is available for persons who are not connected with lodges just as it is for those who are.

It is true that to accumulate a considerable library of this kind would be costly in money and to become familiar with it would be costly in time, but the question is not whether a person can become familiar with the lodge system without expenditure of money and time but whether he can become familiar with it without taking the oaths and submitting to the ceremonies. It is obvious that this is quite possible. These hundreds of authors have written these thousands of books for the express purpose of informing the public respecting the lodge movement. One who takes pains to study what they have said will have knowledge as to the organization.

A third source of information respecting the character and work of these organizations is found in the testimony of men who have abandoned them. For some reason or other these men are very numerous. Mr. Drummond of Portland, Maine, for some while a presiding officer in the Northern Jurisdiction of the Ancient and Accepted Scottish Rite, said in print some years ago that about thirty thousand Masons forfeited their membership in the order every year. He was complaining of this fact. He said that the principal reason was that they did not want to pay the fees and he was speaking of methods which might compel these recalcitrants to foot the bills and keep up the membership which in their ignorance they had accepted.

Along with these gentlemen of whom he was complaining there are a smaller number of men who have from the very beginning until now been urged by their consciences to abandon their lodge relations and testify publicly concerning the work of the orders. These men are, as a rule, those who are most well known for loftiness of moral and Christian character. I do not think I have ever heard in my life of a profane, drunken, worthless fellow who seceded from one of these lodges and endangered his liberty or his life by testimony concerning

them. Certainly the rule is that those who take this position do so at cost of reputation, oftentimes of material interests, sometimes of life itself and only those who are Christian men are willing to take the risks.

Some of these persons are of world fame as worthy men. I instance President Finney of Oberlin College as one of them. It is said that under his evangelistic labors more than fifty thousand persons professed conversion. No one can even guess how far the indirect influence of President Finney and the revival meetings which he conducted extended.

Prior to his conversion he was a Master Mason. His own testimony, printed for the world, was that as soon as he became a Christian his moral nature loathed the lodge. In public addresses and in printed form he bore his testimony. It did not bring him money. It did not bring him reputation. I have myself heard disreputables of the most pronounced type declare that he was a perjured scoundrel, unfit to be believed. Nevertheless, he took the risks whatever they were and carried the disadvantages, be the same more or less, and gave his testimony.

No fairly intelligent man who is reasonably honest will, I think, even profess to doubt the testimony of President Finney. There were hundreds, in the aggregate thousands of men like him, less famous, but of the same type, Christian ministers of the gospel, men whose testimony would be received anywhere without question who join with him in public teaching respecting the character of the lodge.

The same thing has been true of the Odd Fellows. The same thing has been in a measure true respecting the Knights of Pythias, respecting the Woodmen of America or the Woodmen of the World, respecting the various temperance secret lodges, etc.

Now when one has seen the public ceremonies of the lodges, has read the printed testimony of lodge men respecting their organizations and has studied the testimony of these godly men who, at personal risk and oftentimes at personal cost, have borne their testimony against the organizations, he has a very

fair knowledge of the character and tendencies of secret societies.

What Do These Show?

These various sources show that the secret lodges are objectionable not only because they unite good men and bad men in an unequal and forbidden fellowship, but that the organizations themselves are objectionable in character and tendency in other respects. Take, for example, the oath. There are certain religious bodies which forbid even the civil oath. They hold that the teaching of our Lord Jesus Christ does not permit a Christian man to swear even when called upon in a court. Let this position be justified or otherwise, as you please. It is certainly a sin to profanely and without proper authorization use the name of God. He requires us to swear in truth and in judgment, to know what we are swearing to and be sure that we have a right to swear to it and he requires us to see to it that the obligations which we assume are such as a Christian man may properly take upon himself.

It is no doubt true that many of the obligations of secret societies are known to the general public, but this is not the intention, and so far as the orders are able to secure it, it is not the fact. When persons about to unite with these orders raise questions respecting the oaths as revealed, even professed Christians, sometimes ministers of the gospel seek to throw doubt upon the revelations which are made. They try to cause the possible candidate to believe that the things which he has read or heard are not true, when they know that they are true. Of course this involves the sin of lying on the part of the lodge men, but if it is successful it involves the sin of ignorant profane swearing on the part of the candidate. If he does not know what the oath which he is to take is to be, he has no right to take it. "Whatsoever is not of faith is sin." This is the teaching of the Holy Spirit, and one can have no intelligent faith respecting the obligations of a secret society, which obligations are unknown to him, until he has assumed them.

Still further, the information which we receive from the three sources named above proves that these organizations are all of them religious in character.

In general when the candidate comes for initiation he is required to swear and to pray. Very shortly he is brought before an altar and an altar is an instrument of religious worship; it belongs with religions. It is never found elsewhere. The oath itself is a solemn appeal to God for the truth of statements made for the fulfilling of obligations entered upon. In many, perhaps in all of these lodges at the present time, hymns are sung. These hymns are frequently borrowed—one hates to say stolen, from the Christian church. The tunes themselves are secured in the same manner. The hymns are altered usually, but they are intended to produce a religious impression and they do.

The organizations, many of them, begin and end their meetings with prayer. Many of them have officers who bear religious titles as chaplain, priest, prelate, etc. All these facts combined show that these lodges are religious organizations. No thoughtful man who is fairly intelligent and honest will doubt or deny that these organizations are religious in their character.

But There Is No Saviour.

As we examine them, however, we find that they are deficient in this cardinal fact, that they make no rational provision for the pardon of sin. The question, "How can a man be just with God?" is the fundamental question in all religions. There are only two possible answers. One is that a man may become just with God by his own exertions, by performing certain duties or rites. That having thus done, he is absolved from sins of the past. The other answer is that sin can be pardoned and men can be just with God because of the sacrifice of Jesus Christ. This is an exclusive system. The Christian religion has never proposed to be anything else. The Romans persecuted the Christians because they were exclusive. They would be willing to give Christ a place *among* their gods, if he would have taken it, but the Christians said, "No. Christ is not one of many gods. He is God and the idols of the nations are no gods." It was this position which led to the sacrifices of the arena, where men and women and little children were torn by

wild beasts or died slowly under the agonies of the cross.

When we examine the lodge religions of our time we find that they are all of them of the Cain type. "Do this," they say, "and you will be as good as the church members, as good as the preachers, perhaps even better. If you live up to the teachings of our order you will have no trouble about your relations to God." This is a clear and fundamental contradiction of the entire Christian system, which holds that it is only by faith in Jesus Christ that any one man in all the world has ever been redeemed from the guilt and power of sin.

Time Is Short and Art Is Long.

I have not even referred to the destructive influence which lodges exercise upon the home, though this is one of the self evidents and multitudes of men have abandoned their lodge relations simply because they found that they were inconsistent with their duties to wife and children. I have not spoken of the civic relations of these orders, though every one who has studied the systems knows that it is impossible to have an honest civil administration where these organizations become influential.

It is only a few days since a man was talking with me about a young fellow who wished to secure a commission in our army. I happened to know the young man and I said to him, "Is he competent to such a work?" "Well, no," he said, "probably not, but he is a High Mason and his father is a Mason and I think he will go through all right." This is a proposition to put the lives of hundreds of men into the care of an incompetent, simply because he belongs to the secret order.

I have not spoken of the fact that all officials who exercise civic power ought to be under equal obligations to all citizens, yet this also is perfectly plain, so I return to the question with which I started. What is the reason that any honest man, especially a Christian man, who has in any way become entangled in these organizations, does not come out? But I have already far over-run my space and the patience of my readers. The answer to this question must furnish the subject for another paper.

THE VISITOR.

BY E. A. GUEST.

A blend of good and bad, and of laughter
and of tears,
And I reckon when it's over, when I've
lived my string of years,
And have been the best I shall be, and
have known all I shall know,
And my visit here is ended and it's come
my time to go,
I shall turn, as friends departing, to this
kindly world and say,
I am grateful for the gladness that was
strewn along my way.

A blend of loss and gain, and of bitter
and of sweet,
But I reckon at the finish, when I've met
all I shall meet,
And for me no day is dawning that shall
bring another friend,
Or victory or failure, when my visit's at
an end,
I shall turn as one departing from a
kind and gentle host,
And thank the world for gladness that
in life was uppermost.

I wonder every morning what new joy
will come my way,
What new friend I shall discover with
the passing of the day,
And what glad surprise is waiting, for
it really seems to me
That each day is always different than I
thought 'twas going to be;
And when my stay is over, when my
share of time I've had,
I shall thank the world for doing all it
could to keep me glad.

I have wept and I have whimpered, I
have suffered days of pain,
But have lived to wake to smiling and to
view the sun again;
I've encountered selfish people, and some
brutal men I've seen,
But the most of them I've lived with
have been big and kind and clean,
And the care will be forgotten, and the
wrong will disappear,
And I'll thank the world, at parting, for
the joys it gave me here.

—*The Detroit Free Press.***News of Our Work.****LODGE ENSLAVEMENT OF THE PRESS.**

Some of our correspondents are very certain that there is no danger that such a Bill as H. R. 5712, referred to in our last number, will ever pass Congress. They have either forgotten, or do not know that a similar bill has been passed by the legislature of Oregon and signed by the Governor, notwithstanding the protests showered upon him from different portions of his state, and notwithstanding that such a law is contrary to the Oregon state constitution. A similar bill has also become the law of the state of Tennessee. One of the questions especially involved in this bill has never been adjudicated upon by the courts of this country. Sooner or later that question will undoubtedly come before the courts. This is the second time that a similar bill has been presented in Congress. We do not wonder that the Lodge seeks the passage of such laws, and we believe that we shall have a law in harmony with bill H. R. 5712 on our statute books in time, if we become lukewarm and indifferent to our dearly bought rights.

Some Comments on H. R. 5712.

Rev. M. Adam of the Missouri Synod Lutheran Church writes: "I can see that Lodges would like to get a mighty weapon in their hands against all who dare to testify against them."

Rev. F. E. Allen of the Covenanter Church, Superior, Nebraska, writes: "I do not think that there is much danger that it shall pass, particularly when the I. W. W.'s are such a menace and when anarchy is showing its hand everywhere, though hard to discover because of secrecy. From one standpoint the bill is rather amusing. It would forbid the transportation by mail of 'purported or ostensible exposures,' but it would not permit any court to attempt to discover whether the purported exposures were correct by quizzing witnesses who were lodge members. Of course a virtual admission that the exposures are correct."

Rev. F. Stuart of the Christian Reformed Church writes that the Consistory of his church will sign the protest to Bill H. R. 5712 and forward to their representatives in Congress. "May the Lord frustrate the efforts of the secret societies."

Rev. O. T. Lee of the Norwegian Lutheran Church writes: "I was astonished to see a copy of that Bill H. R. 5712. I at once wrote my Congressman and asked him to work against the bill. I have showed the bill to several visiting clergymen who manifested deep interest in the defeat of the bill."

Mr. Alex Lais of Topeka, Kansas, writes: "We shall look up those who are our Congressmen and Senators and we as a church will help you win the battle by the help of the Lord."

Rev. G. A. Pegram of the Wesleyan Church writes: "I have already seen the pastor of the Nazarene Church, and he wants me to present the matter to his church on prayer meeting night, next Thursday. I expect to do it. I want also to see the pastor of the Free Methodist Church. I am sure of them. There is a Lutheran, Adventist, Reformed and United Presbyterian Church here also, but I do not know what they will do. Will see them about it."

Rev. P. J. Bunge of the Evangelical Lutheran Church writes: "May Almighty God and Jesus, the Saviour of mankind, be gracious to his cause on earth and help that free speech and the prosecution of all kinds of lies and superstitions may always be allowed, yea protected by the Government of the United States. I pray that Jesus also will now show himself to be stronger in America than the Devil."

Following is a copy of the protest sent from Elgin, Illinois:

Hon. Lawrence Y. Sherman,

Washington, D. C.

Dear Mr. Sherman:

We are informed that a bill (H. R. 5712) "to make unlawful depositing in the mails of the United States advertise-

ments of alleged exposures of the secret work of fraternal orders" has been introduced in Congress, intended for the help and protection of secret societies to such an extent that those who are honestly opposed to them will be curtailed in their conscientious rights of opposing that which we believe to be wrong.

If you are a member of any secret order we most sincerely accord you the right of being so. We ask that you also safeguard for us the right to oppose such principles of secrecy, as we at the present time and during the past have enjoyed. We believe that such a bill as the one mentioned above directly contravenes the Bill of Rights and is an attempt to abolish by legislation the right of a free press,—a most precious privilege of the American people.

We understand that Governor Johnson, now Senator Johnson, vetoed a similar bill while he was Governor of California.

Your fair minded sense of justice and deep desire to safeguard the privileges of our free press in the past embolden us to address this communication to you, believing that you will give it your sincere consideration.

Written in behalf of the Elgin Congregation of the Church of the Brethren.

(Signed) J. H. B. WILLIAMS,

Elder in Charge.

(Signed) LAUREN T. MILLER,

Clerk.

Professor J. R. Millin, United Presbyterian, writes under date of January 21, 1918:

"Congress stop the publication of the CYNOSURE? Congress stifle criticism of the clannish, unpatriotic, unchristian secret lodge system? And some two-by-four peanut politician can be found to propose such legislation?"

"The late Rev. Sam Jones hit the truth when he said that 'The dog that gets hit does the yowling.' Evidently the lodge got it in the—. The lodge by its cry for quarter gives itself away."

"Well, doubtless a bright light is hard on the eyes of owls and bats and bugs and things that are accustomed to live in the dark. By analogy one can well allow that some Congressmen are very

uncomfortable under the strong light of the CYNOSURE.

"But Congress stop the publication of the CYNOSURE? Congress stifle criticism of Satan's pet institution? Strangle free speech and a free press in the land dedicated by blood to free speech and a free press! If such a bill as H. R. 5712 could pass, the revolutionary fathers would rise up out of their graves to haunt us and scare us back to sanity and sense. Before Congress attempts to put the CYNOSURE out of commission, Congress should read a good book on sociology, say Giddings, on the Matter of Public Opinion.

"The CYNOSURE is a bright luminary in the moral heavens. Let it shine! Congress can not blot it out, or blow it out, or pull it down. Say, the proposition is funny, isn't it? But it is more. The wail is evidence that the truth begins to hurt. The hickory coals begin to burn through the hard shell on the turtle's back. The Editor of the CYNOSURE can sleep o' nights, thank God, and take courage."

Bishop Wilson T. Hogue of the Free Methodist Church writes: "I had written Rev. H. W. Hodge, Baltimore, Maryland, requesting him to keep the matter in mind with a view to representing our church before the Committee in Congress when the bill shall come up. Rev. D. S. Warner has also written our board of directors requesting the appointment of Mr. Hodge to this position."

Rev. R. A. Torrey, D. D., writes: "Yours of the 5th received. It seems almost incredible that such a bill as you mention would be even presented in Congress. It certainly would be a calamity if it was passed. It would seem as if the Masons, Odd-Fellows, Knights of Pythias, Knights of Columbus and the rest were badly frightened and fearful of exposure."

NOTES FROM PENNSYLVANIA CONVENTION.

Mount Joy, Pennsylvania, Feb. 13, 1918.

Our prayers are answered. The Convention just closed here has been a great success. The "January thaw" came in February this year. It was also predicted that this meeting would be side-

tracked because the hall in which we met was to have a heatless Tuesday. We had the hall, the people and the heat. Where a town is overrun with lodges, and lodge halls are cold, start an anti-secrecy convention and there will be plenty heat.

At the opening session some two hundred people were present and a larger number at the closing session. That the Spirit of God was leading was manifest from commencement to finish. The expense needed was more than met. The collections amounted to \$56.34. The expense was \$55.10. As there was a balance from last year in our treasury of \$16.41, we now have \$17.65 for the "nest egg." I may not now write of details, as the secretary's report will bring them. Suffice it to say we were favored in every way. We had fine weather and a strong helper in our president. A brother was sent in to act for our secretary who was prevented by sickness from meeting with us. The strong presentation of burning facts by lodge seceders and others was followed as a fitting climax by the stirring addresses of Rev. Dr. J. C. McFeeters and Professor R. W. Schlosser. Rev. Dr. McFeeters came to us fresh from the land of roses. That his rest in Florida had done him much good was evident. That he should speak on Lincoln Day on the subject of personal liberty was most fitting. The great all important fact that personal liberty is centered in Christ was made very clear. Turn to the right or to the left of personal liberty and we may read: Thou shalt not! Thou shalt not! Go straight ahead in the Christ life, and there is the largest freedom! No end to liberty in Christ! The lodges are not found to lead men towards freedom and liberty in Christ. They are on the other side, and lead to bondage instead of personal liberty.

The blizzards pass! The snows melt! The sun warms! and up from the Southland comes the message: "Spring is coming! The grass will be green, the birds will sing again and there is hope!" Does God send the storms that we may enjoy the clam? The light that the darkness may flee away?

Yours at Mount Joy,

REV. W. B. STODDARD.

"LIZZIE WOODS' LETTER."

Omaha, Neb., Feb. 6, 1918.

Dear CYNOSURE:

This leaves me away up in the gateway to the west. I am from the sunny South, so you can imagine about how I am getting on up here with zero weather nearly every day. I have had to stay indoors the most of the time, but I have not been idle. I have cottage meetings when I can get out, and when the weather is too cold for me to go out my Bible class comes to my daughter's house and we have the lesson just the same. I don't get to church; I cannot stand the cold waiting for the cars. The weather has been so cold that one young lady froze while waiting for the street car. We have had 22 degrees below zero here. However, we meet in the neighbors' houses and reason out of the Scriptures and many are getting their eyes open. We have found that God's Word is a lamp to our feet and a light to our path, Ps. 119:105, and many honest hearts are willing to walk in the light. There are many church members here who are not Christians. The people get good wages here from the white people. They are not oppressed like they are in the South, but there is not as much Christianity among them as there is in the South. They belong to the lodges and have moving picture shows more than they have church services; and Sunday nights over half of every congregation is at the picture shows; and they fairly worship the lodges. They don't visit the sick like the Southern colored people. The real teaching of God's Word is as strange to them as Christ's Word was to the people mentioned in Mark 1:27; but there are many "good ground" hearers like those described in Mark 4:20, who hear the Word and are willing to live by the very Word (Matt. 4:4). Truly there is a famine in the land not of bread nor of thirst for water but of hearing the words of the Lord (Amos. 8:11). Well, I thank God for his Word.

There is a young man and his wife here who room with my daughter. He was a Knight of Pythias when I was here last October a year ago. He is a member of the A. M. E. Church. Elder William Osborn was his pastor last year and after I lectured at Rev. Mr. Os-

born's church on the sin of secret societies, Rev. Mr. Osborn said to the lodge brother, "If you are not going to give up your lodge you may just as well shut your mouth, for all that Sister Roberson said to you is in God's Word." So this young man quit the Knights of Pythias, and also a lodge they call the United Brothers of Friendship. The young man said in this U. B. F. they made him get down and eat grass like an ox. I asked him what kind of grass was it. He said just any kind of old weeds, and if you don't eat it they will beat you with a paddle. They read from Dan. 4:32-33, but when I found out that all this was stolen from the Bible and mixed with men's lies, I got out of it all. He said his lodge brothers and sisters hardly speak to him now, because of his giving up the lodge. He said, Rev. Mr. Osborn said no Christian ought to belong to any secret societies, for they are wrong.

We gave the tracts out in our cottage meetings and they are taking effect on these honest hearted women. We are going to a Bible meeting tonight. We have them Tuesday and Thursday night. As all the women work here, we cannot have our meeting in the day time, but we are glad to have them at night. We are thankful that the weather is warmer, so we can get out to visit the church here before we go back South. We ask the prayers of all the readers of the CYNOSURE. Yours for him who said I am the door.

LIZZIE ROBERSON.

SOUTHERN AGENT'S REPORT

REV. F. J. DAVIDSON.

I have not been able to do very much the past month, because of the unprecedented cold of this far away Dixie land, and not being physically well, I have delivered a total only of eight sermons and lectures.

Resolution of Endorsement.

Pass Christian, Miss., Jan. 20, 1918.

To whom this may concern, this certifies that Rev. Dr. Francis James Davidson, of New Orleans, Louisiana, has served the First Baptist Church, one year as pastor, and that under his leadership the church has prospered spiritually, numerically, financially and in

every otherwise: and that Dr. Davidson has lived an exemplary life in our community and preached unadulterated Bible truth to the entire satisfaction of church and community. Therefore be it resolved by the First Baptist Church, that we regard Dr. Davidson as an ideal, clean and well prepared minister of the gospel, worthy of the high calling and vocation, and we do hereby commend him to the Christian fellowship and confidence of any church and community wherever he may travel. Done by the church and ordered signed by its officers, Oscar Kennedy, John Augustus Frank Nicholas, Joseph Norcisse, Robert Ambrose (a true copy).

CLINTON SAMUELS,
Church Clerk.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

February 18th finds me at New Kensington, Pennsylvania. The lodge work is in evidence all along this valley. The Owls and Eagles have "nests." The Elks and Moose are "herding," much to the sorrow of the sober people. A tax collector told of his trouble in getting payment from one hiding in a Moose headquarters. When he called to see this man at his home he found a weeping wife in the desolation of what had once been a happy home. In her despair she told of her husband's protracted spree as he "herded" with the Moose. I noticed the F. O. E. sign of the Eagles here was not lighted last evening as on former evenings. This foe of all righteousness is undoubtedly having plenty of troubles. A crop of drunkards is not a happy company even in an "Owl's or Eagle's nest."

I am finding my usual welcome and opportunity among our friends. The meetings indicated in my letter last month were held as planned. Good hearings were given in the Church of the Brethren, Lititz. At the Old Folks Home, Neffsville, and at the Church of God, Landisville, Pennsylvania.

At Elizabethtown and Grantham I was permitted to speak at a Bible Conference that was very largely attended and inspiring. En route for my home visit I touched at Mechanicsburg, Chambersburg, Waynesboro and Hagerstown in

the Cumberland valley, securing CYNOSURE subscriptions at each point. A night was spent with our good standby at Fayetteville. Brother Yaukey is letting the antilodge light shine. He remarked that he felt sure he would lose his soul should he join a lodge with all the light he had. Many towns near Mount Joy, Pennsylvania, were worked in connection with the state meeting. I was permitted to speak in the United Brethren In Christ Church near Florin, also in a missionary conference in the Mennonite Church on February 10th.

The joy and success of the state convention is made known by my other letter. The first stop coming west was at the Huntingdon, Pennsylvania, College. Here I was given the usual opportunity to address the students. They applauded both before and after my little speech on "True and False Glory." Owing to war conditions their number is not quite as large as usual, but a good spirit was manifest.

Coming through the valley to this point I made stops at Saltsburg, Apollo, Vandergrift, Leechburg, Tarentum, etc. The Free Methodist pastor at Apollo very much desires that the next state convention be held there. The destruction of character wrought by the animal lodges in Apollo is great. The people should sound the alarm? I spoke here yesterday to the few who gathered in the Free Methodist Mission. Financial conditions did not permit a public offering in aid of our work, but some personal contributions were given. So the Lord provides. "It may not be my way, it may not be thy way, but in his own way the Lord will provide." I move on to Pittsburgh, Pennsylvania, today. A meeting for Wednesday evening is arranged with our Covenanter friends for Parnassus, Pennsylvania. The Owls and Bats may seek their habitations of darkness, but the lark flies toward the rising sun with song of praise.

"It is the most reasonable thing in the world to believe that God, being what He is, will do as He promised to do."

"A sense of blood-brought pardon
Soon dissolves a heart of stone."

MASONIC-CATHOLIC PEACE.

The Washington Herald says:

"It is reported from Chicago that a movement has begun there to bring about peace between the Masonic order and the Catholic church and thereby end a strife that has existed for many generations. This is a commendable step. Whatever reasons there may have been in Europe in ancient days to justify the enmity between the Freemasons and the Roman church, the projecting of the prejudices down through the enlightenment of this age and in this country is not creditable to American good sense. The grand master of the Illinois Masons, Ralph Wheeler, said:

"There is nothing in Masonry that antagonizes Catholicism. There is no reason why there should not be full understanding and toleration."

"Mr. Wheeler might have added that there is nothing in the order of Ancient and Accepted Freemasonry that places restrictions on its membership of any character that have to do with any religion or creed that acknowledges the Supreme Being. A Mason must subscribe to the belief in God, because upon that premise the order rests. But he may be a Protestant or a Jew or a Catholic, or a member of any other sect or of no sect, so long as he believes in God. There are branches from the original stock of Freemasonry to which a Jew may not belong without violation of his own religious attachment—notably the York rite, which is founded on the Christian religion and in which the members commonly known as Knights Templars, pledge their lives, fortunes and swords to the maintenance and defense of the Christian religion—but these orders have identically the same foundation as the Roman Catholic church.

* * *

"Persons who inveigh against Masonry and affect to be suspicious of the order—and these are not restricted to the Roman Catholic church—simply do not know what Freemasonry is, what its purposes are and what it has performed. Therefore it is cheering intelligence which comes from Chicago, where broad-minded men of the church and of the order appear to be ready to reconcile the ridiculous and imaginary antagonisms and establish a rule of tolerance. Consequently, it is a pleasure for us, having as we do unbounded respect for both the order and the church, to speak in encouragement and in happy approval of the Chicago movement."

We are glad to hear of unions, in case it is not the union of two evils, which would not make one good. We wonder, however, how the Freemason could confess all his Masonic sins, to a priest not a Mason, since he is sworn to always conceal, and never reveal, any part or parts, art or arts, point or points, of the mysteries of ancient Freemasonry to any one, unless I shall find them as lawfully entitled to the same as I am myself. * * *

Again it is not a uniform thing that God is recognized, nor the Bible. Mackey says

the book of the law may be the Bible, the Old Testament alone, the Koran, or that volume which is supposed to report the will of the grand architect of the universe, in any country. In some Masonic books they have the picture of the rising sun and the deity of Masonry named Jehovah, Yah, Baal. Either may be their god. But this article says that they have a branch of Freemasonry that the Jew cannot enter; it is only for the Christian in the York rite. We know that Blue lodge, consisting of entered apprentice, fellow craft and master Mason degrees is the original, genuine Masonry, after that there are three branches—the rite of Memphis, Scotch rite and York rite. The degree he designates as Christian is the Knights Templar degree. We have it in full and will see how pious it is. The Knights Templar degree promises and vows to wield his sword in the defense of the Christian religion, and various other interests. The penalty is to have his head smote off, and placed on the highest spire in Christendom. The fifth libation is to be taken in which he says, "This pure wine I now take in testimony of my belief in the mortality of the body, and the immortality of the soul, and as the sins of the whole world were once visited on the head of our Saviour, so may all the sins of the person whose skull this once was, in addition to my own be heaped on my head, and may this libation appear in judgment against me, both here and hereafter, should I ever knowingly or wilfully violate this, my most solemn vow of a Knight Templar, so help me God, and keep me steadfast. He partakes of the wine. He is to go forty miles barefoot on the frozen ground to help his brother knight. Is all this Christian? Is the fifth libation and imprecation of double damnation pious? We have not so compromise with the Masons to destroy their learned Christ. The Catholics may want this support of the Menace. We have no ill will against either Catholics or Masons as men, but we would like to see both become Christians.—*The Christian Conservator*.

WORDS FROM FRIENDS.

Rev. W. G. Waddle of New Athens, Ohio, writes: "Jerusalem, the once holy city, is delivered out of the hands of the Turk and one day all the adversaries of Christ our Lord shall bow in silence before him, for He is Lord over all."

The following was received from Rev. William E. Baker of Libertytown, Maryland: "Long live the CYNOSURE. May it be the means of bringing many out of the secret lodge net, which Satan made to catch men in, for once they become entangled in its meshes, it is so hard to extricate them."

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AUGUST 7th, 1917

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A BILL

To make unlawful depositing in the mails of the United States advertisements of alleged exposures of the secret work of fraternal orders.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, without authority from the governing body of such order, no letter, postal card, circular, newspaper, pamphlet, or publication of any kind containing any advertisement or offer to sell purported or ostensible exposures, copies, or extracts of the ceremonies, instructions, or work of a fraternal order, such as Masons, Odd Fellows, or Knights of Pythias, which, by the laws or rules of such order, members thereof are forbidden to disclose to persons who are not members thereof, shall be deposited in or carried by the mails of the United States.

SEC. 2. That any person, firm, or corporation violating this Act shall be fined not more than \$1,000 or imprisoned not more than six months, or both: *Provided*, That upon the trial of any person, firm, or corporation charged with violating this Act no witness shall be required to disclose the ceremonies, instructions, or work of any such fraternal order of which he may be a member, nor to establish said offense shall proof be required as to the true nature of such ceremonies, instructions, or work.

[When a similar Bill passed the Legislature of California, it was vetoed by Governor Johnson, now Senator Johnson of that State. We quote from his message, vetoing the Bill, his reasons which apply as well to the one now before Congress.—Editor.]

"First, it contravenes Section 9 of Article 1 of the Constitution, that every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for abuse of that right, and no law shall be passed to restrain or abridge the liberty of speech or of the press.

"Secondly, + + + + + + + + + + + + + + +

"Thirdly, there may be secret societies whose work ought to be exposed, and, of course, the bill, to be general in character, makes no discrimination between good and bad secret societies. There have, in the past, been many secret societies whose rituals, oaths and the like were inimical to the government and subversive to society. I would not make it a crime to expose the secrets of such organizations.

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CHRISTIAN CYNOSURE



VOL. L

CHICAGO, APRIL, 1918

Number 12



And thou, my Country, write it on thy heart,
Thy sons are they who nobly take their part;
Who dedicates his manhood at thy shrine,
Wherever born, is born a son of thine;
Foreign in name, but not in soul, they come
To find in thee their long-desired home;
Lovers of liberty and haters of disorder,
They shall be built in strength along thy border.

Henry Van Dyke, in "Sons of America."



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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

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ing. Now they are building expensive lodge rooms, fitted up most beautifully and with every comfort and convenience far better than in our homes.

"Before joining the lodge our husbands seemed to love home and would go to church with us, but now they are out so late they sleep Sunday morning and have no interest outside of lodge. Three of the women are doing imprudent things and when we spoke to them about it said their husbands neglected them and they did not propose to sit home alone all the time. These women have children and I am sure if their husbands knew what they were doing when left alone they would stop and think a little about something else than lodge. Lodges surely are a curse. They wean and destroy men's love for home. K."

—Chicago Daily Tribune.

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Initiation is not, as it is popularly con-

ceived to be, a system of believing or a system of ritualism. Ceremonial initiation has its proper place. It elevates us, broadens us and helps us to formulate our ideals. But, in and of itself, it has no power to make us different than what we were before we received it. Ceremonial initiation is merely the outer symbol of an internal growth, which the individual brother will experience if he follows the path mapped out and the instructions laid down. . . .

"Initiation is knowledge unfolded by degrees in an orderly, systematic way, step by step, as the capacity to apprehend opens in the student. The result is not a possession, but a growth, an evolution. Knowledge is not a mere sum in addition; something added to something that already exists; but rather such a progressive change or transformation of the original structure as to make of it at every step a new being. Real knowledge or the growth of wisdom in man is an eternal becoming; progressive transformation into the likeness of the supreme goodness."

The greatest progress of the human race is not done in the physical laboratory, but in the laboratory of the human heart, base passions are changed into pure gold or love. . . .

The system of initiation of Freemasonry is based on natural law and on the law of evolution. "The ritual of Freemasonry is based on this law, and the ceremony of initiation illustrates, at every step, this principle; and if the result attained is a possession rather than a regeneration, in the great majority of cases, the principle remains none the less true. The mere inculcation of moral lessons and ethical principles, and their symbolic illustrations and dramatic presentation, are by no means in vain. These appeal to the conscience and moral sense in every man, and no man has ever been

made worse by the lessons of the lodge.

"By these 'rites and benefits,' the Freemason is, above all men, in our so-called modern civilization, the nearest to *the ancient mysteries*."

To be brought from darkness into light and truth is not merely a grouping of so many words, but a reality. It is a personal experience of every individual who considers life a school, and who through life's lessons is consciously coming into a realization of a higher selfhood.

Initiation is regeneration and purification. Regeneration is rebirth or birth into a new life. Purification is freedom from grossness, from vile and debasing habits. Purification is of body, mind and heart. The ideal man, the masterman, is he who is of pure and healthy body, of sound and loving mind and of pure and godly desires of the heart. A masterman is as wise as a serpent and innocent or pure as a babe. John said, in speaking of regeneration, "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Blood" is the animal within man, or animal passion; "the will of the flesh" is sensual desire or the false desires of the senses which run cross-currents to our spiritual nature; "the will of man" is our materialistic conceptions. Thus, regeneration or initiation is not "born" or brought about by passion or our animal desires or conceived of materialistic thoughts or begotten by our lower nature, but is born of God or love. All goodness in the human is referred to the heart. Therefore, regeneration is a change of heart. This is true initiation. Remember, the most vital parts of man are contained within the breast.

To build character, to individualize goodness within ourselves, is the meaning of initiation. Initiation is one great climb up the steep ascent to God. And this climb is by way of the heart. The

alchemists of the Middle Ages, living in an age of bigotry and intolerance, hid their grand teachings in symbolic language. They taught the transmutation of the base metals into pure gold, which to them was symbolic of changing base passions and evil habits into pure gold of love. When we change hate into love, when we overcome anger and substitute kindness, when we replace toleration for prejudice, we have begun our initiation into the mysteries of being—we have begun to climb the steep ascent to God.—*Kansas City Freemason*, reprinted in *The Central Ohio Mason*, Aug. 11, 1916.

LOYAL ORANGE LODGE. (Concluded.)

An Open Letter.

To the Editor of the *Republican*:

In your issue of the 20th of August considerable space is given to the publishing of the proceedings of a very peculiar case in the district court at Waltham, Mass., in which a certain Frank A. Preble seeks redress for alleged cruelty practiced upon him by the officers and members of an Orange lodge in Waltham, on the occasion of his initiation into the Orange order.

The statements made by him on the witness stand are known by every member of the order to be confounded and malicious falsehoods of the deepest dye. As a representative member of the Orange order I here distinctly state that Preble was not stripped of one single garment on receiving his initiatory degree into that society; and, furthermore, that he could not possibly have been abused by "whips," "clambering over blocks," "climbing up ladders" and being "bounced about in a blanket," as no such paraphernalia is used in making an "Orangeman."

With reference to his statement about being "branded with redhot irons," a more malicious falsehood could not be invented. Everybody knows that if a man gets branded with a redhot iron the scar will remain for a period exceeding ten days. Why weren't the "brands" exposed in court?

He also states that the reason he was so cruelly treated was because someone had black-balled him. Now the greenest member

of any society knows if he had been black-balled he never would have been initiated at all. Another thing—he states he was blindfolded from the time he left the anteroom until the ceremony was completed; yet at the same time he swears that six brothers (giving their names) were the persons who ill-treated him. How is that for veracity?

With all these facts before the judge, he actually imposed a fine of \$35 each. I have no doubt, however, when the case comes before a higher court, the gentlemen will be honorably acquitted, and that Mr. Preble will be condemned to the ignominy he so richly deserves.

It is easy seeing the motive of the case, as the complainant states on the witness stand that a Brother Nickerson told him he ought to be granted some compensation for what he had suffered.

For the benefit of your readers, and in justice to the Orange institution, I beg to state that no ill usage or abuse is practiced on candidates entering that order. All our ceremonies are of a perfectly legitimate and honorable character, which even the most fastidious would not object to. It is strange that out of over 900,000 Orangemen in the United States of America such cruelty has never been before exposed. Thanking you in anticipation of insertion, I am, yours respectfully, Robert McKeown, Worthy Master, Unity L. O. L., No. 375, Springfield.

Springfield, Mass., August 21, 1896.

Comments.

The reader will notice from the first of the above documents (article in the *Boston Journal*. See *Christian Cynosure* March, 1918) that a Mr. Frank Preble and a Mr. Edward Arch had received a certain degree in Orangeism, and Mr. Preble, thinking that he had been grossly ill-used and needlessly assaulted, in passing through the initiatory ceremonies of that particular degree, brought suit against the officers of Waltham Orange Lodge and had them fined \$35 apiece.

Robert McKeown, Worthy Master, Unity L. O. L., No. 375, Springfield, Mass., however, comes boldly to the rescue and denies *in toto* every allegation made by Preble and Arch, though the latter gave their testimony under oath.

Now, in order to settle the question and to set the matter as right as can be, let me say right here that every statement made by Preble was literally correct, and the writer of these lines knows whereof he affirms, for he has been there himself. I took five degrees in Orangeism, was Worthy Master of my lodge, conferred the "Royal Arch Purple," or assisted in conferring it, time and time again. I knew the Orange and "Royal Arch Purple" ritual by heart, and know it yet "from stem to stern," and I declare right here that Mr. Frank A. Preble's statement is true in every particular, and that the denial entered by Mr. Robert McKeown, Worthy Master, is false in whole and in part, as regards what Mr. Preble was speaking about; and furthermore Mr. McKeown knew that it was false.

But now mark the quibble: Mr. Frank A. Preble was speaking of the "Royal Arch Purple" degree and the rough treatment he received in passing through the initiatory ceremonies of that degree; while Mr. McKeown is speaking, or at least pretends to speak, of the first or "Orange degree," and the mild, harmless manner in which candidates are treated there. When Mr. Robert McKeown was made an Orangeman he was simply conducted into the lodge-room, just as he was—no blindfold, no clothes removed, and nothing but the most respectful treatment.

But, my dear Mr. Robert McKeown, how was it when you went up to receive the "Purple Mark" degree? Did they not treat you as bad as Mr. Preble was treated, if not worse? You know they did; and you boast of it today among your brother Orangemen, as nearly all the rest of you fellows do; and what is the use in lying about it?

You say in your letter of refutation above quoted: "As a representative

member of the Orange order, I here distinctly state that Preble was not stripped of one single garment on receiving his initiatory degree into that society," etc., etc. Now, Mr. Robert McKeown, in making that statement, are you not acting the wily, scheming Jesuit? You are speaking of the first degree, while poor Mr. Preble had his rough experience in the fourth degree. You are speaking of when a man is made an Orangeman. Mr. Preble is speaking of what he went through when being made a "Royal Arch Purple" Orangeman.

And now, Mr. Robert McKeown, tell us this: When you were made a "Royal Arch Purple Marksman," did they not roll your pantaloons legs up above your knees? did they not take off your shoes and stockings? did they not take off your coat, vest, collar and necktie? and did they not take your left arm entirely out of your shirt sleeve, thus making your left arm and left breast entirely bare? Did they not put a hookwink over your eyes? And were you not conducted in that condition around the lodge-room, walking in your bare feet over rough pieces of cord-wood, bricks, stones, or some other "rough and rugged" materials? and as you were led around did not the boys whip you on the bare shins with rods or whips? Did they not then bring you to a short ladder placed against the wall, which you were taught to ascend by two and one-half steps—meaning the tribe of Judah, the tribe of Gad, and half the tribe of Manasseh? and did they not then throw you backwards from the top of that little ladder onto a large canvas or blanket, where you were jerked up and down at the sweet will of the members and at the orders of the Worthy Master?

Were you not then conducted towards the secretary's table, where the question was asked, "How did sin first enter in-

to the world?" And the answer, "Because the serpent beguiled Eve." "What would you do with the serpent if you found him?" "*I would bruise his head.*" "Then search for him; you may find him." You groped around blindfolded, and one of the brethren, setting fire to a fuse which hissed to represent the hissing of a serpent, struck your hand or breast with the burning fuse when the next question was asked, "Did you find the serpent?" "No, but it found me."

Don't you remember all that, Brother Robert McKeown, and then don't you remember, furthermore, how the seal of the lodge was heated, and how it was suddenly pushed against your "naked left breast"? and then at last, when the hoodwink was removed, don't you remember how you stood against the wall, the warrant over your head, three little burning tapers before you, and the brethren standing with swords pointing to your throat, breast and bowels?

Don't you remember all that, Mr. Robert McKeown? And yet you published such a letter as you have in the Springfield *Daily Republican*! And you would go through all that tomfoolery and devilment, in order that Orangeism may better withstand the inroads of popery on our public school system, or that you may properly resist the encroachments of the papacy on our free institutions!

No, my brother, falsehood will never work good for any righteous cause or good institution. Popery is bad, wicked and devilish, a shallow mockery and a huge counterfeit; but any institution that resorts to the above methods in its initiatory ceremonies into the "Royal Purple" degree, in this enlightened age of the nineteenth century, is not a whit better, and ought for all the good it has ever done or can do be blotted out of existence.

EDMOND RONAYNE.

Chicago, September, 1896.

A few days ago a well known minister of this city said to the editor in the CYNOSURE office, that he himself had taken the Orange degrees. His experience as told us agreed with those in the article on Orangeism in the March and the current number of the CYNOSURE on the initiation of candidates. He said that he himself had been branded here in Chicago and had seen candidates burned to a blister when the heated seal was applied to them during the initiation. Note in the initiation ceremony how reverence for God's Word is destroyed, and the work of our Savior caricatured. When the candidate is asked, "How did sin first enter into the world," he answers, "Because the serpent beguiled Eve," and "What would you do with the serpent if you found him," the candidate replies, "I would bruise his head."

This is the secret society method of opposing Catholicism and protecting "the little red schoolhouse." The Christian and patriotic method of opposing any wrong and producing a change for the better is to speak the truth concerning the matter openly, kindly, fearlessly and faithfully. That may bring persecution and suffering, and it honors the Word of God and does not give Satan an opportunity of making fun of God's plan of salvation.—Editor.

A FRUITFUL WORKING PLAN.

A pastor in New York State writes: "I enclose one dollar, for which send me copies, half and half, of Greene's 'Broken Seal' and Miss Flagg's 'Holden With Cords.' They are so excellent that I want to own a few copies myself, to do missionary work with them. I begin with my brother ministers, *who do not know*. I gave the 'Broken Seal' to one to read, who was so impressed that said copy is now in the hands of a Mason in his church. I want to keep up this work and keep my copies a-going. First, Greene's—that is pure history; then Flagg's—which on account of its human setting will clinch the thing; and if really read, I don't see how any honest man can resist it if regenerated."

There is nothing which makes us love a man as praying for him.—Wm. Law.



JAMES E. PHILLIPS.

"WITH THE COLORS."**The Army Y. M. C. A.**

I do not suppose many of the readers of the CYNOSURE are sufficiently near to army cantonments to have very clear ideas as to the duties and work of the Army Y. M. C. A. secretaries. So it may be of interest if I give a brief survey of their work in this and previous wars and outline the organization of the National War Work Council, which is carrying on the Army Y. M. C. A. work in this war.

Y. M. C. A. work among soldiers began in 1863 and was conducted under the name of the United States Christian Commission. The Central Committee of the Y. M. C. A., at that time located at Philadelphia, called together twelve men from eight of the leading cities, and these men composed the executive committee of the United States Christian Commission and guided all its war work.

There were over 4,800 delegates (secretaries they are now called) employed and the term of service for each was six weeks. Practically all of these delegates were ordained ministers, and the work was largely confined to religious lines.

The motto of the Commission was "Spiritual, mingled with material comfort." The records show that there were distributed 1,467,000 Bibles and portions of the Bible, 1,370,000 hymn books, 39,000,000 tracts, and 8,308,000 "knapsack books," composed partly of Scripture readings and in part of instructions in Christian living. Besides this, 358,300 sermons were preached, and 77,700 prayer-meetings were held. Millions of copies of books, papers and magazines were distributed and the cost of the Christian Commission work was two and a half million dollars.

Some time after the Civil War the Central Committee of the Young Men's Christian Association was changed to the International Committee. Within three days after war was declared with Spain in 1898, the International Committee organized the Army and Navy Christian Commission, and the work was carried on under the leadership of Dwight L. Moody. The work was done in tents by 175 secretaries and at a cost of \$135,000. Considering the short time of service, the results were excellent, as some 8,000 men were brought to Christ.

The work of the Y. M. C. A. during the Spanish-American War was so fruitful in good for the soldiers that army officers asked that the work be made permanent, even in times of peace, and as a consequence buildings have been established in or near the more important permanent army posts and naval stations. It is interesting in this connection to note that the *first* Protestant service held in the Philippines was under the Y. M. C. A. auspices.

The work of the Y. M. C. A. in army camps as at present administered was developed during the recent Mexican border troubles. At Camp Wilson, now Camp Travis, Texas, the first three buildings were erected. These buildings had dirt floors and lacked many of the conveniences which experience has shown advisable, but the religious, educational, social and physical activities there carried on were along lines very similar to those now being conducted in the camps all over this country.

Some other time, if I am permitted, I will try to describe these different

branches of the work, but for the present I must confine myself to the way the war work is now organized.

The International Committee for the conduct of its tremendous affairs has organized the National War Work Council of the Young Men's Christian Associations of the United States.

The War Work Council, as it is commonly called, is composed of high Y. M. C. A. officials and men prominent in business, civic and philanthropic service, from every State in the Union, and has its headquarters in New York City.

The active management of the Y. M. C. A. War Work Council is entrusted to an Executive Board: General Secretary John R. Mott and Assistant Secretaries F. S. Brockman, J. S. Tichenor, C. R. Towson and C. V. Hibbard.

The work of the War Work Council is carried on under seven bureaus, each in charge of a director. The bureaus are of personnel, material, finance, publicity, physical, educational and religious work. To make small enough units for efficient service the country has been divided into nine departments, conforming almost exactly to the departments of the army but including one each for the Navy, Expeditionary Forces and Transport. These departments are in charge of executive secretaries. The directors in charge of the seven bureaus and the executive secretaries in charge of the nine departments and General Secretary John R. Mott and his assistants constitute the General Executive Committee of the Y. M. C. A. War Work.

In each of the nine departments are representatives of the central bureaus, whose business it is to carry on throughout the department the religious, educational, physical and other activities outlined by the central bureaus.

The camp organization is along the same lines as the department organization, there being a camp general secretary, who is the chief executive, with camp religious, camp educational, camp physical secretaries, etc., as his staff.

The Y. M. C. A. building personnel follows the same general plan of organization, the executive officer being the building general secretary, with religious, educational, physical secretaries, etc., as the building staff.

I have been located, for the time at least, at Camp Stanley, Texas, in the Southern Department. The departmental religious secretary is a fellow townsman, Mr. Hugh Cork, for many years widely known in Sunday-school work. Mr. Cork has put a decided evangelistic impression upon the whole Y. M. C. A. program in this department; and as it is in this department that the modern Army Y. M. C. A. work has been developed, it serves as a model for the other departments.

My former pastor, Rev. J. G. Brooks, of the College Church of Wheaton, Ill., is the religious work director for the camp in which I labor, and Rev. J. B. McMinn, another personal friend, is religious work director at the "Y" which serves the student officers in training here. So I have not felt as lonesome as I otherwise would in being so far from my home and family.

In my next letter I will relate some of the experiences that I have had since coming here, as well as some that others have had, which show the presence and leading of God's Spirit. God is dealing wonderfully with some of the men in the army and is using the Y. M. C. A. as no other organization seems capable of being used. I hope these words of mine will lead you all to put the work, which we are trying to do, on your hearts and to remember us in your prayers that those in authority may keep, as the main purpose of this work, the salvation of men. In such a vast work as the Army Y. M. C. A. represents, the pressure to make it serve primarily the physical needs of the men must be tremendous. And for this reason your prayers are especially needed that those who do the educational or physical work, as well as the religious work in the camps may ever seek to bring the men to Christ.

Changes in army camps are constantly being made. As I have been writing these words, the last of the brigade of one branch of the Army has left the camp. A brigade of another branch is expected to take their place. How long they will stay, we do not know. We must do our work quickly. Brethren, pray for us.

JAMES E. PHILLIPS, Secy.,
Army Y. M. C. A.

WHY NOT COME OUT?

BY REV. CHARLES A. BLANCHARD, D. D.

Last month I spoke of the unchristian character of lodges. I mentioned the testimony of a minister who said he kept them out of his church. I suggested the question, Why do not all the good men who get into lodges come out? There was not then time nor space to deal with that question and I therefore take it up here.

First, I remarked that Satan is a great deceiver. He is a liar as well as a murderer, he never allows sin to appear sin when he can prevent it. Still further sometimes God gives men over to believe lies, they wish to believe them and he permits them to do so. They are like Balaam who loved the wages of unrighteousness. When a man loves the wages of unrighteousness, he is not qualified to discern the truth. Balaam did not wish to die with godless men. He said, "Let me die the death of the righteous and let my last end be like his." That is what he really wanted, but he loved the wages of unrighteousness, and because he loved the wages he died by the sword among the enemies of God.

I do not believe a Christian man ever swore the first oath in Freemasonry without knowing that it was wrong. How can one be filled with the Holy Spirit and believe it to be right to agree to having his throat cut across and his tongue pulled out by the roots. I have conversed with scores, I suppose I could truthfully say with hundreds of professed Christians who have taken that penalty upon themselves. I do not at this time remember one of them who justified it. How can a Christian man justify such an obligation. Why then do not men at once stop and renounce them? They do not stop and renounce because they love the wages, they hope that they will be able to secure friends, clients, pa-

tients, customers, and congregations by reason of the oath and the things which are associated with it. So although they know that as Christian men they should not have fellowship with such an organization, they retain their membership and frequently go on to higher degrees.

The Fear of Man.

Another reason why good men who have taken these wicked oaths do not confess their fault, abandon the order, and come out from among them is because they are afraid. Sometimes when speaking of the penalties of the lodges men say to me that they mean nothing, that they are simply forms of words. That no one is under obligation to enforce the penalty, that no one really expects the penalty to be enforced and therefore it really signifies nothing. It is safe to say that very few persons who have taken lodge penalties upon themselves look upon them as trifles. Consider the circumstances. The candidate is away from home and friends, he is pretty much divested of clothing, his eyes are bandaged so that though he hears words and noises of one kind and another, he does not even know how many men are present, far less does he know who they are. After being marched, halted, questioned, and talked to, he is finally, still blinded, caused to kneel before an altar. His hands are helped to hold a Bible, and in this condition, alone, so far as friends are concerned, undressed, and blinded, he is told that he is in the proper position to take upon himself the oath or the obligation of the degree. He does not know what it is, he supposes that it will be all right. It is given out to him a bit at a time, and having repeated his name he goes on with the oath. At last he comes to the penalty and he recites that as he recites the obligations, "Binding myself under no less a penalty than that

of having my throat cut across, my tongue torn out by the roots, my left breast torn open, my heart and vitals taken thence, my body severed in two in the midst, my bowels burned to ashes in the center, the top of my skull smitten off and my brain exposed to the scorching rays of the noon-day sun, my head smitten off and put upon the highest spire in christendom," etc. It is entirely safe to say that no man ever breaks the oath sanctioned by such a penalty without serious consideration. All Masons know that the lodges have means of enforcing such penalties if they have the disposition and no man can pretend to know precisely what the disposition of lodges may be. Still further it is in evidence that these penalties have been many times enforced. I do not remember the number of cases which have been examined and tabulated, I think about twenty, but they have been enough to make people hesitate when they think of violating their oaths. Aside from the cases which are known, there are a multitude of others which are suspected. Men disappear, no one knows how or where or why, but it is sometimes learned that these men have been connected with the lodges and have violated their oaths, or have been suspected of doing so.

I do not believe that anything but the fear of God will enable the ordinary man to triumph over the fear of the lodge. Men have told me that they do not wish to be known as seceders from the organizations because they feared the penalty of their oaths. It is safe to say that where one man says this, one hundred men think it.

Social or Political Ambitions.

Another thing which keeps men true to lodges when they know that they should abandon them is the very desire which in the beginning led them into the lodges. It is probably true that most

men who join secret societies do so in the hope that they may gain something in the way of social or political preferment. They do not go into the organizations because they think they are right. Doubtless they hope they are and are disappointed when the character of the obligations dawns upon them, but having entered the lodge from some selfish desire, they remain in it in the hope that they may attain their ambitions. Still further many men do obtain preferment of one sort and another because of lodge fellowship. There are those who have made some advances and others who are conversant with the facts in the case, endure the reproofs of their consciences because of the earthly gains which they hope to realize.

It is unfortunately true that some men love darkness rather than light. That some men when they have light will not walk in it. The teaching of our Lord Jesus Christ clearly indicates that this is true. When therefore we are asked why good men do not abandon lodges which they know are evil, we are compelled to say that possibly they do not abandon them because they are not willing to pay the price, because they are not willing to give up the earthly advantages for the sake of which they assumed the obligations in the beginning.

If you take these three classes of lodge men: those who are given up to believe a thing because they wish to believe it, those who are afraid to speak the truth which they know they should speak for fear of penalties assumed, and those who desire gains which they fear they might not be able to secure if they should abandon the orders of which they are members, I think you will have accounted for a vast majority of the good men who, contrary to their consciences, maintain their membership in organizations such as we are discussing.

There remains a very much smaller class which it is not pleasant to mention and yet which as a faithful witness I think I am required to name.

Words obtain a fixed character by use. The word hypocrite in the original tongue meant simply an actor. It had no specially unpleasant significance. At the present time the word does not mean an actor as ordinarily used. When you call a man a hypocrite or when one calls you a hypocrite, you think of the person who makes pretenses which are not true for certain selfish gains which he hopes to make.

The slightest reflection shows that the original signification of the word is carried into this popular use. The man is said to be an actor; that is, he acts as if he believed or did, what he does not believe or do, because he wishes to gain something by his hypocrisy. We can easily desire that there should not be one such person in the world but we all know that there are such people and we know that we ourselves, unless we watch and pray, may come into that evil company.

Christ said to his personal disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1); that is, you, my followers, be careful lest the principles which makes the Pharisees what they are, that is, hypocrites, should get possession of you. If Jesus Christ needed to warn Peter, James, and John and the rest of the company in this fashion, no doubt he also desires to caution us.

I have in several publications mentioned the fact that certain persons connect themselves with secret orders because they are criminals at heart. I have not the slightest doubt that this is true. I have repeatedly heard of men who openly avowed it. I knew personally one man, a professed minister, who was led to join the Masonic organization be-

cause he understood that if he did so his brethren in the lodge would protect him against the consequences of crimes he committed, crimes of very serious sorts. His brethren protected him precisely as he expected they would do. He was not disappointed as to his wages, he received that for which he acted. As I have said above, I think this class of persons is small. I do not believe that there are a large percentage of members of secret orders who join the lodges or remain in them because they wish to secure immunity for crime, but that there is a small part of the lodge membership of our country which is actuated by this motive, I feel positively certain.

Oaths and Obscenity.

Many of my readers will remember that a few years ago an organization was formed in this vicinity which had for its avowed purpose to get lodge officials to abandon profane swearing and vile talk. I have not seen any notice of progress of this society for some time, but when it was being organized it was frequently in the lodge press. That such an organization could be formed shows two or three things.

In the first place, the habits of speech on the part of lodge officials were often worthy of condemnation. In the second place, there were another group of lodge men in the organization who disapproved of this sort of thing and desired to secure its abolition. This is a clear indication of the fact that the ox and the ass are yoked together in the lodge world. Bible students understand that the ox was a clean animal, fit for food, and properly offered in sacrifice to God. The ass, on the other hand, was not fit for food and could not be offered for sacrifice. The people of God were forbidden to yoke these two animals together. They must put the clean with the clean and the unclean with the unclean. This prin-

ciple which is so frequently stated in the Mosaic ritual is also a part of the teaching of the New Testament (2 Corinthians 6:14-18), "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" This is what is called affirmation by interrogation. It means that the ox and the ass are not to be yoked together, that the clean are to be associated with the clean and the vile with the vile. Surely no one will doubt that the good have a duty to perform to those who are not good. Evangelization is God's plan for saving the world, but fraternal and pleasant fellowship of wicked people with good people is forbidden by the whole tone and tenor of the Scriptures.

Those who read these words know whether or not they are free from condemnation. If their own consciences condemn them, God is greater than their consciences and knows all things. Therefore men should triumph over the deception of Satan. They should triumph over the fear of wicked men and wicked organizations. They should triumph over the love of the world and the things which are in the world. They should come out from evil associations and be separate from them. Not to do this perils the life of the soul.

SECRET TEMPLE RITES.

Mormon and Masonic Oaths Alike.

BY A. C. LATIMER, SPRINGFIELD, MO.

The observations which I shall endeavor to point out are from my own individual experience in the Mormon religion, which my own eyes have seen and my own ears have heard.

I was born in a Christian home, my people being of the Baptist faith. My mother being very devout in the faith, I was taught a sincere belief in the Holy

Bible and under this influence I grew to manhood.

Caught in the Net of Mormonism.

In the year of 1907, at Springfield, Mo., as I was passing along, three young men were holding an open air meeting on the street. I stopped for a moment to listen. The young man who was preaching was quoting Scripture from Revelation—a scene in the vision of John on the Isle of Patmos. . . . I marveled at the explanation of this particular passage of Scripture. At the close of the meeting I went up to the preacher and asked for information. I was told that this angel had flown, and that the latter-day gospel was established, and, unless I accepted the doctrine, I would be eternally damned. The thing somewhat interested me, and they gave me a number of booklets and tracts to read. They stated that they were members of the Church of Jesus Christ of Latter Day Saints of the Most High and that all the world was in darkness.

After several months had elapsed I was advised that the best thing for me to do in order to avoid the calamities of the world was to go to Zion and flee from the wrath of the wicked and ungodly. I was so thoroughly convinced that, in spite of the wishes of my parents and friends to the contrary, I traveled out west to Pueblo, Colo., where the Mormons have a very large and strong following. On the 22nd day of May, 1908, I was baptized into the church. Soon after I was given a copy of the Doctrine and Covenants, the modern revelations of the church, which I read diligently. In section 119 I was informed that in order that I might be worthy to abide among the saints of God I must give the church of Zion my surplus property. Thereupon I paid the bishop \$835.00. This seemed to strengthen my faith and I continued to study. Coming to the 132nd section, I was somewhat puzzled over the teaching that polygamy seemed to be the only means of salvation. I went to the bishop of the church and asked him what this really meant. He told me not to worry over this as I was only entitled to the milk of the gospel at present, but soon I would be given the meat. He advised me that these things

could only be understood after I had received the holy endowments in the temple. With this explanation I tried to be contented, but my mind seemed troubled again when I learned that Elder Johnson, who had a dear wife living nearby, was himself living with Elder Heart's first wife, while Elder Heart was in Mexico with his wife number two, working in the interests of the church. When I asked Bishop Atkinson if this was not adultery he said, "No, it is Elder Johnson's duty, as an Elder of Israel, to raise up children for Brother Heart."

Finds a Bride.

In this city of Pueblo I received special advice that I should take unto myself a wife. The bishop called me into counsel on the first Wednesday evening after I had been ordained a priest on Sabbath. He wanted to know if I had any young lady in mind who would make a suitable wife. I told him of a young lady I had in mind. After several weeks he called me into his office again, made known to me that the elders had investigated the standing of this young lady in the church and that my marriage to her would be satisfactory. Thereupon on the 7th day of July, 1908, I married my present wife. After our marriage I was again called into counsel and instructed as to my duties and responsibility in keeping the greatest of all commandments, "multiply, and replenish the earth;" that unless we fulfill this commandment, we would lose our eternal salvation, and there would be no opportunity for me to become an Elohim in the Melchisedec priesthood, which is the highest office in that order. That is, I would be superior to Jesus Christ, I would be able to people worlds without end. After a few years of married life I was advised by the heads of the church that I should go with my wife and two children to Salt Lake City and receive our endowments in the Mormon temple.

Nude Rites in Mormon Temple.

On December 7, 1911, I landed in Salt Lake City and prepared to go through the temple, which we entered at 8 o'clock in the morning. The temple is 210 feet in length, 135 feet in width, 107 feet high with three spires on each end. On the north side of the main building is an annex. Here are the offices where they

transact the business prior to entering the main auditorium. After paying our fee of \$10.00, which goes to the prophet, which he in turn pays to God or keeps in his custody for God as trustee, we enter into an underground passageway which leads to the temple proper. All of a sudden we are in a large room of Greek architecture. After the last person passes from the tunnel into the room, three steel doors are closed down with a lever, making escape impossible.

We were then stripped of all our clothing because of the holiness of the place. After prayer we were led from this room into a room called the Fountain of Baths. There we were bathed in large tubs laid level with the floor, supported on the backs of golden oxen. At each end of the tubs were large golden angels reaching forth and blessing the water. After being bathed we were wiped dry by attendants and then placed upon an altar. The priest then came forward with olive oil in a ram's horn which he poured upon the organs of reproduction and blessed them that they might be fruitful and fulfill the mission of their creation.

From the Fountain of Baths we passed back into the room of prayer, and, after another prayer and a song, we were advised to join hands. The priest led us from this room into a room that is as black as night. Here from the stillness a voice came forth saying, "Here is space and here is matter unorganized. Let us go down and create an earth." Then a different voice answered, "We will go down." Then the voice said again, "Let us go back and report the work of the first day." This was done six times, representing the six days of labor similar to the operations recorded in Genesis. Then we heard a voice say, "Let there be light," and the room became illuminated and we stood in the midst of the most beautiful and gorgeous gardens. Trees, flowers, shrubbery and animal life reproduced upon the walls. Everything seemed at peace, and under the mystic influence it seemed almost real. Now into the garden came a woman. The day I was there she was a brunette of a beautiful type: She was Eve, the mother of the human race.

The Devil and Eve.

Up through the floor came a man dressed in a full evening suit, wearing a goatee, with a black silk hat, gloves, a cane on his arm and smoking a cigarette. This is the devil, the spirit of all evil. He is a very sporty devil. He immediately goes over and talks to the woman, Eve. They disappear in the trees and come out upon the altar. What occurs here I will leave you to guess. After their relation, Eve perceives that she is nude. Again they disappear. On the other side of the garden we saw a man. This man is Adam, the man who is to father the human race. In a moment or two Eve appears again in the garden, walks over to Adam and explains to him the information she has gained through her relation with Lucifer or the devil. Adam and Eve now disappear among the trees. They are supposed to be reproducing themselves in the world.

All at once we hear a clap of thunder, and the lightning flashes from above and two men descend in an elevator. It looks as though they came right out of heaven. Their persons are illuminated by a flash light which is thrown down from above. This is Elohim the highest god and Jehovah who was formerly Jesus Christ. Elohim calls out, "Adam, where art thou." He calls a second time and Adam answers back. "Lord, I am afraid to come out because I am naked." The Lord asked, "Who told you that you were naked?" Adam then replied, "I have learned from Eve the thing which thou forbiddest." The Lord answers back and says, "You and your wife will be cast out of the garden and caused to suffer, but through this knowledge you will become gods like unto us." Just at this moment the lights go out and the two gods ascend in a brilliant light. When the lights are again turned on the garden is transformed into a desert. The animals are fighting and devouring each other. Again a voice is heard saying, "In the sweat of thy face shalt thou eat bread."

The Oath of Disloyalty.

From this scene we entered into a room known as the Altar of Covenants. Here we took the various oaths and grips of the Aaronic and Melchisedec priesthood; the oath also of disloyalty to this

government was administered. These are the words as they appear to my mind's eye as clearly as though it were yesterday: "You and each of you do covenant and promise that you will avenge upon this nation the blood of the prophets and that you will teach the same unto your children and to your children's children unto the third and fourth generation, that you will pray and never cease to pray the Almighty God to guide the hand of our prophet against this nation." The hand of every man and woman was raised in solemn vow of vengeance. We were told that, to disobey any of the commandments of this oath, or mandates of the church, our throats would be cut from ear to ear, the heart torn from the breast, the intestines cut out until they rolled upon the ground, and that the legs would be severed at the knees.

Over the body was placed a loose-fitting garment in the form of a loose-fitting union suit. In place of buttons it is fastened with white tape strings. Around the neck of the garment is a loose-fitting collar, running down from the back of the neck to the center of the throat on each side of the neck. The lower edge of this collar is lined with red tape, symbolic of the blood stains of execution. Over the heart is a great V-shaped mark. It is also lined with red tape, showing that the heart will be cut out. Over the right breast of the garment is a square cut. It is also lined with red tape, reminding us that the lungs will be cut out. Over the intestines there is a long cut going straight across both laps of the garment, showing that the intestines will be cut out until they roll upon the ground. Across the knees are the same markings. These garments are worn constantly by all members of the Mormon Church who enter into the Mormon temple as a reminder of the fate that would come upon them if they should disobey or reveal any of the secrets of the Mormon temple. That is why you very seldom see a Mormon leave the church, and if they do leave they never reveal the secrets. I know of only one living man besides myself who has openly revealed these secrets on the American platform, but I feel that in taking my life in my hands and com-

ing out in this exposure I am only bearing the cross of a Christian in the battle for righteousness that means ultimate victory for the King of kings.

Priest's Lewd Embrace.

After we have all taken this oath of vengeance we enter into the hall of the veil. Here a great curtain is stretched across one end of the room. On one side of the curtain is a compass, on the other side is a square. Lower down are the various marks of execution similar to those on the garments. Behind this veil God Almighty himself is supposed to stand. In order that we may commune with God, the priest raps with a gavel three times on one of the large columns supporting the veil and a voice is heard from behind the veil, "Who is there?" The priest answers back, "Men and women who wish to come through the veil into eternity." Then a man enters, goes up to the veil and gives the Melchisedec grip to the God through the veil. God asks him if he has received the new name, and he says, "I have." The name they gave me was, "Abraham, the father of the faithful," and their god whispered in my ear that I should truly be worthy of the name if my posterity here in this world were in accordance with the promise given to Abraham. The Lord asked me this question through the veil: "Do you promise to be faithful to your new name and blessing? If so, you can enter through the veil." When a woman goes up to the veil, the Lord takes her left hand with his right hand, placing his left arm around her waist, holding her in strong embrace with knee to knee and breast to breast, asking her new name, which she must give. Then he requests of them to promise that they will sacrifice their lives to bring children into the world. After accepting of this he personally escorts them through the veil.

Re-married for Eternity.

On the other side of the veil we find ourselves in a garden, the grandeur of which defies all description. Music floating in the air, fountains bursting with water, everything at perfect peace. This is heaven. Then the god says, "those who wish to be sealed to each other for eternity must go to the holy of holies, the altar of eternal bliss and happiness."

Up to this altar I went with my wife. We were remarried by the priest for eternity, then turning to me, the priest asked if I wanted to have my children adopted to me. I told him I thought they were already mine. He said no, except they were adopted through this holy ordinance and by the mouth of God they would belong to some other in eternity, whereupon the children were adopted to me for eternity and I was instructed that in the morning of the resurrection I would have to call my children forth and that I would have to reach down and remove the veil from my wife's face before she could come forth.

Through with Mormonism.

After this ceremony we again entered the room where we had removed our clothing, put on our street apparel and left the temple, still wearing the garment symbolic of the oaths of treason and reminding us of the horrible vengeance to be administered in case of apostasy or disobedience. I went forth into a new life as Abraham, but there must have been a mistake somewhere: They gave me Ruth instead of Sarah.

We had no sooner returned to our rooms than I said to my wife, "Blanchie, what do you think of the whole affair?" She said, "I don't think there is much to it." She asked me what I thought of it. I said, "I'm through." We went back to Springfield, Mo., soon after, and I once more became affiliated with the Baptist faith. But I know what Mormonism means to this country and I will endeavor to point out some of its menacing powers and influences in our national, political and social life.

* * * * *

Polygamous in Theology.

Did polygamy die in 1890? Did the beacon light of Mormon theology go out when placed in the breeze in 1890? The careful observer will find it was taken into the cellar, and, under cover of darkness and cunning deception, it is more practiced today than at any other time in the history of the Mormon church. Polygamy is the basis of the Mormon theology. Take from it this cornerstone and it would almost be Christian, but the lustful desire of the priest and leaders hold on like a drowning man to a straw.

Ask, how Christ came, and the answer is by polygamy, a descendant of David through a polygamous marriage. Ask why they hold to the old law, they turn to the Master, the man who gave all and asked so little, and they place the crown of thorns upon his head, crushing him down with the most blasphemous accusation. The man Jesus is accused of instituting polygamy in his dispensation. He it was, they say, who married Martha and Mary and many others at the marriage of Cana. And Joseph F. Smith, the Mormon prophet, they claim is a direct descendant of this polygamous union and is an example to the world as a lineal descendant of the Son of God himself. When placed before the Senate committee trying Reed Smoot for treason, and this question was asked, "Mr. Smith, are you living with five wives?" he brazenly and boastfully stated, "I am living with five wives and I intend to live with five wives." No one but the National Reform Association and its Crusaders have ever raised a hand in protest. So openly is polygamy taught in the Mormon church that it sends out through the United States mail and through thousands of missionaries the Doctrine and Covenants, the pretended revelation of God. I will quote to you the most important part as it is too long to give in detail. (D. & C. 132-61) this gives a man a right to take unto himself as many wives and girls as he desires, but you will note verse 62 says he must at least have ten before he can become a god and have angels sitting at his feet. To show you that polygamy is still taught and that its evil influence brings sorrow to thousands, I want to call your attention to one or two cases and to what has happened to my own kin. I dare not deal with anything but facts from personal knowledge as the Mormons would lose no time in prosecuting me for criminal libel.

Wife's Own Sister a Victim.

My mother-in-law's home has always been an open door for the Mormon missionaries. Mary, the last of the mother's daughters remaining at home because of her tender age, was often visited by the elders, they frequently stayed until late, playing and singing, and of course it's just "Elder So and So." Soon after my

wife and I were inducted into the Mormon temple, after which we left the church and returned to Springfield, Mo., where we now make our home, one day my wife received a communication from her mother at Pueblo, Colo., stating that Mary had accepted the call of the Spirit and had gone with Brother Harris to Salt Lake City. What was the condition of this forced call? Listen, friends, that lustful heart under a cloak of religion and in the name of God of heaven deceived that poor girl, made her believe that which she did not believe. And as a result of his cleverness and deception the girl had started on the downward road. He was forced to marry her and two months after the marriage she mothered a child. This is one instance. I could refer you to many others that I know just as bad. I refer to this particular one because it was of our home and it has been a heavy burden upon my wife. These things may mean very little to you, but when we can see the Mormon priests climbing to exaltation over the ruined bodies of virgin girls, then we have a reason to cry aloud, "Down with Mormonism and polygamous doctrines, that the women of the West may be free."

Remember, women, your sisters in the West are calling you to bring them out of bondage. Would that Almighty God would rise up and crush the brutal leaders of a system like this.—*The Christian Statesman*, January, 1918.

Jacob C. Cassel, treasurer of the Foreign Missionary Society of the Brethren Church, writes: "It is a matter of constant satisfaction to me to be free from the bondage of Lodgism, and I am happy to be able to acknowledge that this freedom has come to me through the work of the National Christian Association. Long may it live to do its chosen work."

A pastor writing for additional literature says: "Your last literature resulted in six officers leaving the Red Men, including the Sachem."

"The consciousness of God's presence is power in the life of man or nation."



OLD FORT NIAGARA, WHERE MASONS CONFINED MORGAN.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

To Richard Rush, Esq., York, Pa.

Quincy, 30 August, 1832.

My dear sir: Since my letter of the third instant, I have not had the pleasure of hearing from you. In the interval I have been solicited with some urgency, on one hand by the National Republicans, and on the other by the Antimasons of this commonwealth, to repair to their respective standards, which are not here the same. There is yet some obscurity with regard to the result of the compromise, said to have taken place in New York and Pennsylvania, and there is no prospect of an agreement between them here.

Of this I have had the opportunity to satisfy myself, and it has confirmed my conviction of the propriety of my abstaining from interference with the elections. I have therefore declined attend-

ing as a delegate the Antimasonic state convention, to be held at Worcester on the 5th of next month, to make nominations for the offices of governor and lieutenant-governor of the commonwealth, and of the electoral ticket for the choice of president and vice-president of the United States.

But while refraining from all agency in the approaching elections, I am, as a true and faithful *Antimason*, in search of light. Now there are three modes of lighting a lamp, with which I am almost equally familiar. One at noon-day with a burning glass by the radiance of the sun; one in times of darkness with a flint, steel, tinder and a match; and one either by day or night, in sunshine or in shade, kindled at the light of another lamp. In the analogy between the worlds of matter and mind, electioneering seems to me to light the lamp by collision of flint and steel. But, I reserving that process for use when others fail, or can not be applied, content myself for the present with lighting my lamp by the flame of another, or by the concentrated illumination from the source of light.

I have, therefore, since my return

home, read with close and critical attention the volume of letters addressed to me by Col. Stone. This book was, if not composed, at least addressed to me in consequence of those letters, which about this time last year I wrote to Edward Ingersoll, and which he then communicated to Mr. Stone. They contained a specification of nine crimes, atrocious as any that can be committed by man, with inquiries whether they had not been committed in transactions connected with the murder of Morgan, and whether the organized institution of Freemasonry, its corporate bodies of lodges, chapters and encampments, were not accessory to all these crimes, before or after the fact.

Mr. Stone's book is the answer to these inquiries. He is, against the institution, the best of witnesses. He has taken ten degrees of Masonry, and is, in Masonic language, a worthy Sir Knight Templar. He has never renounced nor ever formally seceded from the institution. Long after the murder of Morgan he believed that no Masonic lodge had in any manner polluted itself with the guilt of his blood. But, as the editor of a respectable journal, he did not suffer his Masonic obligations to control his moral duties. He disdained to justify, to connive at, or to suppress the commission of crimes. His journal did give to the public statements of the facts as they became authenticated, and this soon brought him into collision with numbers of adhering Masons, and with the *grand lodge* of the State of New York. Then after a sharp altercation and bitter reproaches for his admission into the columns of his newspaper of *truth against Masonic murder*; and after an ineffectual struggle to save the grand lodge from the turpitude of an appropriation of money for the benefit of the western sufferers, he withdrew, and says he never set his foot in a lodge-room from that day.

Col. Stone, I have said, is the best of witnesses against Masonry, for he is an upright, intelligent and most *unwilling* witness. He testifies under the shackles of all his Masonic obligations, and with the knowledge that he is incurring the vindictive and unforgiving resentment of

the craft. This is the destiny of every non-adhering Mason, and it places him in a position of no trifling or inconsiderable peril. His testimony confirms, far beyond any anticipation that I had formed, the extent to which the lodges, chapters and encampments of the State of New York are implicated in the Morgan murder crimes. It demonstrates beyond all possibility of reply not only that nine crimes specified in my letter to Edward Ingersoll have been committed, but that lodges, chapters and encampments have been accessory to every one of them, before or after the fact. It proves also that the crimes committed were more numerous than my specifications, and that several others should be added to the list. As you have Stone's book, I refer you to the letters from twenty-one to twenty-five inclusive, and to letter forty-eight, and will ask your leisure for your thoughts on the *facts* there disclosed.

With a view to the ultimate object of Antimasonry, the *abolition of Freemasonry in these United States*, it appears to me to be an important point gained, if we produce on the public mind a full conviction that those crimes have been committed and that *Masonry* is responsible for them.

The honest, adhering Masons turn away their eyes from the facts and urge the people to do the same. The reason of this is that they cannot look at the facts and defend the institution, but they give thereby an immense advantage in the controversy to their adversaries. For an argument must be founded upon facts; he who has most perfect possession of facts must have the firmest foundation for argument.

But after establishing the facts, first of the crimes committed, and secondly, of the participation of many organized Masonic bodies in them, there is another point of view, to which it seems advisable to call the attention of the public to induce them to look at the institution *a priori*, to examine and analyze it, as it

is in its nature. In a conversation with Col. Stone, after he had proposed to address the letters to me, but before he had begun the work, he was pleading, as he does in his book, for the institution as *he* had known and shared in it, and denied that he had ever taken the oath with the words, "*murder and treason not excepted.*" I said to him that the first step of Masonry was a stumbling-block to me. That the Entered Apprentice's oath was vicious, and infected the whole institution. He has stated this observation of mine in his book, in terms I think stronger than those that I used. I have therefore written him two letters, with a full development of the sentiment which I did express to him, and of the reasons upon which it was founded. I have not written them for the purpose of present publication, and I inclose them to you, before transmitting them to him, and will be grateful to you for any remarks that may occur to you upon the perusal of them, after which I will ask you to return them to me. You will perceive that a concentration of legal, religious and moral objection against the very first act of initiation to Masonry is, in truth, laying the cornerstone to the edifice of Anti-masonry. This part of the system seems to me not to have been sufficiently canvassed. The adhering and seceding Masons have been disputing about single items in the Master Mason's, Royal Arch and Templar's obligations, which are differently administered in different lodges, chapters and encampments, while the vital question seems to me to be in the Entered Apprentice's oath, obligation and penalty. The chemist who detects arsenic in a cup of coffee may inquire, for curiosity, whether it was mingled up with the powder of the berry or poured into the boiling kettle; a motive of more intense interest to those who repair with the pitcher to the fountain should be to examine whether the poison has not been deposited there.

You will estimate the confidence which I repose in your candor as well as in your judgment when I add that in submitting the inclosed letters to your examination I have not forgotten that you, like Washington and Warren, had once taken the Entered Apprentice's oath yourself.

Accept the assurance of my respect and affection.

JOHN QUINCY ADAMS.

News of Our Work.

LODGE FAILS TO SUPPRESS N. C. A.

It is a healthy sign as well as encouraging to learn of denominations, churches, individuals and newspapers, from one end of the land to the other, uttering protests against the bill, H. R. 5712, which would prohibit sending by mail any letter or newspaper or publication *purporting* to expose the ceremonies of the secret orders.

It was a gain, too, to learn of the friends that we have in both the House and the Senate. We are under special obligations to Rev. Wilbur F. Crafts, Superintendent, International Reform Bureau of Washington, and Rev. J. E. A. Doermann, who are right on the ground and in close touch with more or less of the Congressmen.

Many of the Senators and Representatives doubtless heard for the first time the anti-secret sentiments of their constituents. Their testimony will not be forgotten by our law makers in Washington. A number of them hastened to assure their correspondents that though they were lodge men themselves, they would not support such a measure. One Senator wrote: "Senator Johnson sits almost directly in front of me in the Senate and I will ask him for his recollection of the bill in the California legislature. Frankly, while there may be a bill providing for something of the kind, I have not the slightest idea that it will receive the serious consideration of Congress."

We believe that our readers who have aided in this campaign, as well as the many others throughout the country, who have written to their Representatives, have so scotched the promoters of this bill that they will be glad to let it rest in the pigeon-hole where the committee has placed it.

A good suggestion as to the value of prayer in this connection comes from Pittsburgh, Pa. "The God of Battles

will attend to the Devil's Submarine, 'Bill H. R. 5712.' When those 14-inch guns and the old battleship 'Prayer' get touched off by God's believing children, there won't be enough debris left floating on the surface to make a life preserver for a rat."

We learn from the letter of Mrs. "Lizzie Woods" Roberson of the fate of Rev. R. N. Countee. The demon spirit of secretism was never more evident than in this case. When he told his congregation of the light which had come to him and of his deliverance from his secret lodge thralldom there was such anger on the part of the members of his own church that, as he told us himself, some of them waylaid him and shot him on his way home. We remember feeling of the bullet in his head which did not kill him and was not deeply imbedded and for some reason was never removed. This historical incident illustrates one portion of the article by President Blanchard in this number.

Fire in our building here on the second of March did some \$1,750 damage. We are thankful that the building and contents as a whole were saved.

Some are of the opinion that an overheated furnace, and others that electric wires caused the fire. We are sure of some things—the extra work, the discomfort from broken furnace, broken gas pipes, absence of electric lights, and the need of replacing burned timbers, broken glass, and sidewalk, and electrical fixtures, wires, etc.

We shall be able to repair the damage with the cash received from the insurance companies.

We pray to be delivered in the future from even small fires. They delay shipment of literature, correspondence, the work of the editor, and are a trial to every one concerned, which means the whole N. C. A. family.

This is the third fire in this building since the writer has been connected with the Association. The first two, we believe, were of incendiary origin, but this one was accidental.

Our readers will learn from the short letter of Agent Rev. F. J. Davidson that

he has been married recently. We are sure that the CYNOSURE family in general will rejoice with our brother and be glad that he has found a helpmeet and one of strong faith in the blessed truths which he himself has so long maintained. Our congratulations to Rev. and Mrs. Francis J. Davidson.

PENNSYLVANIA STATE CONVENTION.

The Convention of the National Christian Association of Pennsylvania was held in the town hall of Mount Joy, Pa.

Rev. Enos Hess, President of the State Association, presided. In the absence of the Secretary, Mr. D. Landis, Mr. A. M. Fretz was chosen Secretary *pro tem*.

Rev. Thomas Roberts, pastor of the local M. E. church, gave a very cordial and appropriately worded address of welcome. Three reasons were given and elaborated as to why he was glad to welcome this Convention to Mount Joy: First, because those comprising this organization are Christians; second, because in this convention questions bearing on Christian truths will be discussed; such discussions are good and will provoke thinking, which we all need, etc.; third, because the discussions are to be carried on in a Christian spirit.

President Enos Hess responded to this welcome address, his subject being "Our Purpose." He said, "A question like the one to be considered mainly in this convention ought to interest every one. The Pennsylvania Christian Association is engaged in watching over the sanctity of the home and the purity of the Church of Christ, and as such is interdenominational.

"The Lodge is a substitute for the Church, and a very inferior substitute at that. Some substitutes in life appear much like the real article, and may be as good as the one sought; but in the case of spiritual things, we have a dangerous substitute in the Lodge.

"The Divine Trinity must be recognized in the Christian Church. The true God is denied generally in secret orders.

"We must be *thinking* people to show we are *living* people. The unthinking man is like a tree dead at the top."

The speaker hoped, while there might be divergence of opinion at the opening of the Convention, that there would be perfect harmony at the conclusion of the conference.

All stood and heartily sang "My Country, 'Tis of Thee." The offering was received and the committees appointed.

Field Secretary Stoddard then in a very clear and forceful manner spoke on "Two Religions." He contrasted the general Lodge religion (in particular that of the Masonic order) with the true religion of Jesus Christ, the Saviour of men. Lodge religion is a counterfeit of the true. Masonic authors were quoted, who assert that Masonry is a religion, and a good-enough religion.

The address was given in the spirit of Christian love in the hope that some Christians who might be entangled in the Lodge religion might be led to think and act consistently. The speaker closed with two questions: First—Are we willing as Christians to stand by the true religion? Second—Christian, which shall we choose?

Tuesday morning Rev. D. W. Brehm read the first Psalm and opened the meeting with prayer.

Letters from the following were read: Messrs. Irvine Caldwell, W. H. Conner, W. H. Rummel, John S. White, Jacob Snyder, Allen N. Fretz, John L. Stauffer, M. D. Landis, I. W. Taylor, J. N. Longenecker, J. C. Young, J. C. Cassel and Daniel Powell. Some of these letters brought money contributions for the work. They all expressed interest and sympathy for the work of the Association.

The committee on State Work reported as follows and the report was approved:

"Your Committee on State Work would respectfully report: We are informed that the work has been pushed as usual and on the usual lines during the year. The Eastern Secretary has given more time to Pennsylvania than any of the States in his district. Notwithstanding the conditions in the country, calling for the consideration of new and exceedingly important questions, the antilodge meetings have generally been well attended and the subscription list of the CYNOSURE has been increased. Never

was our work needed more than today and we recommend that it be prosecuted in the usual ways, with all the resources at our command."

Officers for 1918-1919.

President, Rev. J. Paul Foy, District Elder, Free Methodist Church, Pittsburgh, Pa.

Vice-president, Rev. J. B. Tweed, pastor of the Reformed Presbyterian Church, Beaver Falls, Pa.

Secretary, Rev. B. F. Blubaugh, pastor King Street United Brethren Church, Chambersburg, Pa.

Treasurer, J. C. Berg, Church of God, Scottdale, Pa.

The Seceders' Conference.

A number took part whose names did not appear on the program.

Mr. Neuins of Philadelphia had been in a number of lodges but when he found Christ, not in the Lodge, but in the Church, he left all the lodges.

C. R. Posten was in the lodge for twenty-five years. When he became a Methodist pastor, he preached salvation in Christ but still continued to be a faithful lodge-member for a number of years. Light at last dawned on him, and though he stood very high, from the lodge standpoint, he left all for Christ's sake, suffering much persecution and loss. But the Lord had always provided for him.

John L. Weaver, a mission worker in Lancaster, had membership in various lodges. He found them out of harmony with Christ's teaching, so left them all and is striving to save others who are still in the toils of sin and secrecy. He had taken the Lodge so very seriously that his disgust was the greater when he discovered the sham. When a man finds Christ, he wants no more of Lodge life. The Church has neglected her duty, else the Lodge could not exist in its presence.

Messrs. Wilson, Martin, Minish, and Rev. Brehm, all seceders and Covenanters, gave like testimony.

This was a very spirited meeting. Such testimony from those who had been inside ought to warn others from going in.

Mr. Stoddard occupied the balance of the session with a chart talk on "Things Done by Them in Secret."

Tuesday afternoon, Rev. N. Z. Hess read 12th Chapter, 1st Corinthians, and offered prayer.

John S. White, of Highspire, gave his Bible reading, "What Does the Bible Say Regarding the Lodges." Mr. White finds all through the Scriptures numerous passages bearing directly or indirectly on the various phases of this system of darkness. First, passages and incidents referring to false and true worship were quoted and applied. Second, God rejects the testimony of devils and evil men. He wants only that of such as have found Him by a Christian faith. Not all beliefs are acceptable; only such as feel as well as say. To teach that belief, without experience of Christian feeling, is coming short of Scriptural teaching. Reference was made to the methods of many so-called evangelists, who preach the religion of "believe and receive," without requiring repentance and confession. Such teaching comes in line with Lodge religion. Many people have changed "assurance" into "insurance." The more insurance one has the less assurance he has. In Mr. White's town are three remarkable men—a "High Priest," a "Worshipful Master," and a "Great Prophet"—and, by the way, the "Prophet" is the saloonkeeper.

Tuesday evening, Rev. Mr. Blubaugh, of Chambersburg, read for a Scripture lesson part of John 8, and offered the opening prayer.

Rev. J. C. McFeeters, pastor of Second Covenant Church, Philadelphia, gave an impressive address on "Personal Liberty." The speaker said, "Personal liberty does not mean today what it was thought to mean at one time, viz., to do according to one's impulse, whether right or wrong. All along the King's highway are signs of warning—'Thou shalt nots' of God. The directions are, 'Go Forward,' in the right way. This is personal liberty. The Lodge System is a system of bondage, not of liberty. None can take a pledge 'ever to conceal and never to reveal' what he knows not of, without dishonoring Christ, who makes us free. Come out of the lodge, and bring out all the light you claim to have found there. The world needs it. As the Sun of Righteousness brings light

and freedom, the tyranny of the Lodge System, the tyranny of despotism, will fade away."

"Lodge Deceptions" was the theme of a very spiritual and convincing address by Prof. R. W. Schlosser, of Elizabethtown College. His remarks were based on 2 Cor. 6:14-18. This is a call for a complete break with heathen worship. God can only receive and be a Father to them who come out wholly from sin and heathenish customs.

We have one example of an oath-bound society or "combine" in the New Testament—Acts 23:12-13. "We have in our time," the speaker said, "Elks, Moose, Eagles, Owls, Red Men, Odd Fellows, etc. Why they bear such names it is hard to understand, except it be to illustrate their character."

The Lodge System promulgates a false charity, promulgates a false morality, promulgates the reverse of true religion, jeopardizes the marriage vow. It is contrary to Scripture, which forbids all oaths, makes unequal yokefellows, and, lastly, has no salvation.

Rev. Nissley, of the Mennonite Church, pronounced the benediction, thus concluding one of the most blessed and most convincing, and we pray, the most fruitful, of all our State Conventions.

ALLEN M. FRETZ,

Secretary *pro tem.*

Perkasie, Pennsylvania.

"LIZZIE WOODS' LETTER."

Omaha, Neb., March 7, 1918.

Dear CYNOSURE:

I am still in this wicked city and continuing our cottage prayer and Bible Band meetings.

I went out one day to visit a sick woman. We were talking of how we, as Christians, ought to live, when she said: "This city is so wicked that I have given up going to church. The pastors of the churches belong to lodges and they chew and smoke tobacco. They sit around in the pool-halls, the same as sinners. It would be all right if they tried to help these poor, sinning men to give up their sins, but they are not doing anything to make them better."

While we were talking, this woman's father entered and took part in the con-

versation. He said that we have no preachers like Paul was, for they are all afraid to tell men of their sins. I said to him: "Did not Mr. Sunday tell the people of their sins when he was in Omaha?" He said, "Well, he did tell them about everything but the lodges and lynching negroes." He also said, "Since God put this world into the hands of preachers, to teach all nations God's commandments, why don't they do it? That is why the old Kaiser is so wicked, and that is why men and women and children can gather wood to burn a human being. If all preachers would cry against all sin we would have a better people—both white and colored. Neither the negro preachers nor the white preachers condemn all sin. They are afraid they will be lynched or burned at the stake. Paul cried against all sin. Nero had him beheaded, but Paul preached until he lost his life for Jesus' sake." He said, "I don't believe in one of these preachers! I am just going to do the best I can and go ahead."

I felt sorry for the old man. He would not listen to the Bible; and though a church-member, he is a sinner. When he went out, the daughter said, "I am sorry for my father. He has lost all confidence in the preachers and is as wicked as he can be." She was very glad to have me visit her. She said she had always wanted to do according to the Word of God.

I noticed during our Bible meetings a little woman who would listen intently to the lesson and at times break down in tears. She is a great lodge leader, and said to a member of the Bible Band, "Is that the woman who made Thomas give up his lodges?" The sister said, "Yes, she is the one who exposes the sin of secret societies, and Jesus helped him to come out of the Devil's church." The little woman has never attended a Bible meeting since then, as she is not willing to give up her idolatrous lodge worship.

One evening last week a woman came to ask my daughter to do some sewing for her. We began talking together. She told me her home was in Paris, Tenn., and that her daughter is a Mrs. Countee. I asked, "Do you know Rev. Countee who used to live in Memphis?" She

said, "My daughter's husband is his son." I then asked if Rev. Mr. Countee were dead. She answered, "Yes. He moved from Memphis after the lodges tried to kill him for telling of their sins. One night, when he returned to Memphis to visit his children, a crowd of men came. One called him to the door, and when he opened it to see who was there, they grabbed him and told him to say good-bye to his family. They have never seen him since."

I said, "Well, no wonder so many men are being burned in the State of Tennessee. 'What a man sows, he will also reap.' When people become so wicked that they will kill a preacher for telling the truth they are bound to suffer. Little wonder Jesus spoke as He did in Luke 19:43-46. Rev. Countee was a good Christian, and even some who were members of the church he pastored helped to put him to death, because he was true to God and exposed the secret work of the devil. That is what lynchers do. They take a man and kill him without any regard for the law.

Dear CYNOSURE reader, I have been thinking about Bill H. R. 5712, now before Congress. It brought to my mind Acts 19:27-28. Let all the preachers cry against this great sin, which is damning this country with the secret work of the Devil. Some one must "cry aloud and spare not" (Isa. 58:1).

Let us remember in prayer the preachers who are not afraid to die for the truth. I pray that God will use our President to protect the ministers of the Gospel in this country who cry against all sin.

Yours for Jesus,
LIZZIE WOODS ROBERSON.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Someone has said, "the heart of the world throbs in New York." As has been my custom for years, I am seeking here to touch, if only in a small way, the great centers of activities that wend their way to the ends of the earth. The work needed is of course vastly beyond my reach. Attending the noon prayer meet-

ings at Fulton and John Streets, I am brought into touch with many business men piously inclined. The standard of the cross is held high at these meetings. The leaders are often "booked" for weeks, and even months ahead. Your representative is booked in John Street for Wednesday next. This being Monday, the 18th. God helping, it is my purpose then to shed some much needed light on the Lodge system.

Meeting a business man at a John Street service, he complimented my message and inquired my line of business. Said he was an I. O. O. F. and "knew it was all founded on the Bible." "Of, course, if I did not belong, I did not know," etc., etc. To my inquiry where in the Bible he found the account of the skeleton and coffin, he replied, "Oh, that's to teach an important lesson!" The poor, deluded soul, like thousands of others, had been drinking in lodge misrepresentations until his capacity for logical reason seemed to be largely gone. Surely at these meetings one meets "many men of many minds!" That some can be reached and brought to know the anti-lodge truth has been proven over and over again.

I spent a recent Sabbath with our good friends of the "Free Gospel Church" of Corona, Long Island. It was our good Brother Wright of that church who secured the appointment for me to lead the John Street noon meeting. This little church is doing a big work, and is crowded with enthusiastic people from service to service. The interest in the N. C. A. work quite naturally increased. In Paterson, N. J., I was permitted to bring another message to our friends of the Third Christian Reformed church, where so many helpful meetings have been held in other years. I have appointments to speak in Christian Reformed churches at Prospect Park, N. J., tonight, and Prospect Street, Passaic, N. J., tomorrow night. An informal lecture is expected in the Christ English Lutheran church, Brooklyn, N. Y., Wednesday evening, when Rev. C. B. Schuchard, pastor, hopes to gather some desiring light. At this church a very important and interesting meeting is to be held the second Tuesday in April. There is an effort in

progress looking toward a union of several synods of the Lutheran Synodical Conference. Representatives of three churches meet for discussion on the second Tuesday each month. At the next session the lodge question is to be considered, and our good friend, Rev. Wm. Schoenfeld of the Missouri Synod, is leader. It is believed the synods embraced in this conference see the necessity of taking an advanced stand in opposition to the lodges. When I last reported, I was at work in the Pittsburgh, Pa., district. Meetings there were cheering. It was my privilege to participate in several gatherings connected with the Christian and Missionary Alliance. A convention of young people in the Tabernacle Church, where the N. C. A. had its convention last year, was largely attended. As I listened to the cheering reports from the many growing branches, I thought of the psalmist's tree, "planted by the rivers of water." The right tree in the right place naturally grows! A Dr. Granderson was conducting a series of meetings in the Wylie Avenue branch. Dr. E. M. Burgess, pastor in charge, arranged for a division of time for two evenings that I might bring antilodge truths. The people were not of one mind on this question, but with their efficient leaders they are moving in the right direction. Some who saw the truth but darkly are getting more light. Because of Pastor Burgess' commendation, several new CYNOSURE subscriptions were taken. I have given two addresses in connection with prayer meetings in Covenant churches. Rev. Robt. Park, pastor of the Covenant church, Parnassus, Pa., in introducing the speaker, remarked, "Many reforms are needed, but none so much as the one represented by the N. C. A." Surely, our work has to do with the fundamentals of Christianity! No Christ, no Christianity! In the Second Covenant church, this city, I found the topic of the evening, "Our Hope," fitted the anti-lodge address I was helped to bring. In the recent death of Elder Henry O'Neil, this church has sustained a great loss. He was a large hearted, kindly soul, shrewd enough in business to gather a large fortune. His happy way of expression always brought cheer to your rep-

representative. Sometimes he would contribute in aid of our conventions, and sometimes he would not, but he would tell you frankly what he would or would not do, and why. His hearing being difficult, he often spoke in rather a loud tone. Attending one of my meetings where it was evident comparatively few were in sympathy with the speaker, he remarked in a tone all could hear, "I guess these people are not much in sympathy with you!" His guess was right, but its statement was both amusing and embarrassing. He died on February 28 in his eighty-eighth year. A good man and much loved by those who knew him best.

Another whom we will miss is Rev. Wm. Gould, for over sixty years a minister and connected with the Free Methodist Church from its beginning. Sixteen years a district Elder, he was elected five consecutive times as a general conference representative. Though totally blind for years, he wrote much for many papers. His experiences with lodge men appeared in recent numbers of the CYNOSURE. He "fell asleep in Jesus" in Brooklyn, N. Y., February 22, being in the eighty-fifth year of his age. Truly, "he rests from his labors and his works do follow him." Oh, the company of the loved on the other side to which we hasten!

SOUTHERN AGENT'S LETTER.

I am feeling much better in health than when I last wrote you. I have been privileged to preach at the following churches: First Baptist, Rev. W. C. Carter, pastor, and the M. E. Church, Rev. J. S. Weaver, pastor, Lewisburg, La.; the Second Baptist, Rev. R. Young, pastor, and the M. E. Church, Rev. J. S. Weaver, pastor, Mandeville, La.; the Tulane Avenue Baptist, Rev. E. W. White, D. D., pastor; Little Zion Baptist, Rev. J. Moorhead, pastor; St. John Divine Baptist, Rev. A. Smith, pastor; St. Peter Baptist, Rev. C. Kane, pastor; First Pilgrim Baptist, Rev. B. J. Cole, pastor; the First Baptist, Rev. J. W. Willard, pastor; and Austerlitz Baptist, Rev. J. A. Granderson, pastor, all of New Orleans, La. The churches of Lewisburg and Mandeville, La., and the

Tulane Avenue, First Baptist and Austerlitz Baptist churches of New Orleans each made a small offering to our work. The lodges have a strong hold in all of the above churches, but they received me very cordially.

I have taken unto myself again a wife, who is much my junior in age, but strong and undaunted in faith. Pray for me. May God bless the N. C. A. and CYNOSURE workers.

REV. F. J. DAVIDSON.

The librarian of the Los Angeles Seminary of Los Angeles, California, writes: "We write to acknowledge the receipt of your valued magazine for the past year; and to ask for a continuance of the same for the current year. We thank you for this contribution to our file of reading matter for our students."

Degolia, Pa., Feb. 7, 1918.

J. C. Young writes: "What would we do without our 'Pole Star,' the CHRISTIAN CYNOSURE?"

A pastor of a Methodist Episcopal Church writes:

"Yesterday I had the joy of turning a Christian man aside from joining a secret order, for which I thank God.

"There is a goodly number of ministers in my Conference, who have refused to bow the knee to Baal, or who, like myself, have broken away from lodge bondage. I have taken thirteen degrees in five orders, but, praise God, I am free from the whole silly and wicked business.

"Blessing and success to the National Christian Association."

The pastor of a Methodist Episcopal Church writes: "God bless the work of the National Christian Association. I am grateful for what its literature has done for me."

Rev. O. F. Engelbrecht, of Lincoln, Neb., writes under date of March 7, 1918: "There was a time when I did not appreciate the CYNOSURE very much. I thank God for it now."

Christian Cynosure.

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Ludington, Mich., Feb. 19, 1918.

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By Rev. Dr. James M. Gray, Dean of The Moody Bible Institute. An address stenographically reported for the National Christian Association at its Annual Meeting, April 8, 1910.

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